JUNAGADH DISTRICT GAZETTEER

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GUJARAT STATE GAZETTEERS

सत्यमेव जयते

Government of Gujarat

JUNAGADH DISTRICT

Dr. S. B. RAJYAGOR
M. A., M. Ed., Ph.D., D. E. S. (Leeds)
Chief Editor

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GUJARAT STATE GAZETTEERS

JUNAGADH DISTRICT

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PREFACE

Junagadh district was carved out of the several states and estates such as Junagadh, Porbandar, Manavadar, Mangrol, Sardargadh, Bilkha, and Sultanabad in 1949. It was known as Sorath also. The premier State of the district. *viz.*, Junagadh alongwith Manavadar and Mangrol had created history by acceding to Pakistan on 15th August, 1947 against the wishes of the people. As a consequence of this decision, there was popular agitation against the state which resulted in Arzi Hukumat.

Among the states of the district, Porbandar was known for its enlightened rule and Jethwa dynasty was one of the oldest dynasties of Saurashtra. After the Gupta and Maitrak rule, Chudasama dynasty ruled for 600 years from 875 A. D.. to 1472 A. D., when Mohammed Begada annexed the kingdom of Junagadh after stiff fight. It remained under the Sultans of Gujarat and Moghuls upto 1747 A. D., when Sherkhan Babi, the Faujdar of Junagadh established an independent kingdom. This state was one of the most powerful states of Saurashtra and under Diwan Amarji it exhorted 'Jortalbi' from 139 states out of 193 states including the first class states of Jamnagar and Bhavnagar. Even the army of Gaekwar was defeated by Amarji though the Nawab acknowledged the sovereignty of the Marathas.

The district can boast of hoary past as Prabhas-Patan is the pre-Harappan site and has yielded rich horde of pottery of pre-Harappan, Harappan and Kshatrapa periods. Coins of Minander and Appolodotus from Junagadh and coins of Kshatrapa period from Uparkot and Vansoj speak of its ancient character The Rock Edict of Ashoka on the Mount Girnar is unique and the inscriptions of Ashoka (256 B. C.), Rudradaman (150 A. D.) and Skandagupta (456 A. D.) belonging to Maurya, Kshatrapa and Gupta periods respectively throw light on the socio-economic condition of the times. Girinagar (Junagadh) was the capital of Western India for about 700 years upto 500 A. D.

The district has the highest rainfall in Saurashtra and the coastal belt from Prachi to Mangrol and Sil is known as 'Lili Nagher' because of the luxuriant growth of vegetation and mango, coconut and plantain groves. The area under forest is 17.58 per cent of the total area of the district which is the highest in Saurashtra and is in contrast against 9.5 per cent of the State as a whole. The Gir forest serves as a pastureland and is the repository of about 300 medicinal herbs of different kinds.

The Gir forest with an area of 1830 sq kms, is the home of Asian lions and is declared as a sanctuary by the Government. It is a tourist centre

also. Its virile buffalo defies even a lion. Gir breed of cow and buffalo is famous throughout the whole of India for its high yield of milk. Gir breed of bull is also equally well known.

The land is very fertile and *jowar*, millet, cotton, groundnut, sugarcane, vegetables including onions and fruits are the chief produce of the district. Kesar variety of mangoes has made the name of the district famous throughout the whole of India. The region of *ghed* which is water-logged produces cotton of the best quality.

The Barda hills and Gir area are inhabited by Charans, Ahirs, Rabaris, Sindhis, Negroes, Makaranis, etc., who have contributed substantially to the rich past and the present socio-economic life of the district. Chavdas who ruled from Diu and Somnath were a great sea-faring community during the ancient period and they were a terror on the sea from Red Sea and Persian Gulf in the west to the Gulf of Cambay and Arabian sea in the east and south.

The district has certain distinguishing features. It has got a very rich historical, religious and political heritage. Gandhiji, the Father of the Nation was born in Porbandar and as such Porbandar has become a place of pilgrimage for the whole of India. Muslims made their inroads in this district and Somnath, Mangrol and Patan stand as testimony by the presence of many mosques and tombs such as Juma Masjid, Ravli Masjid and the tombs of Datar and Makhadum Jahaniya. Somnath, the shrine eternal drew pilgrims from all the nooks and corners of India during the 10th and 11th century and its fame as a centre of pilgrimage brought invasion of Mohammed Gazni, Ala-ud-din Khilji and Ahmed Shah. It is still a place of pilgrimage for devoted Hindus as Somnath is one of the 12 famous Jyotir-Lings of India. Prabhas-Patan is the place from where Lord Krishna departed from this mortal world to heaven (Dehotsarga). The mount Girnar is equally important to Jains, Hindus and Muslims as a place of pilgrimage as there are Jain temples built by Vastupal and Tejpal, a Shiv temple of Bhavnath and a hill with tomb of Jamialsha Datar, a Muslim saint. Loj is a place of pilgrimage for the people of Swaminarayan sect.

The district is also important from the point of archaeological relics. There are the rock caves at Uparkot and Bava Pyara which are supposed to be of Buddhistic and Jain origin. Ruins of Intava and Boria *stupas* speak of the spread of Buddhism in this part of Saurashtra. The cave at Sana hill is also supposed to be some ancient Buddhistic Vihar. The whole coast line is besprinkled with the ruins of old temples of Shiva, Vishnu, Sun God, Varah and other Goddesses at Miyani, Adodar, Kinderkheda, Madhavpur, Veraval, Somnath, Prabhas-Patan, Sutrapada, Kadwar, Una, Delwada, etc. In the

heart of the Gir forest there is the old temple of Tulsi Shyam with hot springs in the vicinity. The fortress of Uparkot along with two big guns speak of the prowess of the mighty Sultans of Gujarat who defied the Portuguese supremacy on the sea for more than half a century.

The district is industrially advanced as there are a textile mill, an oil and vegetable oil mill, a cement factory and a chemical factory at Porbandar and Saurashtra Chemical Works at Ranavav and a Rayon Yarn Factory at Veraval. Veraval is also an important fishing port and has a boat building yard. The region from Sutrapada to Porbandar in the west is rich with fishing grounds and fishes like Pomfret, Bombay Duck, Sharks, etc., are found in plenty.

The district has a long coast line of about 230 kms., and Veraval is one of the flourishing intermediate ports of Gujarat. It is also well connected by the Railways and national and state highways. There are also two aerodromes at Keshod and Porbandar connecting them with Bombay.

As regards demography of the district there are some noteworthy features. According to the 1971 Census, it has a total population of 16·56 lakhs out of which 71.67 per cent is rural and 29.33 per cent urban. The district is mainly dependent on agriculture and the rate of growth of population between 1961-1971 was 33 per cent which exceeds the similar rate of 29.39 per cent of the State as a whole. The literacy rate of the district is 30.64 per cent which is lower than the State average of 35.79 per cent. Most of the population of the State is Hindu while the affluent Muslims known as Memons have migrated to Pakistan from Kutiyana and Bantwa. The sea faring community of Veraval is noteworthy in the coastal belt and alongwith Kolis they form a major community in the coastal region. Khants, Mahias, Raijadas, Kathis represent the old Estate holders of pre-Independence days. The Nagar community of Junagadh provided the erstwhile State of Junagadh and Mangrol with able administrators and soldiers and statesmen. Narsinh Mehta, the first poet of Gujarati literature was also a Nagar Brahmin of Junagadh. Amarji Diwan during the 18th century was the soldier statesman and was instrumental in expanding the Babi rule over the peninsula of Saurashtra.

This is the 12th Gazetteer in the series of the District Gazetteers published by the State Government. The work of data collection was actually taken up in 1959 ; but for one reason or the other the work of the Junagadh District Gazetteer could not be taken on hand. Finally the work of this Gazetteer was begun in the year 1972 under the stewardship of my predecessor, Dr. G. D. Patel, who handed over the charge on 18th October 1973. After taking over I have made some changes and expedited the printing process.

I acknowledge the work put in by my officers and staff members who were associated in preparing this volume at every stage right from collection of data to reading of final proofs. The Research Officers Shri U. M. Chokshi, Shri M. R. Trivedi, Dr. A. P. Bhatt and Shri R. R. Trivedi did the job of preparing the draft chapters of this Gazetteer. They were assisted by Research Assistants Sarvashri C. A. Thakker, C. C. Trivedi, D. H. Acharya, B. A. Patel, N. D. Bhatt, Y D. Jadeja, S. S. Shah, B. K. Soni and Junior Assistants Shri P. B. Parikh, Smt. N. K. Kadakia, Shri K. T. Trivedi, Shri J. R. Shah, Kum. K. S. Suryavanshi, Shri S. S. Bhonsle and Shri R. D. Gandhi. The manuscripts were neatly put into type by the team headed by Shri P. Bhaskaran, Stenographer and comprising Shri J. M. Christian, Steno-typist and other typists. The proof reading work of the entire volume was carried out mainly by the two Proof Readers Sarvashri A. S. Mansuri and K. H. Arab.

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Ahmedabad.
15th May, 1975.

S. B. RAJYAGOR,
Chief Editor.

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PART VII

PART I

CHAPTER 1

GENERAL

·oductory

ORIGIN OF THE NAME OF THE DISTRICT

The district of Junagadh takes its name from the town of Junagadh, the former capital of the Junagadh State.

Junagadh, situated as it is, under the Girnar and Datar hills, is one of the most picturesque towns in Gujarat. In respect of antiquity and historical interest, it yields to none. The town was called Karnakubja in the *Girnar Mahatmya*, but another Sloka[1] assigns it four different names in different ages, such as Manipur, Chandraketupur, Raivata and Pauratanpur. No reasons are given for the name Manipur, but Chandraketu appears to have been a Suryavanshi king who worshipped both Shiva and Narayana and visited Kailas and Vaikunth for this purpose. The gods were pleased by his devotion and advised him to reside near the Mount Raivata. Accordingly, he repaired there and built a city on the old site of Manipur, which he named Chandraketupur after himself. Shiva and Narayana took up their residence in the vicinity--Shiva at the temple of Bhavnath, and Narayana as Damodarrai near the Damodar Kund. Both in the Mahatmya and elsewhere, Junagadh is called simply Durg, the Fort. To this day, an inhabitant of Sorath (Junagadh) will simply call it Gadh (the Fort). Thus an inhabitant of (say) Vanthali or Majevadi would, in familiar conversation simply say, that he was going to Gadh and not use the word Junagadh at all. Junagadh appears in old writings as Jirnadurg and Jirangadh, and lastly as Junagadh. In the old rock inscriptions, the city is referred to as Girinagar, Nagar and Purwanagar. In the Vanthali inscription, it is called Jiran Prakar.

Prof. Lassen, in the *Indische Alterthumskunde*, declares the ancient name to have been Yavanagadh, or fortress of the Yavanas, now corrupted to

1. The Sloka is as under :

आदौ मणिपुरं नाम चन्द्रकेतुपुरे स्मृतं ।
तृतीये रैवतं नाम कलौ पौरातनं पुरं ॥

First it was named Manipur. Afterwards in Smritis it was called Chandraketupur. Thirdly, it was named Raivata. And in this iron age Pauratanpur.

Junagadh. If it was formerly the seat of Persian or Bactarian Satrapas, or of the Sah dynasty, such a conjecture seems not unreasonable, and certainly is plausible enough, but it is reasonable to think that the general consensus of the names, Puratanpur, Purwanagar, Jirandurg, Jirangadh and Junagadh points strongly in the direction that "the ancient fortress" is the real connotation of the name.

The Uparkot or citadel is the old or ancient fortress whence Junagadh probably derives its name, though possibly it may be from the fort on the Mount Girnar.[1]

In the time of former Saurashtra State, it was designated as the Sorath district. In the year 1959, it was renamed as Junagadh district in the process of reorganisation of the districts of Saurashtra region.

LOCATION

The Junagadh district is one of the districts of Saurashtra region of the Gujarat State. The district lies, between 20° 44′ and 21° 40′ North Latitude and 69° 40′ and 71° 5′ East Longitude. It is surrounded on the east by the Amreli district and on the north by the Rajkot and Jamnagar districts and by the hilly regions of the Barda hills. It is bounded on the south and west by the Arabian Sea.

AREA AND POPULATION

The total area of the district according to 1961 Census was 10.621·1 sq. kms. The population of the district according to 1961 Census was 12,45,643 of whom 6,38,296 were males and 6,07,347 were females. According to the definition of the urban area given in the 1961 Census, there were 17 towns of different sizes. The urban population of the district was 3,51,752 while the rural population was 8,93,891 living in 1,126 villages.

According to 1971 Census, the total population of the district was 16,56,677 persons of whom 8,55,671 were males and 8,01,006 were females. The total rural population of the district was 11,70,736 distributed into 1,112 villages (1,092 inhabited villages *plus* 20 uninhabited villages) as against the total urban population of 4,85,941 persons living in 21 towns. Situated in western Gujarat, Junagadh district is the State's largest district measuring 10,607 kms., and accounting for 5·41 per cent of the State's total geographical area. The population per km., according to 1971 Census was 156.

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1. WATSON J. W. (COL.), *Statistical Account of Junagadh*, Bombay, (1884), pp. 92-94

Urban Areas[1]

Twenty one areas in the district have been declared as urban areas. Names of these are tabulated below along with the population of each and the percentage that it represents to the total urban population of the district.

Name of the urban area 1	Population 2	Percentage of total district urban population 3
Total	**4,85,941**	.
Junagadh	95,900	19.73
Bilkha	8,642	1.78
Mendarda	8,253	1.70
Talala	6,743	1.39
Prabhas-Patan	16,749	3.45
Veraval	58,771	12.09
Malia	8,204	1.69
Mangrol	28,483	5.86
Keshod	19,613	4.03
Porbandar	96,881	19.94
Chhaya	9,846	2.02
Ranavav	12,764	2.63
Adityana	8,401	1.73
Kutiyana	14,131	2.91
Manavadar	14,490	2.98
Bantwa	15,011	3.09
Vanthali	14,846	3.06
Shapur	8,960	1.84
Visavadar	11,524	2.37
Una	21,558	4.44
Delwada	6,672	1.37

1. Census of India, 1971, Series 5, Gujarat, Part IX-A. *Administrative Atlas*, Baroda, (1972), p. 35.

ADMINISTRATIVE HISTORY

The present Junagadh district was formed on 1st September, 1949 (called at that time Sorath district) on the integration of Junagadh, Porbandar, Manavadar, Mangrol, Sardargadh, Bantwa (Bada Majim), Bantwa (Chhota Majim), Manpur, Thumbala, Bilkha and parts of Gondal, Jetpur States and Lakhapadar Thana. At that time it was called the Sorath district. The former Porbandar State which was first put under Halar (Jamnagar) district was transferred to Sorath (Junagadh) in September 1949. The former State of Bilkha was also similarly transferred from the Madhya Saurashtra (Rajkot) district in September, 1949.

Formerly, the Sorath area was ruled by the Chudasama Rajputs. During the reign of Rah Khengar, Junagadh was one of the important States of that period. The demolition of one of the gates of Anhilvada by Rah Khengar during the absence of Sidhdharaj and the espousal by him of Ranak Devi who had been sought also in marriage by Sidhdharaj, prompted the latter to conquer Sorath. In 1125 A. D., the Anhilwada army entered the province and overran the Rah Khengar's dominions. Sidhdharaj put Rah Khengar's son to death and carried off Ranak Devi in the hope of marrying her. But she was unable to forgive the death of her husband and children and after cursing Sidhdharaj mounted the funeral pyre at Wadhwan where her shrine stands to this day. The well-known Muslim invasions in this area were brought by Mohmed Tughluq, Ahmed Shah and Mohmed Begada. Sorath came under the rule of Muslims, when Rah Mandlik was defeated by Mohmed Begada.

The founder of the last dynasty was one Sher Khan Babi, who was an Officer of the Mughal Emperor and was entrusted with the charge of the district of Junagadh about the year 1740 A. D. But taking advantage of the decline of the power of the Emperor, he assumed the title of Nawab and the name of Bahadur Khan, and became an independent sovereign.

At the time of the advent of Colonel Walker, the first British Resident who entered the peninsula and who made the permanent settlement of the tributes payable by the Kathiawar States (1807-8 A. D.) this State was ruled by Nawab Hamid Khanji. He died in 1811 A. D. and was succeeded by Bahadur Khanji at the early age of eighteen years. At this time political intrigues were rampant in this State, in the suppression of which the East India Company rendered great assistance to the Nawab. In return for this help, Nawab Bahadur Khanji signed an agreement in 1817 A. D. under which he permanently relinquished his right of Zortalbi over the British areas of Dhandhuka, Ranpur, Dholera and Ghogo. A further engagement was also entered into in 1821 A. D., agreeing that the British Government should collect the Zortalbi due to the Nawab by the Kathiawar States and hand over the collection to the Junagadh State, retaining a fourth part thereof for the expenses of collection.

The Pargana of Mangrol, which was owned by a Shaikh Chief, was subordinate to the Junagadh State. Mangrol appears to have been conquered by Shaikh Fakrudin from the Peshwa in 1748 A. D. In 1764 A. D., in the time of Shaikh Mian, son of Fakrudin, Diwan Amarji attacked Mangrol on behalf of the Nawab of Junagadh, and compelled him to yield to that chieftain a half share in his Paragana. Since that date Mangrol had owed more or less the authority of Junagadh, which had been confirmed by the British Government. The Shaikh exercised powers of a 2nd Class State in subjection to Junagadh.

The age-old monarchy of Junagadh was brought to an end in November, 1948, by a popular agitation against the last ruling Nawab Mohabat Khan, who had desired to accede the State to Pakistan. The popular agitation was so intense and powerful that the last ruler fled from Junagadh and went to Karachi. The Junagadh State was, thereafter merged into the Indian Union.

Besides the Junagadh State, Porbandar was another important State in the Sorath area, ruled by the Jethwa Rajputs. The Jethwas acquired Porbandar and Navibandar from the Mughals and retained the territories till the Independence, whereafter the State of Porbandar was merged with the State of Saurashtra.

In November, 1956, the States were reorganised and the bigger bilingual State of Bombay was formed with Vidarbha, Marathawada, Saurashtra and Kutch regions. The Junagadh district alongwith the other districts of Saurashtra formed part of the bigger bilingual State.

Lastly, the Bombay State was bifurcated on May 1st, 1960 and separate States of Gujarat and Maharashtra were formed. Since that date the district became the part of the Gujarat State.

Territorial Changes

After the merger of Saurashtra with the State of Bombay in 1956, the district became part of Bombay State. On account of the reconstitution on the Saurashtra districts in the year 1959, the district has undergone some changes. The former Sorath district was renamed Junagadh district after 30th June, 1959. The territorial changes which took place between 1951-1961 are given in Annexure-I at the end of this Chapter. After 1961 also there were no territorial changes as the total number of villages as on 30th June, 1966 was 960. However, between 1966 and 1971 there were some changes as the total number of villages according to 1971 Census is 1,112.

ADMINISTRATIVE DIVISIONS

Prior to 1947, the entire Saurashtra peninsula was parcelled out into various units, large and small, known as States and Estates, which had no uniformity in the systems of administration. The territories of present Junagadh district comprise States and Estates such as Junagadh, Porbandar, Mangrol, Manavadar, etc., which had evolved a well established system of administration, based more or less on the pattern obtaining in the British districts.

*The Junagadh State*1

The State of Junagadh was divided into 12 mahals. The revenue administration was divided into two divisions and a Revenue Deputy Commissioner was in charge of each division as under :

(i) *The Junagadh Division*--Junagadh, Bhesan, Keshod, Kutiyana, Vanthali, Shil and Visavadar mahals.

(ii) *The Veraval Division*--Patan, Malia, Una, Talala and Babariwad mahals.

Each of the mahals was in charge of a Vahivatdar who was invested with executive powers. There were in all 842 villages of which 517 were *Khalsa* and 325 alienated.

*The Porbandar State*2

For the purpose of administration, the Porbandar State was divided into 4 mahals, *viz.*,

(1) Porbandar, (2) Ranavav, (3) Advana, and (4) Navibandar.

The City Mamlatdar at Porbandar collected rents and taxes, conducted the sale of house sites, supervised religious institutions and looked after the performance of customary religious ceremonies. The mahals were in charge of Mamlatdars who worked under the direct supervision of the Revenue Commissioner. The villages of the three mahals, *viz.*, Advana, Ranavav and Navibandar were divided into 24 groups known as Tappas, each being under the immediate charge of a Tappadar. The work of these 24 Tappas was checked especially in respect of maintenance of *vahivat* and accounts by three Tajvijdars, one for each mahal.

1. *Junagadh State Administration Report*, 1944-45, Junagadh, (1946).

2. *The Porbandar State, Report on the Administration for the Years* 1941-42 to 1943-44 Porbandar, (1945).

Exclusive of the town of Porbandar, the State comprised 105 villages and 14 hamlets (*nesses*) 25 villages were alienated, being Bhayati, Mehr, Pasaita or Kherati.

The Mangrol State[1]

The Mangrol State was divided into 4 revenue divisions, *viz.*, the Sheria Khan mahal, the Lohej mahal, the Kavalka mahal and the Talpad Tappa. The first two mahals were each sub-divided into three Tappas. Each mahal was under a Vahivatdar except the Kavalka mahal for which instead of Vahivatdar, a special Assistant Revenue Commissioner was appointed. The subordinate revenue officers were one Assistant Revenue Commissioner, three Vahivatdars and six Tappadars.

There were 43 villages, in 22 of which the State exercised plenary revenue and judicial powers, whereas in the remaining 21 villages it had full revenue jurisdiction and proprietary rights. Only the civil and criminal jurisdiction rested with the Junagadh State.

The Manavadar State[2]

For the purpose of revenue administration, the State of Manavadar was divided into three different groups or circles, with a Vahivatdar in charge of each under the direct control of the Revenue Officer, who worked under the orders of the Kamdar.

There were 23 entire villages covering an area of 90 sq. miles in this State.

After the formation of the United State of Saurashtra, the Sorath district was formed on 1st September, 1949. In 1951 the district consisted of 1,052 villages and 22 towns which were grouped into 9 talukas and 6 mahals The whole district was divided into 4 sub-divisions, *viz.*, Sorath-North, Sorath-Central, Sorath-South and Porbandar. It was later on renamed as Junagadh district in 1959. In 1961, the district was one of the districts of Rajkot Division of Gujarat State. For the purpose of revenue administration, it consisted of 1,126 villages and 17 towns divided into 4 sub-divisions with 8 talukas and 7 mahals. At present the district consists of 1,112 villages and 21 towns. The Statement I·1 gives the number of towns and villages and the total, rural and urban population of various administrative divisions of Junagadh district as at present (1971) constituted.

1. *Mangrol State, Administration Report of the Mangrol State for the year* 1940-41, Mangrol, (1942).

2. *Manavadar State, The Annual Administration Report for the year ending December,* 1931.

Administrative Units, their Area and Population

The district measures 10,607 sq. kms., in area and has a population of 16,56,677 persons representing 6·21 per cent of the total State population. It has three sub-divisions and fifteen talukas. The details are given as below :

STATEMENT 1·1

Administrative Divisions, 1971

Sl. No.	Sub-division Taluka/Mahal	Area in Sq. Kms.	No. of Towns	No. of villages	Population (according to 1971 Census) Total	Rural	Urban
1	2	3	4	5	6	7	8
1	**Junagadh Sub-division ..**	**1,508.4**	**4**	**171**	**3,24,210**	**1,95,862**	**1,28,348**
	(1) Junagadh Taluka ..	676.6	2	80	1,93,709	89,167	1,04,542
	(2) Vanthali Taluka ..	393.2	2	45	81,326	57,520	23,806
	(3) Bhesan Taluka ..	438.6	..	46	49,175	49,175	..
2	**Veraval Sub-division ..**	**5,577·8**	**9**	**645**	**7,62,821**	**6,05,235**	**1,57,586**
	(4) Veraval-Patan Taluka	687.5	2	102	1,91,308	1,15,788	75,520
	(5) Una Taluka ..	1,568.4	2	187	1,69,256	1,41,026	28,230
	(6) Talala Taluka ..	953.6	1	96	72,749	66,001	6,742
	(7) Malia Taluka ..	539.9	1	63	87,017	78,813	8,204
	(8) Keshod Taluka ..	562.9	1	53	1,05,273	85,660	19,613
	(9) Visavadar Taluka	901.7	1	98	90,276	79,252	11,024
	(10) Mendarda Mahal ..	363.8	1	46	46,948	38,695	8,253
3	**Porbandar Sub-division ..**	**3,458.3**	**8**	**298**	**5,69,646**	**3,69,639**	**2,00,007**
	(11) Porbandar Taluka ..	1,141.4	2	78	2,25,524	1,18,797	1,06,727
	(12) Mangrol Taluka ..	566.2	1	62	1,07,268	78,785	28,483
	(13) Ranavav Taluka ..	588.0	2	54	60,589	39,424	21,165
	(14) Kutiyana Taluka ..	566.0	1	47	67,981	53,850	14,131
	(15) Manavadar Taluka	591.7	2	55	1,08,284	78,783	29,501
	Total ..	**10,607.0**	**21**	**1,112**	**16,56,677**	**11,70,736**	**4,85,941**

Physical Features[1]

CONFIGURATION

The physical aspect of the district is hilly in certain parts with dense forests and extensive undulating plains intersected by various rivers and streams. Except for the Girnar ranges and the Barda hills, the area of the district is more or less flat with a fertile strip popularly known as "Ghed". In other words except for the Girnar and the Barsa ranges, the lie of the land in the district is flat sloning westward to the sea. The Girnar and the Barda ranges dominate the landscape for miles around in the north-eastern and north-western parts of the district respectively. A number of towns have developed into these two hilly ranges. Adityana is at an altitude of 40 metres in the Barda range and Junagadh, Mendarda, Talala and Visavadar towns have developed in the Girnar range. The Visavadar town, which is at 140·0 metres above the sea level in the Girnar range, enjoys the highest altitude of all the towns in the district. Mendarda, on the other hand, is at an altitude of 89.0 metres. The altitude of the towns in the planes varies from a minimum of 3·66 metres in the case of Porbandar to the maximum of 40 metres in the case of Keshod and Malia. The Junagadh Gir Forests form a solid block of 483·15 sq. miles (1,251·36 sq. kms.). The forests area is rugged and broken and hills after hills extend from one end to the other. The hills are generally low, Nandivela 150·88 metres (495′) being the lowest peak. The highest hill in the Junagadh Gir to the extreme south-east is 530·66 metres (1,741′) above the mean sea level, and in clear weather, serves a permanent land-mark to ships approaching the Saurashtra coast. In the Sarasia Gir, Sakarla is the highest peak which is 641·60 metres (2,105′) above the mean sea level.

Slopes are moderate though here and there steep inclines are met with. There are few notable plains in Junagadh Gir especially near Panvi, Kamleshwar, Janwadla, Dabhala, Gadhala, Banej, Kardapan, Jasadhar and Hadala. Similar plains occur near Ghantwad and Nagdala in Sarasia range. In general, the topography of both the Gir forests is more or less similar.

The forests are split up by a number of water-sheds from which streams run in all directions and feed six principal rivers, *viz*., the Hiran, the Jatardi, the Singawada, the Machundari, the Ghodavadi and the Raval. The rivers have a perennial supply of water, except in severe famine years.

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1. (*i*) EDWARDES S. M. AND FRASER L. G., *Ruling Princes of India, Junagadh : The Premier State of Kathiawar*, *Bombay*, (1907), pp. 7-8.

(*ii*) TRIVEDI R. K., Census 1961, Gujarat, *District Census Handbook, Junagadh District*, Ahmedabad, (1964), p. 3.

(*iii*) DOCTOR C. C., Census 1971, Series-5, Gujarat, *District Census Handbook* Ahmedabad, (1972), p. 10.

The configuration of ground of Junagadh forest varies from rugged hilly terrain in the Girnar and Barda hills to plains, and sand dunes in many places, in the coastal forests. The *vidis* represent the intermediate undulating type.

From the Girnar hills, one gets a glimpse of that vast tract of forests and woodland-the Gir-which runs in one continuous sweep from the south-east of Junagadh to the sea. Those dark recesses, where the lions, the panthers, and other wild animals seek their meat during the night, help one to form a dim idea of the aspects of Saurashtra in past ages, when dense forest covered the land adjacent to the sea-board. For there was mystery terrifying and impenetrable, in every mile of those ancient Indion Forests, and the Gir, which is the remnant of the "Forest Primeval" of Kathiawad, still to some degree retains that haunting spell. Elsewhere the forest areas have been brought under the plough. The Gir forest, abounding in teak and many other types of trees, supplies a large portion of Saurashtra with building timber. The particular wood locally known as *vankia* is exported to far-off Arabia for ship-building. The Girnar hills are thickly wooded, while in many places, including Junagadh, fine groves of mango trees provide shade to way-farer. Nor is horticulture forgotten for the betal leaves grown at Chorwad are famous throughout Gujarat. In the gardens of Junagadh, the *lichi*, the quince and various kinds of the Bombay mangoes have been raised for several decades.

Hills

The chief glory of Junagadh lies in her hills, peeping over one another, and frowing upon dark valleys which have been known to inspire a spirit of unreasoning fear into the minds of a simple and untutored people. The hills Karakio 593·14 metres (1,946′) mounts guard over Visavadar, the hills Dundvies with Ratno 494·69 metres (1,623′), and elsewhere Lapla, Rozmal, Hadalidhar and Sayo breast the upper air. Then follow magnificent mass of the Mt. Girnar 1,117·40 metres (3,666′), with its rugged sides delicately clothed with verdure, and girt by an unbroken series of smaller eminences, the Datar 847·07 metres (2,779′), the Lasa Pavadi 770·23 metres (2,527′) and the Bhensla 697·99 metres (2,290′) which cluster together like the out posts and bastions of some time-scarred keep.

The highest range of the hills is that of the Mount Girnar, while the largest and most widely extended range is in the Gir. Both the hills are covered with dense forests.

The Girnar hill has five principal peaks (1) Amba Mata (or the Girnari Goddess), which is 1,066·6 metres above the sea and crowned by the temple of that Goddess, (2) Godaknath, the highest of all, which is 1117·40 metres (3666′) above the sea, (3) the Oghad Shikhar, (4) Guru

Dattatreya (1,066·0 metres) and (5) Kalka's peak (1,004·3 metres) which is even supposed to be the resort of *Aghoris* or Mardikhors. But the Purana's enumerate no less than 21 different peaks. The fortress and the remnant of the old palace of the Chudasamas are still in existence. There are many Jain temples on the hill. Among them the temple of the twenty-second Jain Tirthankar, Neminath is revered most. Three famous *kunds* or reservoirs are called the Gau Mukhi, Hanuman Dhara and Kamandal Kund, respectively. The great rock called the Bhairav Jap forms the most picturesque place and from this rock, ascetics and others used to hurl themselves down in the hope of being born in a more favourable state of existence in the next life. At the foot of the hill, at a little distance, lies Vamansthali, (Vanthali) the ancient capital of the Chudasama rulers, while Balisthan, the modern Bilkha, lies near Vamansthali, immediately at its base. The ancient name of the Girnar hill is Ujjayant or Girivar, but not Revatachal, as is sometimes supposed. Revatachal is the name of the hill immediately over the Revat Kund. At the foot of this hill is the celebrated Ashok stone with the inscription of Ashok (183 B. C.), Rudradaman (150 A. D.) and Skandgupta (456 A. D.) . A little further on is Palasini bridge built by Sundarji Shavji, the first native Agent to the British Government in the Political Department in Kathiawar.

The highest peak of the Gir hills does not exceed 609·60 metres (2,000 feet), but the range fills a breadth of nearly 48·28 kms. (30 miles). Two branches of them, Nandivelo and Tulshi Sham are noteworthy. The former is a well-known land mark for sailors, and the latter contains a noted shrine and hot spring reckoned as one of the most sacred spots in Saurashtra. Apart from the hills mentioned above, spur of the Barda range is projected in to the territory around Porbandar. The principal peaks are the Malik 438·30 metres (1,438 feet). the Kalo 349 91 metres (1,148 feet), the Sath Bagadi 328·27 metres (1,077 feet) and Ghalansar 319·43 metres (1,048 feet). The Milk hill is thickly wooded but owing to insufficent protection, the rest of the hills have a thin forest cover.

RIVERS[1]

The Junagadh district is well supplied with water, as it is replete with rivers, reservoirs and lakes. The land is sloping towards south and so most of the rivers flow north to south. The principal rivers which traverse

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1. (i) KADAKA D. H., *Kathiawar Directory, Rajkot* (1886).
   (ii) EDWARDES S. M. AND FRASER L. G., *Ruling Princes of India, Junagadh*, Bombay (1907).
   (iii) Census 1961, Gujarat, *District Census Handbook, Junagadh District* Ahmedabad, (1964).
   (iv) The Executive Engineer, Junagadh Irrigation Division, Junagadh.

the district are the Bhadar, the Uben, the Ozat, the Hiran, the Machhundri, the Sabli, the Saraswati, the Meghal, the Raval, the Singhvada, etc. The most famous of these rivers are the Bhadar and the Saraswati. But their respective claims to consideration differ largely in kind. Whereas the Bhadar can proudly boast of being the largest river in the entire Saurashtra, running a course of about 110 miles (177 kms.) from its source in the hills above Jasdan to its final merger with the sea at Navi-Bandar, the Saraswati passes through the Prachikund, a reservoir dear to devotees and meets the Kapila and the Hiran, also sacred rivulets, at a spot considered sacrosant for all times as the place where Lord Krishna died. From this meeting-place of waters, which the Hindus have personified as *Triveni* the three-headed goddess of the stream, the river flows to Prabhas-Patan of Somnath Patan, and then on the coast.

The Ozat

The river Ozat originates near the village Morwada of the Bhesan mahal of the district. On its way, the river passes by the villages such as Morwada of Bhesan mahal, villages Rupavati and Thumbala of Visavadar taluka, and Vanthali and Bhamnnasa of Vanthali taluka. Lastly, the river enters Porbandar taluka and flows past the villages of Amipur and Navi-Bandar. The total length of the river is 157 kms. It flows entirely in the Junagadh district and merges into the Arabian Sea near Navi-Bandar of Porbandar taluka.

10 kms., away from Junagadh one weir scheme near village Anandpura was completed in June, 1957.

The Uben

The Uben river rises near village Rafalia of the Bhesan mahal of this district. In the Bhesan mahal, it passes by the villages of Bhesan, Ranpur, Mandva, Bhalgam and Pipalia. Thereafter it enters the Junagadh taluka and flows past the villages of Tibri, Choki, Bhiyal. Jalansar, Valandiya, Vadasimdi, Majevadi and Taliadhar. Subsequently, the river enters the Vanthali taluka and passes by Dhandhasar, Balot and Vanthali villages. After a course of 58 kms., entirely in this district, the river merges into the river Ozat near Vanthali.

One weir scheme near village Kerala in Junagadh taluka was completed in May 1956.

The Meghal

The river Meghal originates from the Kunara hills situated in Mendarda mahal of the district. It passes by the village of Dadkiyal of Mendarda

mahal. Thereafter it enters Malia taluka and flows past Tarsingada. Matarvania, Bhankharvad, Vadala, Malia, Ghangli, Bhanduri, Nani Dhanej, Samadhiala, Gadu, Vasanvel, Sukhpar and Simar villages. After a course of approximately 35 kms., it merges into the Arabian Sea near Bunder House, of village Sukhpar of Malia taluka of the district.

There is a weir scheme near village Gadu in Malia taluka on this river.

The Machhundri

The Machhundri river issues from the Rajmal hills in the Gir forests of Junagadh district. The river passes by the following villages, *viz.*, Hadala, Kordapur, Mandvi, Kodia, Dholia Mahadev, Khodharia, Sapur-moduna and Delwada of Una taluka. Its total length is 51.25 kms., (approximately) and it merges into the Arabian Sea near Delwada village of Una taluka of the district.

A weir scheme near Droneshwar Mahadev in Una taluka of this district was completed in April 1956.

The Bhadar

The river Bhadar has its origin in the hills above Jasdan. The most significant feature of the Bhadar is its annual flood which swallows the district for miles on either banks. And yet despite its fierce ravages, the Bhadar is a kindly river. It spreads far and wide the rich alluvial soil turning barren lands into fruitful fields and with the mighty volume of its water, it purges the land of its bitterness, sweetening it and preparing it for tillage. The river flows past Tapra and Kutiyana villages of Kutiyana taluka. Thereafter, it enters into the Porbandar taluka and it merges into the Arabian Sea near Navi-Bandar of the Porbandar taluka.

The Noli

The river Noli originates near village Meswan in the Keshod taluka. It flows past the villages of Meswan, Sondarda, Kevdhra, Ekhera, Pankhan and Sitodhar of the Keshod taluka. Thereafter, it enters into the Mangrol taluka and passes by the villages of Bhatgam, Morai, Lambora, Shekhpur, Kotda and Sheriyaj. The total length of the river is 25·6 kms., and it merges into the Arabian Sea near village Sheriyaj of the Mangrol taluka of the district.

The Husenabad Canal Irrigation Scheme near Shekhpur village of Mangrol taluka is an important scheme on this river.

The Bhandukio

The river Bhandukio originates near Karanbha Nes in Visavadar taluka of the district. It flows in 3 talukas of the district, *viz*., Visavadar, Junagadh and Vanthali. In Visavadar taluka, it passes by Karanbha Nes, Intala, Limdhra, Liliya and Jambala villages. In the Junagadh taluka it flows by Jamka, Samrala and Bagdu villages. Thereafter, it enters the Vanthali taluka and near village Nagdi, it merges in the river Ozat. Its approximate length is 19.5 kms. The Bhandukio Irrigation Scheme (a Weir Scheme) is completed on the river near village Jambala in Visavadar taluka of the district.

The Ambajal

The Ambajal river originates in the Lasa hills of Visavadar taluka of the district. The river flows past Rajpura, Nanavadia, Balapura, Satadhar, Chaparda and Navi Chanvad villages of the Visavadar taluka. After a course of approximately 22·5 kms., the river merges in the river Dhrofad near village Navi Chanvad of Visavadar taluka. The Ambajal Irrigation Scheme near village Sarsai of the Visavadar taluka is on the river.

The Gundajali

The river Gundajali issues from the Girnar hills in the Junagadh taluka. The river flows near the villages of Bordevi, Khadia and Patapur of the Junagadh taluka. It flows approximately for 16 kms. and merges into the river Ozat near village Itala of the Junagadh taluka.

The Sabli

The Sabli river bifurcates from the river Madhuvanti near the village Babartirth in Mendarda mahal of the district. It flows through 2 talukas and 1 mahal of the district, *viz*., Mendarda, Keshod and Vanthali. In the Mendarda mahal, it flows by Rajesar and Dhandhawada villages. In the Keshod taluka, it flows past Najan, Wao, Sangarsola, Bododar, Magharwada and Manekwada villages. It merges into the river Madhuvanti near the village Sonareda of the Vanthali taluka of the district. Its approximate length is 26 kms.

The Jhanjesari

The river Jhanjesari rises near village Monvel in the Gir hills of Visavadar taluka. It flows past the villages of Jhanjesar, Dhebar and Rupavati of Visavadar taluka. After a course of about 22·5 kms., in this district it merges into the river Ozat near the village Pipli (Babka) in visavadar taluka.

There is a medium irrigation scheme called the Jhanjesari Irrigation Scheme on this river near the village Mahuda-Mahudi of the Visavadar taluka.

The Kalindri

The river Kalindri originates near the village Khageshri of the Kutiyana taluka of the district. It flows past the villages of Khageshri, Iswaria, Bavdavadar, Choliana, Mal. Erda, and Kasod of Kutiyana taluka. Thereafter, it enters into the Porbandar taluka and merges into the Arabian Sea near village Gosa of the Porbandar taluka. Its approximate length is 46·5 kms. For the Kalindri Irrigation Scheme, a dam is under construction on this river near the village Iswaria of the Kutiyana taluka.

The Sankroli

The river Sankroli issues near Morwada village of the Bhesan mahal of the district. It flows past Morwada, Sardharpur, Hadmatia, Chura, Dholva, Dingpur, Sankrola, Khijadia and Samadhiyala villages of the Bhesan mahal. After a course of 29·2 kms., the river merges into the Surva stream near the village Samadhiyala of the Bhesan mahal. Thereafter, the river enters the Rajkot district.

The Sankroli Irrigation Scheme is on the river near village Sankrola in the Vadia taluka of the Rajkot district.

The Raval

The river Raval originates in the Gir hills near village Rupavati in the Talala taluka of the district. It flows in two talukas of the district, *viz.*, Talala and Una In the Talala taluka, it flows past Rupavati, Khisari and Vejadkota villages. In the Una taluka it flows past Chikhadkoba, Jadadhar, Motisar, Khokdva, Mhobatpur, Samadhiyala, Padapadar, Kamdhi, Patapar, Umej, Sanakhada, Samter, and Manekpur villages. The approximate length of the river is 51 2 kms., and it merges into the Arabian Sea near village Dharabandar in the Una taluka of this district.

The Raval Weir Scheme near village Mhobatpur of the Una taluka was completed in April 1957.

The Hiran

The river Hiran originates in the hills between Kaiurioani and Gola in the Talala taluuka. It flows through two talukas of the district, *viz.*, Talala and Veraval. In the Talala taluka, it flows by Chitravad Nes. Ramrechi, Talala, Dhamsia, Tajpar, Umrethi, Bhalavat and Mandorna villages.

Thereafter, it enters into the Patan-Veraval taluka and passes by Lilva, Khan, Savni and Prabhas-Patan. After a course of 64 kms., in length, it merges into the Arabian Sea near Somnath Mahadev in Veraval taluka. The Hiran Irrigation Scheme near village Sasan in Talala taluka of this district was completed in June 1959.

The Saraswati

The Saraswati river rises below Kamleshwar Nes in Talala taluka of the district. In the Talala taluka it flows past Lushala, Jasapur, Moruka, Surva, and Ratidhar villages. In the Veraval taluka it passes by Khamba, Gorakh Madhi, Sundarpura and Ajotha villages. Its total length is 42 kms., approximately. It merges into the Arabian Sea alongwith the Hiran river near Prabhas-Patan of the Veraval taluka. There is a weir scheme near village Tobra in the Veraval taluka.

The Fulzar

The Fulzar river issues below Rupavati village of the Junagadh taluka. It flows past Rupavati, Dedarva, Sauklimota, Parabdi Nani, Saukli Nani, Jorani and Parabdi Moti villages of the Junagadh taluka. After a course of 26 kms. (approximately), it merges into the river Uben near upstream of village Jalansar of the Junagadh taluka.

The Lol

The river Lol originates from the Girnar hills near village Hasnapur in the Junagadh taluka. It flows past Hasnapur, Derwal, Sabalpur, Saragwala and Galiawada villages of the Junagadh taluka. Its length is 19.2 kms., approximately. It merges into the river Uben near village Virpur in the Junagadh taluka.

The Hasnapur Irrigation Scheme near the village Hasnapor in Junagadh taluka was completed in December 1965.

The Madhuvanti

The river Madhuvanti issues near village Kadwali Nes in the Visavadar taluka. It flows in the five talukas/mahal of this district, *viz.*, Visavadar, Mendarda, Vanthali, Keshod and Porbandar. In the Visavadar taluka, it flows by Kadwali Nes. In the Mendarda mahal, it flows past Kakasla Nes, Malanka, Kanadipur, Moti Khodiar, Babartirth, Mendarda and Mithapur villages. Thereafter, in the Vanthali taluka, it passes by Vaspada, Bantiya, Bodka, Kanjerdi, Kanjha, Timmas, Akha and Muliasa villages. In the Keshod taluka, it flows past Bhamnasa, Akhodar and Panchala villages. Lastly, in the Porbandar taluka it passes by Samdha village and near Pata

village it merges into the Arabian Sea. Its total length is 80 kms., approximately.

One dam, the construction of which was started in 1970 near village Kanadipur in Mendarda mahal is under progress.

Ground Water

The district can be divided into three regions for the ground water conditions corresponding to the three main geological units. They are (1) hills and undulating topography covered by the Deccan lava flows, (2) gently undulating and comparatively plain topography covered by the sedimentaries and (3) the monotonous plains covered by the thick spread of alluvium, miliolite limestones, Ran clays, tidal flats, etc.

Deccan traps are not regarded as ideal host rocks for water, although water for domestic needs may be obtained at depths usually between 5 and 15 metres. Such water is confined in the soil cover, decomposed rock junction between flows, joints, fissures or red bole beds or horizons of vesicular flows. The yield in traps varies between 2,000 to 4,000 litres per day.

Miliolite limestone is the most important water bearing formation throughout the coast. The limestone is porous in nature and helps circulation of water to a considerable extent until it touches the impervious clay beds of the Gaj series at the bottom. The general movement of ground water is to the south towards the Arabian Sea. Dug-wells with an average dimension of 3×3 metres. tapping miliolite rocks, yield on an average, 68,000 litres of water per day. The quality of water in the miliolite limestone is generally good except in the vicinity of the sea-shore. The average salinity in terms of total dissolved solids rarely exceeds 1,000 parts per million. Water in the Gaj series of rocks occurs both under confined and water table conditions. The upper granular bed comprising limestone and grit with yellow clay, form the only important water bearing formation. The average yield of wells, using bullocks and *mote* as the method lift, is 50,000 litres per day. The quality of the water in these rocks is variable. Dug wells near Veraval, Shil, north and north-north-west of Porbandar yield water of good chemical quality but the salinity, increases considerably close to the sea. In the sedimentary rocks along the coast, the quality of ground water, in general, is saline. Even in areas of low salinity, water is hard with high bicarbonate contents also. In the alluvial tracts the salinity of water is generally very high.

There is remote possibility of developing ground water by deep tube-wells in the district. There are limited possibilities of developing shallow ground water through dug-wells and dug-*cum*-bore wells in the gently

undulating plains south of the Deccan lava flows. Open wells of large dimensions will increase the infiltration of the surface.

GEOLOGY[1]

The geological formations, arranged in order of increasing antiquity, are detailed below:

Formation	*Age*	*Period*
Alluvium Miliolite Limestones	Recent Sub-Recent	Post-Tertiary
Gaj beds	Miocene to Pliocene	Tertiary
Lateritic rocks	Lower Eocene (Sub Nummulitic)	Tertiary
Deccan traps with their differentiates and associated trap dykes	Cretaceo-Eocene	Trappean

Deccan Traps

Deccan lava flows occupy much of the district, excepting the southern coastal tracts which have a veneer by Tertiary and Post-Tertiary sediments. The district has within its limits a wide variety and facies of rocks associated with the Deccan basalt volcanism. The lava flows vary from medium-grained to arphanitic and porphyritic types which are occasionally amygdaloidal with geodes of agate, chalcedony, quartz and zeolities such as mesolities stilbite, chabazite, scolecite and natrolite. Such geodes are scattered along the valleys and *nala* sections in the tract occupied by lava flows. These flows which are generally horizontal. occasionally show rolling dips upto 10 degrees.

The Girnar and Osham hills are unique examnles of differentiation of the Deccan lavas exposing a variety of rock types within a limited compass of about 160 square kilometres: These rocks have attracted the attention of geologists since the end of the 19th Century. The various rock types encountered in Mount Girnar are nepheline-syenite, alkali-syenite, augite-granophyre, quartz-porphyry, syenite-porphyry, syeno-diorite, diorite-gabbro, andesite, olivine-gabbro, lamprophyre, dolerite, basalt, limburgite, obsidian,

1. The Director, Geological Survey of India, Gujarat Circle, Ahmedabad.

rhyolite, etc. The disposition of the different rock types is even quite interesting. The central magestic pile with terrific scraps and precipices propped by diverging buttresses consists mostly of monzonite and diorite. The radial ridges joining the central mountain consists usually of olivine gabbro with intrusions of nepheline syenite and quartz-felspar rock. The outer hill ranges consists mostly of basalt with cores of intrusive granophyre, while the plains are composed of basalt and gabbro or have a shallow alluvial cover. There are various views regarding the genesis of the Girnar complex. According to one school, this has originated from the dioritic core of an ancient volcano forming an eruptive centre as indicated by the quaquaversal dips in the surrounding basalt, while according to other school the rocks represent a plutonic laccolithic intrusion of a number of differentiated types, into a thick basalt cover lifted up as a dome. Olivine gabbro, diorite-monzonite and granophyre indicate three phases of movement. Diorite and monzonite, surrounded by olivine-gabbro constitute the centre, while granophyre forms instrusive dykes in the outer hill ranges, possibly indicating a series of circular fractures in basalt caused by arching. Osham hills are situated about 23 kms. WNW of Junagadh and are composed of dolerites and basalts in its southern and western portions, and massive flows of brown or dark rhyolite, pitchstone, obsidian and trachyte in the north-eastern portions.

Several parallel basic dykes, at times intersecting each other, are conspicuous along the eastern and south-eastern margins of the district. They form small knolls, elongated mounds or serrated ridges which may be followed for many kilometres. The dykes near Kuba, Sarsai, Ranpur, Vinchhavad are traceable for more than 30 kms., in length. They generally show two trends NNW-ESE and WNW-ESE. The contacts of the dykes with the traps are vertical with definite walls, but sometimes they are indistinguishable from the adjacent flows. The dykes are usually joined and at places show prismatic or columnar structures. They are mostly compact and rarely pass into vesicular or amygdaloidal types near the surface. The dykes, according to earlier observers, represent channels for the eruption of the trap flows but judging from their peculier concentration in the form of clusters, swarms, arcuate dispositions and 'net works' in specific areas, area linked to the "Girnar Complex" and partly to the zones of folding in the trap regions along the western coast of India.

Laterite

A few small isolated patches of laterite rocks forming marked horizons separating the Deccan lava flows and overlying Tertiary sediments crop out along the southern margins of the district between Miyani in the west to Nathes in the east. The thin laterite strips are noticed near Simani, Bhitana, Nunadara, Galodar, Juthal, Lambora, Seridkhan, Hemal, Ratad, Undari and Vadviala. The laterite forms small humps hardly rising four

metres above the plains which are covered either by black soil or the thick spread of miliolite limestones. The laterite, in general is soft, clayey in nature and can be described as forming thin crusts of 'oxidised limonitic material'. At places the laterite exhibits a pseudobrecciated, concretionary or conglomeratic appearance. Small horizons of fawn grey bauxitic material are commonly associated with the laterite, the horizons near Simani and Bhitana being fairly extensive.

Gaj beds

These beds represent sediments deposited during the marine incursions consequent on the great mountain building upheavals towards the end of the Eocene period. They are Oligocene or lower to Middle Miocene in age and gradually change from marine to estuarine facies. They occur as small or big isolated patches along the margins of the Deccan traps and laterite and also as some inliers in the alluvium. The outcrops are conspicuous south of Mahiyari, between Balagam and Visanvel, Pasuawara, Nathej and Nagasari. The formation is marked by the typical prevailing yellow colour of the constituents, namely limonitic limestones, sandstones, grit, conglomerate, yellowish clays and marls. Gypsum is generally found in clays and marls. The beds are horizontal and invariably contain fragmentary fossils of pelecypods, gastropods, bryozoa, corals, etc.

Miliolite Limestones

These are almost chemical grade fossiliferous limestones and go by the name miliolite limestone. They consist of minute foraminifera whose tests form nuclei of Oolitic grains. They appear to represent a marine littoral deposit, although in part they may represent wind-borne aeolian accumulation. They cover extensive areas along the coastal alluvial tract of the district and are also noticed along the flanks of the Girnar and Osham hills. The occurrence of these limestones on the sea shore as well as on the hill tops provide clear indication of the elevation of the coast in recent times.

The constituent members of the series are limestone, earthy concretionary limestone, calcareous sandstone, consolidated shell-sand grit and conglomerate; grading from one to another. The purer limestone bands are white grey or cream coloured, fine grained, homogeneous and vary in thickness from one to 30 metres. They are locally called as "Porbandar limestones" and form excellent building stones and also host material in cement and chemical industries. Good outcrops are noticed near Porbandar, Chorwad Railway Station, Adityana, Veraval, Dada Mahadeo, Patan, Lakhipur, Warodha, etc. These miliolite limestones exhibit remarkable current and cross bedding as may be seem in the quarries around Junagadh

and Porbandar. They generally exhibit the following range in their chemical composition :

SiO_2	0.60	—	16.62%
Al_2O_3 / Fe_2O_3	0.72	--	00.60%
CaO	39.54	—	54.15%
MgO	0.28	—	1.68%
loss	35.40	—	43.70%

Alluvium

Under this are included a variety of deposits, *e. g.*, Sand dunes consolidated shore sand, tidal mudflats, raised beaches, coral reefs and fresh water alluvium. A large part of the area along the sea board is covered by this formation.

USEFUL ROCKS AND MINERALS

Bauxite

Several small isolated laterite patches, fringing the Deccan basalts and overlain by the Gaj sediments occur along the southern coast of the district between Porbandar and Una. Discontinuous horizons of bauxite are noticed associated with the laterite near Simani, Bhitana, Nunadra, Golodar, Juthal, Lambora, Serikhan, Hemal and Chelana. The bauxite horizons in the well sections near Simani and Bhitana are about four metres in thickness and appear to cover extensive areas. The average chemical composition of the bauxite at Simani is A_2O_3 : 51·58 per cent, SiO_2 : 6·12 per cent, Fe_2O_3 : 1·92 per cent, TiO_2 3·60 per cent. CaO : 5·88 per cent. MgO : trace, loss on ignition 31·32 per cent. The other deposits are too small, ferruginous in composition and are not likely to be of economic significance. Recent studies carried out in the bauxite belts of Kutch and Jamnagar districts have indicated the possibilities of concealed deposits of bauxite beneath the cover of the tertiaries, miliolitic limestone and alluvium. Since the southern coast of Saurashtra in Junagadh district also has a similar geological setting there are possibilities of locating additional deposits of bauxite beneath the cover of younger sediments and alluvium.

Building Materials

The district is well-endowed with various kinds of rocks suitable for the construction of buildings. They comprise clays for the manufacture of bricks, sands for mortar and concrete, limestones and *kankar* for lime-making and cement manufacture, numerous kinds of building and ornamental stones, and materials for road metal, concrete and railway ballast. The most

important and famous building stone in the district is the miliolite limestone, populary known as 'Porbandar Stone' and is quaried near Porbandar, Dada Mahadeo, Chorwad Road Railway Station, Samadhiala, Dari, Veraval, Savni, Chankathal, Patan, Kadvar, Lakhipur, Gorakhmadhi, Worodha, Lodhva, etc. The limestones at many of these places are of very high-grade and are used for manufacture of chemicals and cement. The most famous quarries are near Adityana where they have been extensively quarried in the past and the material used as decorative stone for construction of temples, important public buildings, etc. Deccan traps and the associated rock types occuring in the Girnar hills and near Visavadar, Una, Khorasa, Khandheri, Jhilala and Vadala form good material for masonary blocks and as road and railway ballast. Hard, compact, yellow Gaj-limestones are suitable for building purposes and are available near Junagadh. Sub-serially consolidated recent and sub-recent sandstones are locally quarried near Porbandar, Kunchri, Chhaya, Madhavpur, Gosa, Pata, etc. A few rocks in the district take good polish and may be used as ornamental stones such as table-tops, caskets, polished columns, monuments, etc. They are : (1) Banded rhyolite dykes in Barda hills, (2) Granophyres near Porbandar, Ranavav, (3) Spherulitic felsites from Krishna Jhar, and Javantara Gara, etc. (4) Crystaline calcite rock near Kharadhar and (5) some of the Gaj limestones from the coastal areas of the district.

Calcite

Important calcite deposits occurring as irregular veins in Deccan trap are noticed around Gadhagra and Ramgadh and are traced for a length of about three kms. The smaller calcite veins near Ramgadh may yield small quantities of clear transparent calcite suitable for optical purposes. Numerous small veins of calcite are also noticed in the Gir forest near Sarkadia, Itvaya, Kantala, Kharadhar, Malia, Bhesan, etc. Calcite veins are also noticed near Bhatakri, Bagwadar, Bhetakadi, Bapodar, Advana and Bakharla in the Porbandar taluka.

Chalk

Extensive deposits of chalk, representing a shallow water-deposit and occupying a flat terrain cover an area of about 13 sq. kms. near Ranavav Railway Station. The chalk beds are about 1·5 metres in thickness and lie below an overburden of about two metres of black soil. They are supposed to be chemical precipitates of calcium carbonate containing marine shells, foraminifera, etc., the chalk is mostly used as a filler in rubber, textile and paper industries, and also in making distempers, cosmetics, drugs, etc. A small deposit of white chalk is also noticed near Bredi Sultanpur. The bed is one metre thick and covers an area of about two sq. kms.

Grey to buff iron-stained gypseous clays, of the Gaj facies form the well known clay deposits of the district. Though they are highly plastic they decrepitate badly on heating and are hence not useful for pottery. They may be suitable for the textile and paper industries. The deposits are noticed near Panchala, Kadiali, Chorwad Road Railway Station, Virodar, Gorakhmadhi and Mangia. The deposits around Kadiali are tentatively assessed at 0·5 million tonnes. Small quantities of lithomargic clays associated with the lateritic rocks are noticed near Char in Keshod taluka. Altered feldspar rocks near Babia Dungar, Khar Dhar and Jaderra Dhar in Porbandar containing unlimited quantity of Kaolin might be used for recovering China clay for the manufacture of porcelain.

Felspar

Felspar porphyry dykes near Tulsi Sham and near Goraori in the Gir forest contain lathe shaped or tabular orthoclase felspars embedded in a fine groundmass. Small deposits of felspathic syenite in the Kalichippari area near Gorakhnath peak and also near Maleba and Surajkund would possibly yield enough felspar for a small-scale ceramic industry.

Gypsum

Gypsum occurs as sporadic plates and needles in yellowish calcareous clays of the Gaj beds and forms the source of gypsum deposits of the district. Small but workable quantities of gypsum occur near Balanivav, Panchala, Kadiali and Miyani. The reserves are likely to be several thousand tonnes. The individual deposits, however, are comparatively very small and sporadic in nature.

Lead-ore

The mineralised area is located near Banceines (21° 3′ : 70° 54′) in Gir forest, Junagadh district, Gujarat. The mineralisation is associated with quartz vein and occurs in the form of cavity filling along the fracture surface of a fault striking N 10° E—S 10° W and dipping steeply towards either side in the amygdalodial basalt of Deccan Trap formation.

The mineralized Zone, containing galena, chalcopyrite, bornite and malachite is about 3 metre thick and extends discontinously for a length of 340 metres. The individual vein range form a few mm. to 20 mm. in thickness as exposed in an old workings. The restricted nature of the deposit and the meagre dimensions of the mineralised veins are not likely to make it important economically. Nnmerous dykes of different kinds run across the country rock along definite directions.

Magnetite

An insignificant occurrence of magnetific iron-ore segregations in the granophyric rocks are noticed in the Babia Dungar in Porbandar. They are not likely to be of economic significance.

Mineral Waters

The only known mineral spring of the district associated with Deccan traps is near Tulasi Sham in the Gir Forest. The water shows a temperature of 51° C. emits a bad odour and is not supposed to be of any medicinal value.

Moulding Sand

Small quantities of fine, brown sand occur in the Jambuvanti cave near Adityana limestone quarries in Porbandar taluka. The sand bed is about two metres thick and lies below an overburden of miliolite limestone. It is locally used in foundaries at Porbandar.

Nepheline Syenite

In Mount Girnar nepheline syenite which may find use in the manufacture of special type of Ciramic wax occurs in workable quantities.

Ochres

Extensive deposits of soft, yellow clays associated with Gaj beds, suitable for the manufacture of paints, occur around Chorwad Road Railway Station, Savni and Palasli. Bright yellow ochres of excellent quality are noticed below a soil over burden of about three metres at Palakra and near Hathiani temple. Small occurrences of yellow ochres are also noticed near Bharvada of the Porbandar taluka and the material is used in the manufacture of paints at Porbandar. Small pockets of variegated clays associated with laterite are noticed near Barula, Shimerwao and Bhetali. They are worked for local colour-wash and do not seem to have any commercial importance.

Salt

Salt is produced by the direct solar evaporation of sea water near Porbandar and Mangrol in the district.

Zeolites

Mesolite, Stilbite, Chabazite, Scolecite and Natrolite are the common zeolites associated with the amygdular traps in the district.

Agate etc.

Agates and Chalcedony are conspicuous along the south-eastern borders of the Gir forest near Pastar, Heinal and Sokhada. They are at times used in ornaments by lapidaries.

Flora

Forests

There are two forest Divisions in the district, *viz.*, (1) Junagadh Forest Division and (2) the Gir Forest Division.

(1) Junagadh Forest Division[1]

General History of the Forests

The area covered by the Girnar forests, the Barda forests, the Coastal area and the Vidi area and Gir forests approximately is 1,50,503·78 hectares. The past history of these different types of forest areas has been different and, therefore, each type is dealt with separately.

The Girnar Forest

The past system of management can be classified into the following periods :

(i) Unregulated fellings: Under 'Dan' and permit system (1800 to 1914-15 A. D.).

(ii) Coppice with standard system of Ratnagar (1915-16 to 1933-34 A. D.).

(iii) Clear felling system of Hafiz (1934-35 to 1952-53 A. D.).

(iv) Improvement working system of Pandya (1957-58 A. D. onwards).

(i) *Unregulated Fellings (1800 to 1914-15 A. D.)*

During the major part of the ex-Princely regime these forests were managed on a very unscientific method of unregulated cutting known as 'Dan' (Royalty) system. Certain villages from neighbouring areas were permitted the privilege of collecting 'Dan' or royalty on the forest produce removed by the public. In return, the manpower of these villages was at the disposal of the State during times of outlawry, etc. About the year 1865 or so the State regime took over the management of the forest to itself and

1. Shri Sinha R. K. and Pinto A. G., Deputy Conservators of Forests, *Working Plan for Junagadh Forest Division*, Baroda, (1972).

around 1880 a multifarious permit system was introduced which continued upto 1907-08 A. D.

As the name suggests, the working of the forest was very unscientific, because the persons who came to remove the forest produce (mostly timber) selected the best and most easily accessible trees. As there was nothing to control their movement and the method of exploitation, what was left in the forest was irregular and unsound trees and high stools. The most accessible regions were worked repeatedly. The result was that instead of good sound coppice growth, pollarded stems dominated by unsound trees were retained.

The multifarious permit system helped the State to earn some revenue only but ruined the forest.

In the year 1913-14, Wallinger advocated the application of Shri F. R. Desai's Plan and stressed the need of a qualified man for the management of the forest.

(ii) *Coppice with Standard System of Ratnagar (1915-16 to 1933-34 A. D.)*

The main features of Ratnagar's Working Plan were that, he classified the forest into three main Working Circles with one overlapping Working Circle, *viz.*,

(a) Inexploitable Working Circle, covering areas above 457·20 metres (1500′) elevation,

(b) Coppice Working Circle, covering the remaining area other than the *vidis*,

(c) Fodder Working Circle, covering the *vidis*, and

(d) Overlapping Bamboo Working Circle covering the entire forest.

The 'Inexploitable Working Circle' was fire protected and no cutting operations of any sort were permitted in the forest.

In the 'Coppice Working Circle', the marking rules were so conservative that the felling amounted only to more or less improvement fellings. A minimum number of 30 stems per acre of 12″ to 24″ girth was reserved. Wherever the percentage of teak tended to be more, miscellaneous species were encouraged.

The coppice rotation was fixed at 30 years, while for standards it was fixed at 60 years. No thinnings were prescribed. Broadcast showing of seeds of various species was suggested.

In the 'Fodder Working Circle', cleaning operation such as removal of trees other than *Teak, Sajad, Ran, Biyo, Timbervo* and *Sisam* was prescribed.

In the 'Overlapping Bamboo Working Circle' provision for the retention of all one year old culms and minimum of 3 more than one year old culms was made.

These forest were managed according to the above guidelines till 1920. Thereafter, the management fell into the hands of untrained officers, who cared more for the revenue than for the preservation and improvement of the forest. This state of affairs continued till 1923-24 and there was no improvement in the crop.

(iii) *Clear Felling System of Hafiz (1934-35 to 1952-53 A. D.)*

In the year 1934-35, Mr. Hafiz, a Ranger from the Bombay Presidency, was brought on deputaion. He modified the prescriptions of Ratnagar and introduced 'Modified Coppice System'.

According to his system, all the trees in the annual coupes were to be cut, except species reserved for retention. The list of species to be reserved changed from time to time. Mostly, fruit-trees and few economic species were reserved.

Under this system 'Rabis' were prepared by the contractors and the areas were planted up by the Department. However, the regeneration was mainly through coppice. The results of this system were as under :

(i) Unsound, over mature and malformed trees were removed and replaced by vigorously growing young and more or less uniform crops.

(ii) Steep slopes suffered due to exposure and the crop deteriorated.

(iii) The percentage of Teak increased, thus deteriorating the soil.

The general effect of these modifications was that the crop improved on the whole except on slopes.

The area kept under the Inexploitable Working Circle improved due to the protection given over a long period.

The *Vidis* under the Foodder Working Circle. however, did not improve to any appreciable extent.

The working of the bamboo was also not very scientific as the physical control on cutting operations was poor.

In 1938-39, Mr. Southers, Conservator of Forest, Sindh Circle, Karachi was invited by the Junagadh State for advising his Government on the management of these forests. Southers commended the work done by Hafiz and advocated the continuance of the prescriptions laid down by him.

The forests were not worked from 1951-52 onwards, as the working of the coupes was suspended under the order of the Government of Saurashtra. However, on a representation by the Smashan Samiti of Junagadh, these orders were slightly modified and only one coupe per year was worked to meet their requirements of fuel. Thereafter only from the year 1957-58, regular working of the entire forest was commenced under the orders of the Chief Conservator of Forests of the Bombay State.

(iv) *Improvement Working System of Pandya (1957-58 Onwards)*

In the year 1957-58, the revision of the Working Plan was taken up on hand. However, the regular Working Plan came into operation from 1961-62. Till then annual coupes were laid out and worked according to the marking rules framed in Preliminary Working Plan prepared by Shri Pandya.

Shri Pandya changed the coppice system of Shri Hafiz to improvement fellings for the reason that in the Girnar major part of the forest was on hill slopes. Moreover apart from the Gir forests, the Girnar forest was the only area having Teak in the whole of Saurashtra.

Shri Pandya proposed the following Working Circles :

(i) the Protection Working Circle,

(ii) the Improvement Working Circle,

(iii) the Afforestation Working Circle,

(iv) the Overlapping Bamboo Working Circle, and

(v) the Overlapping Minor Forest Produce Working Circle.

These working circles are described below :

(i) *The Protection Working Circle*—All the unworkable areas on hill tops of principal ridges together with the catchment areas of Hasnapur and Willingdon dams were included in this Working Circle. Complete protection

from cutting was prescribed. Artificial planting of blanks was prescribed. Grazing was restricted.

(ii) *The Improvement Working Circle*—All other well stocked areas were included in this Working Circle. Only the removal of trees other than reserved trees, of 60 cms., in girth at breast height was provided. All fruit trees and a few other economic trees other than Teak were proposed as reserved. In the congested young crop a light thinning was prescribed. Artificial planting of open blanks and clearing operations in the sixth year after felling were prescribed.

The Working Circle was divided into 9 felling series with a felling cycle of 20 years.

(iii) *The Afforestation Working Circle*—All the *vidi* areas were included in this Working Circle. As there were number of *vidis* outside the Girnar forest, it was proposed to afforest these forest *vidis*. To achieve this object, trench planting and pit planting of various species were proposed.

(iv) *The Overlapping Bamboo Working Circle*—All Bamboo bearing areas mostly coming under the Improvement Working Circle, were included in this Working Circle. All 1 and 2 years old culms together with a minimum of 4 mature culms per clump were proposed to be retained.

(v) *The Overlapping Minor Forest Produce Working Circle*—Exploitation of fruits, *timbru* leaves, honey, etc., was proposed.

The result of the working of the prescriptions of the Working Plan was that the area included under the Protection Working Circle continued to remain unexploited which brought improvement in the vegetative order. However, no successful artificial plantations seem to have been raised.

The marking rules under the Improvement Working Circle were so conservative that many of the coupes worked under this plan look practically unworked and the number of trees reserved far outnumbered those marked for felling.

Density of the crop left over was so heavy that no artificial plantings on a regular scale could be undertaken. Some attempts were made to plant up few Teak stumps here and there with little success. One major disadvantage of this system had perhaps been that due to high density of the crop finally retained, it was not possible to induce natural regeneration of Teak in any coupe. It also did not give any scope for large scale artificial planting. Thus Teak trees of seed origin became rare and most of the crop was of coppice origin. If the same state of affairs continued

for long the Teak may disappear from this locality after a few more rotations as the parent root stock became older.

As the Girnar forest is surrounded by dense population and as illicit cutters are active in some localities, many of the sound and healthy trees retained after the improvement fellings have been subjected to illicit cutting.

The efforts for afforesting *vidi* areas were not successful and they continue to be managed as *vidis*. Grass is being collected annually from two *vidis*, *viz*., Paturan Tarsulia and Ransivav while the remaining *vidis* are sold by auction.

Though the marking rules under the Bamboo Working Circle were sound, the bamboo crop failed to improve for the simple reason that the yield was regulated by area till the year 1966-67. The contractors used to exploit bamboo from the most easily accessible areas and also to remove maximum quantity of material. They gave scant attention to any of the clearing operations and silvicultural prescriptions while extracting the bamboo. Because of these reasons, most culms remained either very congested with accumulated stumps of dead, dying and top broken bamboos or were heavily exploited.

The Barda Forests

The Barda forests do not seem to have been worked for major forest produce except the Kada forests where an area of about 200 hectares was once clear-felled about 30-35 years ago. The Rabaris staying here graze their cattle throughout these forests. The forests have remained as they were and there is hardly any improvement in the crop. Only bamboo is being exploited on a four year cycle. The condition of the bamboo is, however, not satisfactory.

The Coastal Areas

The entire coastal belt of this division, except for a small patch of coconut plantation near Porbandar was a barren sandy stretch along the western and south-western border of the Division. The first attempt at raising artificial plantations in these lands was made in the year 1951-52. Thereafter, plantations are being raised annually. Upto 1969-70, an area of 1,902 hectares has been covered under these plantations. However, the rough weather which prevails during the beginning of the monsoon carries with it a heavy spray of salty sea-water deposited on the tender leaves of seedlings kills the living tissue in the leaves and ultimately kills or badly damages the plants. Hence, strips of coastal plantations just bordering sea shore have not been very successful.

The Vidis

The *vidis* are grass lands of varying extent. They have remained as grass lands for several years past. Till recently, no efforts seem to have been made to improve them. Whatever grass was produced in the natural course was harvested. Thus, due to the protection afforded, species other than grasses have come up and under the shade of these trees and bushes unwanted and inferior grasses have made their way. Secondly after harvesting the grass the left over in the *vidi* locally known as *Taliyata* is thrown open to grazing. This grazing which is normally very heavy has hardened the soil in these *vidis* besides many times up-rooting sods of good quality grasses. These factors have accelerated decrease in quality and quantity of grasses produced in many reserved *vidis*.

In the year 1962-63, measures were initiated to improve these *vidis* and to protect them from illicit grazing by creating trench-*cum*-live hedge or stone-wall fencing. Improvement works such as ploughing, sowing and sodding, soil conservation works, uprooting of unwanted weeds and shrubs were also undertaken in some of the *vidis*. The results of these improvement works have, however, not been adequate. So far Chotli, Nani Vadadhari, Mandodra, Bodka, Meghvad Rampur, Paturan, Ransivav, Nana Babra, Dudhia-Madhva, Sanargadh, Amridhar, Mohabatgadh and Naliadhar *vidis* have been fenced either with trenches or by stone walls.

CONFIGURATION OF THE GROUND

The configuration of ground varies from rugged hilly terrain in the Girnar and Barda Hills to plains (and sand dunes in many places) in the coastal forests, the *vidis* representing the intermediate undulating type. For the sake of clarity, the configuration of the forest ground is treated separately for the four groups, namely, the Girnar forests, the Barda forests, the coastal forests, and the *vidis*.

The Girnar Forests

The ground is extremely hilly and rugged with moderate to very steep slopes which frequently pass into precipitous inclines, the higher portions of the centrally situated Mount Girnar becoming at places a sheer perpendicular wall. This magnificient mass rises in the centre to a maximum height of 1,174 metres, the highest point in the Saurashtra and Kutch regions of Gujarat and lies east-west covering a basal area, 8 kilometres long and 2 kilometres wide. Along its east-west length lie seven famous peaks, *viz*., Uparkot (865·3 metres), Ambaji (1,066·6 metres approximately), Gorakhnath (1,117·4 metres), Oghadnath, Dattatraya (1,066·0 metres approximately), and Ansuya and Kalika (1,004·3 metres).

Most slopes on this mount are precipitous and rocky, supporting little tree growth. It is girt by almost an unbroken series of smaller hills lying within a radius of 4 kms., from its central peak Gorakhnath.

The surrounding hills vary in height from 460·8 metres (Dhrubakio) in the north-east to 847·07 metres (Datar Pir) in the south-east. The prominent hills lying in this girdle are Ado Dungar (579·1 metres) and Bhenslo or Pitalia Kotha (697·99 metres) in the north and north-east respectively; Lasa Pavdi (770·23 metres) and Ranamerno-Pano in the east and the south-east respectively; Gadhekot and Kunchia hills in the south; Datar Pir (847·07 metres) in the south-west; and Jogania (558·0 metres) and Dhrubakio (460·8 metres) in the west and south-west respectively. The continuity of this girdle is broken by four gorges which form the only outlet to the drainage of the enclosed area.

This girdle is joined with the central Mount Girnar Hills by 300-450 metres high radical spurs at four places dividing the circular valley lying between the central mountain and its surrounding hills into four small valleys. Each valley is like a huge bowl with the girdle, the radical spurs and the central mountain forming its walls. The valleys so formed are known as the Hasnapur, Bhavnath, Bordevi and Surajkund valleys. A number of smaller valleys of Kalagadba, Mathura, Ramnath, and Dungarpur are also formed on the other side of the girdle. All aspects are represented in the Girnar Hills.

The water from the enclosed area drains out through the four gorges mentioned earlier forming the river Lol in the north-east and coming out of the hills near Hasnapur (now a submerged forest settlement); the river Sonarlekh of Surajkund coming out near Patwar in the south-east; the river Gudajali making exit from the hills near Ramnath Mahadev in the south-west and the Sonarlekh of Damodar Kund breaking through the hills in the west near the famous holy bathing pool of Damodar Kund. Besides these, a large stream, Kalva formed by drainage of water from outer slopes of Datar and other adjoining hills flows through the town of Junagadh. All these rivers and streams are seasonal and run dry within a few months after the rainy season is over.

There is very little flat or undulating area in the Girnar forests.

The Barda Forests

The terrain is mostly hilly. At places, very gentle slopes in plains are noticed but undulating ground is conspicuous by its absence. The forests are bound in three directions by a continuous series of hills running from Khambhala and Ranavav in the south through Godhana in the west to Ghumli in the north resembling a sickle, has an average

width of 2·3 kms., and a total length of about 25 kms. Some of the prominent peaks on the sickle are Sul-na-pani (438·3 metres), Khanmera (526·7 metres), Venu (617·8 metres) and Abhapara (590·7 metres). The area enclosed by the sickle is mostly plain interspersed with hills of which Kala Dungar (349·9 metres) and Babia (327·0 metres) are the highest. It is in these plains that the *maldharis* have their *nesses.* The other two small patches of plain ground occur near Pachhtar in the north-west and near Modpur in the north-east.

All aspects are represented in the hills. However, there appears to be distribution of aspects among them. The hills, and those in the southern part including Bhatwari and other adjoining hills lie east-west and consequently have prominent northern and southern aspects. The hills in the west including, among others Khanmera, Sul-na-pani and Malak hills and in the east including Dantala hill lie north-south and have mainly eastern and western aspects. The centrally situated hills including Kala Dungar have practically all aspects.

The hills have gradients varying from easy and gentle slope as in Kala Dungar to difficult steep inclines as on Khanmera and Venu hills.

Because of the limited catchment area and poor rainfall, about 700 mm., being the average annual rainfall, there are not many rivers or rivulets. Two rivers, the Jojhri and the Killeshwari run in the northern portion. These are seasonal and run dry during the hot months except a few deep water pools where water is available during the summer also.

The Coastal Forests

The coastal forests are mostly artificially raised on the thin coastal strip, the only natural mangrove forest (3 hectares) occurring in a creek near Lodhwa. The area is mostly sandy plain with occasional presence of small sand dunes. Gentle slopes, especially on the seaward side, are often found due to the effect of high velocity winds blowing landwards. No rivers or streams are found in the tract.

The Vidis

The *vidis* are scattered in a large number of patches, separated by long distances and are found to exhibit varying degrees of gradients. But as a rule, steep gradients are conspicuously absent except in a couple of forest *vidis* like Ranshivav and Pitalia-Tanka in the Girnar hills. Plains and gently rising ground are the common features. In the forest *vidis*, the gradient becomes steep at some places. Incidentally, it is interesting to note that

it is on the slopes and gently rising ground where drainage is good that best grasses like Shaniyar and Jhinjhwa thrive best; whereas in the plains the inferior annual grasses invade so gregariously that very soon they outst the better varieties.

Except for small *nallas* there are no rivers or rivulets running through the *vidis.*

To sum up, the broad features of the forests of the division are mostly hilly, pure plains being restricted to the coastal tract, some of the *vidis* and a small part of the Barda Forests.

SOILS

The Girnar Forests

The soil on the upper hill slopes is generally shallow, very stony and of a reddish white colour. Higher hill tops are generally devoid of any soil, *e. g.*, the mount Girnar. On the inner lower slopes and in valleys fairly deep black cotton soil is found. Red lateritic and clayey soils are found in smaller proportions. Clayey loam is also met with, though less. Humus is absent except for the lower most slopes on large hills and hollows in the valleys.

The Barda Forests

The soil of these forests is conspicuous by its universal deficiency in quality and depth. The soil types of sandy loam and clayey loams are more frequently found. On some hills, especially those on the northern side, lateritic soils are also met with. Black cotton soil occurs in valleys near Kileshwar and Sativirda. Humus is practically absent.

The Coastal Forests

Soil is mostly sandy with very little proportion of alluvium. Both fine and granular sand are found all along the tract. Humus is absent. Soil is extremely deficient in nutritive value.

The Vidis

The *vidis* have a fairly good depth of soil varying from pure black cotton type through clayey loam to sandy loam and is more often mixed with stones and pebbles. On slopes. proportion of soil and its depth decreases with corresponding increase in the proportion of gravelly any stony structure.

BOUNDARIES

Forests are generally well-demarcated on ground by cairns and pillars. Girnar forests and Barda forests were demarcated during the State regime before 1947. The Girnar forests and the Barda portion of the Barda forests have been redemarcated with standard cairns. The Jam-Barda portion of the Barda forests has not been redemarcated as the question of ownership of a part of this forest is under dispute between the Revenue Department and the Forest Department. In the coastal forests 2,949 hectares are still to be demarcated. Demarcation of *vidis* have been taken up from 1964-65. Upto 1968-69, 10,504.97 hectares have been demarcated. The number of cairns and pillars in the forests is given in the table below :

The Number of Cairns and Pillars in the Forests of Junagadh Division

Name of the forest	Range	Area covered by demarcation in hectares	Number of			
			Small cairns	Large cairns	Pillars	Total boundary marks
1	2	3	4	5	6	7
Girnar forests	Dungar	17,897.59	587	180	..	767
Moviya plantation	Dungar	198.10	..	..	11	115
Vanthali plantation	Dungar	144.81	..	..	198	198
Barda forests	Ranavav	7,736.88	500	185	..	685
Coastal forests	Mangrol	2,949.00	..	..	920	920
Vidis	Grass Office Unit	18,504.97	2 412	..	4,857	7,165
Total for Junagadh Division	..	**39,431.35**	**3,499**	**365**	**5,986**	**9,850**

THE LEGAL POSITION

The Girnar forests and the Rana-Barda and the Jam-Barda forests were declared as reserved forests under the State Act of the ex-Junagadh, Porbandar and Jamnagar States in the years 1908, 1916 and 1911 respectively. The Indian Forest Act of 1927 was, however, not made applicable to them in those earlier times. Subsequent to the merger of these forests in the Indian Union, provisions of the Indian Forest Act, 1927 were made applicable to them and all these areas were declared under section 4 of the Indian Forest Act, 1927. Most of the settlement works are completed and the final notification under Section 20 of the Indian Fodest Act, 1927

is now awaited. In the Barda forests, some areas have already been declared as reserved forests under Section 20 of the Indian Forests Act, 1927.

Coastal forests are comparatively of recent acquisition for the Forest Department. The *vidis* were likewise acquired as late as in 1960 by transfer from the Revenue Department. Most of the coastal and few of the *vidis* have already been constituted as reserved forests under Section 20 of the Indian Forest Act, 1927.

An abstract showing the legal status of the forests is given in the table below :

Details of Legal Status of the Forests of Junagadh Division

(In Hectares)

Name of district	Area notified under Section 4 of the I. F. A.	Area finally notified under Section 20 of of I. F. A.	Area notified under Section 29 of the I. F. A.	Undeclared area notified	Total
1	2	3	4	5	6
Junagadh ..	45,079.48	19,464.74	..	2,249.31	47,328.79

Note: The forest *vidis* have been included under the respective forests, *i. e.*, in the Girnar or the Barda forests as the case may be.

I. F. A. = The Indian Forest Act, 1927.

Rights and Concessions

Forests are not burdened with any rights except the general rights of way and water. However, in the Girnar and Barda forests, certain privileges and concessions have been granted to the general public from the time of the ex-princely States in respect of grazing, removal of naturally dried firewood, fodder, grass and fruits on payment of nominal permit fees. Similar concessions exists in favour of shrines regarding firewood, grazing and cultivation Coastal areas and *vidis* are free from any rights and privileges with the sole exception in case of the village Gorsar in coastal forests that has been granted right of grazing. Privileges of way and water have, however, been recognised here too.

Concession of removing dry firewood from the Girnar forests has been greatly misused resulting in heavy losses to the forests by way of illicit cutting of green trees. Permits have been issued to persons of villages other than Junagadh town and Dolatpura village. These are

only two villages that were granted concession of removal of dead Atkat wood, other than *Rayan* and *Timbarvo*, by head loads under Divan Daftar No. 452 of 16th December, 1890. In all the cases permits for the removal of dry or fallen firewood by head loads, are issued after recovering the permit fees.

During the past few years there has been a phenomenal increase in the number of permits issued for the collection of dry firewood from the Girnar forests. Since last few years prices of firewood has been increasing rapidly making collection of firewood more profitable than earning wages as a labourer. The enormity of the problem would be apparent from the increase in the total number of permits issued during the last three years as shown in table given below.

Number of Permits issued Round wise, in Dungar Range from 1965-66 to 1967-68

Sl. No. 1	Name of round 2	Year 1965-66 3	1966-67 4	1967-68 5
1	Jambudi	31,919	40,235	36,294
2	Bhavnath	66,301	66,321	76,045
3	Ramnath	6,826	9,837	16,334
4	Dungarpur	20,276	21,847	26,683
5	Ranshivav	7,977	10,975	11,016
6	Patvad	16,475	34,922	25,590
	Total for Dungar Range	1,49,774	1,84,137	1,94,592

Note: January and February are the heaviest months for the issue of permits.

The Girnar hills being a place of holy pilgrimage for the Hindus, the Jains, and the Muslims, a number of shrines and religious institutions have come up in the area. They have been granted various privileges including possession and ownership of the lands and the buildings. The most notable of such privilege holder is the Jain Swetamber Murtipujak Community of India who have been granted possession of the large enclosure within the forests on the first peak of Girnar, popularly known as 'Uparkot'.

A list of the privileges and concessions granted within the forests is given in Annexure II appended at the end of this Chapter.

COMPOSITION AND CONDITION OF CROPS

The forests of the Division are described separately for the following areas in order to have a clear grasp of the composition of the forests :

(1) the Girnar Forests,

(2) the Barda Forests,

(3) the Coastal Forests, and

(4) the Grass lands or *Vidis*.

The Girnar Forests

These forests, in general, fall under "Type VII-A/C-1 Southern Tropical Dry Deciduous, Dry Teak Forests". They appear to be a continuation of the same type found extensively in the Gir forests. In the past century, these two forests were not separated by the present intervening agricultural clearings.

For the purpose of the Working Plan, these forests can further be classified into the following local types :

Type 1 : Teak forests,

Type 2 : Miscellaneous forests, and

Type 3 : Scrub forests.

Type 1 : Teak Forests—This type occurs on the foot hills adjoining plains and on lower slopes. It starts from near Patwad Kotha in the east and runs through Ranshivav Block in the south-east, Gadhekot Block in the south, Datar and Dolatpura Blocks in the west to nearly upto three miles from the Hasnapur Dam in the north. It also occurs in all the principal and small valleys described before. It is thus the most distributed forest type and covers more than half of the entire forests. Incidentally, Teak being the most valuable timber here, this type also represents the most valuable forests of the Division.

Teak crop on the outer hills and plains, particularly in the Surajkund, Dolatpura and Hasnapur blocks, has been very badly damaged by man. The standing trees are crooked, malformed and hardly of any timber value. The badly affected areas need immediate rehabilitation through protection and improvement.

The remaining Teak crop occurs on the foot-hills, valleys and slopes upto elevation of about 450 metres above mean sea-level. Teak growing

in valleys shows a faster rate of growth and grows to larger size than those on hills. The growth becomes stunted on the higher ridges and on hill-tops. Slopes are, as a rule, easy to moderate becoming steep at few places. Soil is deep in the valleys and on lower inner slopes but is shallow elsewhere retarding the rate of growth. The growth figures of Teak in different localities are given in the following table.

Rate of Growth of Teak in various Localities of the Girnar Forests

Sl. No. 1	Locality 2	Average height 3	Average grith 4	Remarks 5
1	Plains and lower slopes upto a height of 250 metres (Approx.)	9 metres	50 cm.	Mature crop only considered. Average age about 30 years.
2	Lower hills of height between 250 and 400 metres (Approx.)	6 metres	63 cm.	
3	Higher hills, ridges and hill tops beyond 400 metres (Approx.)	4.5 metres	80 cm.	Crooked, knotty and branchy old trees.

The principal species of this type is, as its name suggests, Teak. Its percentage ranges from 60 per cent to 75 per cent. Best grown trees are found in the valleys in general and in Bordevi valley in particular. Density of the crop is on an average 0·5, the range being from 0·4 to 0·7. Blanks are absent.

All the age classes upto the age of 30 years are represented in the previously exploited teak areas. The higher hills and hill slopes above 400 metres or so have a predominance of old trees with the result that the Teak crop is generally stunted, hollow, branchy and of no timber value.

Natural regeneration is very scanty though few decades back it was reported to be satisfactory. The present exploitable crop is mostly of the coppice origin of third cycle. Trees of seeding origin are restricted to the bigger nallas, banks and unexploitable hill slopes. Most of the higher elevation Teak crop is hollow and knotty and of hardly of any timber value.

Crop consists mostly of Teak poles and ballies. The crop on the outer foot-hills and hill-slopes described before, however, of no timber value Teak occurs in association with other miscellaneous species, chief of which are listed below, in order of their incidence. This type is conspicuous by scanty presence of bamboos in general. The other type of miscellaneous forests is, on the contrary, remarkable for the universal occurrence of bamboos in that area.

List of Important Species Growing in the Teak Type Forests

Sl. No. 1	Name of the Species 2	Approximate percentage of the total crop 3	Remarks 4
	OVERWOOD :		
1	*Tectona grandis*	65.0	The percentage have been worked out on the basis of the result of 5 per cent enumeration of the forests carried out in 1967-68.
2	*Diospyros melanoxylon* ..	13.2	
3	*Terminalia tomentosa*	4.9	
4	*Grewia tiliaefolia*	1.9	
5	*Dalbergia latifolia*	1.4	
6	*Morinda tinctoria*	1.3	
7	*Butea monosperma*	1.1	
8	*Albizzia odoratissima*	0.3	
9	*Albizzia lebbak*	0.2	
	UNDERWOOD :		
1	*Holarrhena antidysenterica* ..	20.0	
2	*Wrightia tinctoria*	7.4	
3	*Bauhinia recemosa*	1.2	
4	*Acacia leucophloea*	0.3	
	SHRUBS AND HERBS :		
1	*Nyctanthes arbor-tristis* ..	..	
2	*Helicteres isora*	..	
3	*Capparis sepiaria*	..	
	CLIMBERS :	..	
1	*Abrus precatorius*	..	
2	*Zizyphus oenoplia*	..	

Type 2 : Miscellaneous Forests—This type occurs (i) in the eastern outer periphery of the Girnar forests starting from near Paturan in the north-east to near Patwad Kotha in the east and (ii) between in altitudes of 300 metres to 600 metres. These forests are notable for the generous presence of bamboos. On the lower altitudes especially on the eastern periphery, proportion of bamboos drops sharply.

Slopes are generally moderately steep to very steep ; shallow depressions and easier slopes also occur, though the area so covered is not extensive. Soil

is very shallow on the steeper slopes sometimes occurring only in crevices. On easier slopes soil is shallow. Soil depth is good in foot-hills and plains wherever this type occurs. Soil is poor and deficient, in nutritive value. Clayey loam and red lateritic soil (rare) are generally met with. Soil is usually mixed up with good proportion of stones and *kankar*.

Growth is generally poor compared to the previous type. However, large sized fruit trees like *Syzigum cumini* (*jambudo*). *Terminalia belerica* (*Behedo*), *Tamarindus indica* (*Amli* or *Imli*), *Ficus benghalensis* (*Vad* or *Vadlo*), etc., occur frequently in the forests in general and along the bank of *nallas* and rivulets in particular. Trees of height around 13 metres and girth around 100 cms., and more are common. Teak occurring in the area does not grow to good size compared to that growing in the previous type. *Bamboo* (*Dendrocalamus strictus*) does not grow to large sizes but it still fetches good prices because of its solid structure which are used as *lathis* by the people.

All the age classes occur with preponderance of older age groups.

Density of the crop varies from 0·2 to 0·5, average being 0·4. Blanks are not many. Most of these blanks are getting covered either with bamboos or thorny *Acacias*.

The composition of the crop is nearly the same as that of the previous Teak type with the difference that proportion of Teak goes down to less than 35 per cent. At many places, Teak is entirely absent. The second characteristic difference is the occurrence of bamboos in large proportions. A list of important species of this type is shown in the following table.

List of Important Species Growing in Miscellaneous Type Forests

Sl No.	Name of the Species	Average percentage of the total crops	Remarks
1	2	3	4
	OVERWOOD:		
1	*Tectona grandis*	34.3	Percentage are based on the results of 5 per cent enumeration carried out in 1967-68.
2	*Terminalia tomentosa*	8.0	
3	*Diospyros melanoxylon*		
4	*Lannea coromandalica*	2.8	
5	*Dalbergia latifolia*	2.5	
6	*Emblica officinalis*	2.0	
7	*Acacia arabica*	1.7	
8	*Acacia catechu*	1.1	

Sl. No. 1	Name of the Species 2	Average percentage of the total crops 3	Remarks 4
	UNDERWOOD :		
1	*Holarrhena antidysenterica* ..	13.0	
2	*Wrightia tinctoria* ..	5.1	
3	*Dichrostachys cinerea* ..	4.9	
4	*Gardenia resinifera* ..	3.4	
5	*Ixora arborea* ..	2.7	
	SHRUBS AND HERBS :		
1	*Helicteres isora* ..	..	
2	*Triumfetta rotundifolia* ..	..	
3	*Capparis sepiaria* ..	..	
	CLIMBERS :		
1	*Celastrus paniculata* ..	..	
2	*Combretum decandrum* ..	..	
3	*Tinospora cordifolia* ..	..	

Type 3 : Scrub Forests—This type is found in all the degraded patches in the plain area, especially in the Hasnapur and Surajkund blocks, on the hill tops and along the ridges where the species of superior quality cannot thrive. As a rule, this type generally is found above the upper limit of the miscellaneous forests of type 2 described before and in *vidis.*

Soil is very shallow; rocks and boulders prevail.

Trees and shrubs are of no economic value except for the minor forest produce like fruits of Karamda, Amla, Rayan and Sitafal. Bamboo is found scattered in pockets.

The height of trees in this type rarely exceeds 2·5 metres except along the *nallas* where they grow to greater heights.

Nyctanthes arbor-tristis (*Shiyali*) bushes, *strobilanthes* spp. (*Pandadi*), *Dichrostachys cinera* (*Madish or Velantaro*) are some of the typical species of the type. Along the outer boundary *Butea monosperma* (*Khakhro*) and thorny bushes are the main species of the sub-type.

Along the *nallas*, composition is remarkably different where species like *Manilkara hexandra* (*Rayan*), *Mitragyna parviflora* (*Kalam*), *Ixora arbora*

(*Nervi*), *Gardenia resinifera* (*Malan*) and *Moringa aleigera* (*Sargvo*) occur besides the other species of the type which are given in table below.

List of other main Species occurring in the Scrub-type Forests

Sl No. 1	Species 2	Local Name 3
	OVERWOOD :	
1	*Terminalia tomentosa*	Sajad
2	*Boswellia serrata*	Saledi
3	*Acacia catechu*	Khair
4	*Acacia senegal*	Gorad
5	*Balanites aegyptica*	Hingor Ingor
6	*Erythrina indica*	Jangli Khakhro
7	*Wrightia tinctoria*	Dudhlo
8	*Grewia tenax*	Gangedi
	SHRUBS :	
1	*Lantana camara*	Dalia
2	*Gymnosporia spinosa*	Vikro
3	*Euphorbia nivulia*	Thor, Kantalo Thor
	CLIMBERS :	
1	*Capparis sepiaria*	Kanthar
2	*Acacia pinnata*	Khirwel

The Barda Forests

The Barda forests fall, according to Prof. H. G. Champion's classification, under "5a/c, Southern Cutch Thorn Forests". As the name suggests, main species consist of thorny *acacias*. *Acacia senegal* being the major constituent.

These forests can further be classified under the following three local types on the basis of their composition which in its turn is dependant on soil depth and gradient of the ground.

Type 1 : The hill forests,

Type 2 : The foot-hill forests and

Type 3 : The plain forests.

Type 1 : The Hill Forests—This type occurs mainly on higher hill sides and on hill tops. Soil is shallow and gravelly. Average density is 0·3, ranging from 0·1 to 0·5. There are a number of large blanks of more than 5 hectares, notably on Kala Dungar. There is deficiency of trees of lower age-groups while the older age-group predominates. Average height of dominant trees seldom exceeds 4 metres, average diameter of these trees being 15 cms.

The important species occurring in the type is given in table below.

List of Species occurring in the Hill type of the Barda Forests

Sl. No. 1	Name of the Species 2	Local Name 3
	OVERWOOD :	
1	*Manilkana hexandra*	Rayan
2	*Terminalia tomentosa*	Sajad
3	*Acacia senegal*	Gorad
4	*Lannea coromandelica*	Movedi
	Mitragyna parviflora	Kalam
	UNDERWOOD :	
1	*Helicteres isora*	Antedi
2	*Gardenia resinifera*	Malan, Mali
3	*Commiphora Mukul*	Gugal
4	*Dichrostachys cinerea*	Majith
5	*Randia dumetorum*	Mindhol
6	*Balanites aegyptica*	Hingor, Ingor
7	*Grewia damine*	Sisoti
8	*Euphorbia tirucalli*	Kharsani Thor, Thor
	CLIMBERS :	
1	*Abrus precatorus* (*rare*)	Chanothi
	Along *nallas* following species are found in addition	
1	*Bauhinia purpurea*	Ashitra
2	*Delonix elata*	Sandesado
3	*Tamarindus indica*	Ambli
4	*Dendrocalamus strictus*	Vans
5	*Ixora arborea*	Nevri

Type 2 : The Foot-hill Forests—This type occurs on lower slopes and at the foot of the hills. Soil depth is more compared to that in the previous sub-type. Soil is mostly clayey to clayey loam and red soil. All age classes are present, but older age classes predominate, younger group being less numerous. Density is 0·7 on an average. Economically these forests are of no importance. Average height of the trees in the sub-type is about 6 metres; average diameter is about 20 cms.

The important species occurring in the type are listed in table below.

List of Species occurring in the Foot-hills type of the Barda Forests

Sl. No. 1	Name of the Species 2	Local Name 3
	OVERWOOD :	
1	*Acacia senegal*	Gorad
2	*Acacia arabica*	Bawal
3	*Manilkana hexandra*	Rayan
4	*Acacia catechu*	Khair
5	*Terminalia tomentosa*	Sajad
6	*Diospyrous melanoxylon*	Timru
7	*Dalbergia latifolia*	Shisham
8	*Bauhinia purpurea*	Ashitra
9	*Grewia tiliaefolia*	Dhraman
10	*Wrightia tinctoria*	Dudhlo
11	*Sterculia urens*	Kadayo
12	*Emblica officinalis*	Amla
13	*Delbergia paniculata*	Patrali
14	*Lannea coromandelica*	Movedi
15	*Zizyphus glaberrium*	Ghat Bordi
	UNDERWOOD :	
1	*Carissa carandas*	Karamda
2	*Helicteres isora*	Antedi
3	*Dandrocalamus strictus*	Vans
4	*Commiphora mukul*	Gugal
5	*Holarrhena antidysenterica*	Karakdo
6	*Gymnosporia spinosa*	Vikro
7	*Zizyphus nuuriiana*	Bordi
8	*Lantana camara* (rare)	Daliyo
9	*Cassia auriculata*	Awal

Type 3 : The Plain Forests—The valleys in the Barda forests as well as the plain area bordering the Barda hills have good soil depth and better fertility because of the deposition of alluvium washed down from the hill slopes and other higher grounds. Forests are, therefore, better than those

occurring in the previous two types. Soil is generally clayey to clayey loam. At places, black cotton soil is also found. Trees grow taller and their density also increase. Density of the crop varies from 2·2 to 0·6, the average being 0·3. Average height of the dominant trees is about 8 metres and the average diameter about 20 cms. Lower age-groups are practically absent, middle and older age-groups predominate. Natural regeneration is extremely deficient.

Main species occurring in the area are *Acacia senegal* and *Acacia arabica* both occurring in almost equal proportions. The important species found in the type are listed in table below.

List of main Species occurring in the Plain type of the Barda Forests

Sl. No. 1	Name of the Species 2	Local Name 3
	OVERWOOD :	
1	*Acacia senegal*	Gorad
2	*Acacia arabica*	Bawal
3	*Manilkana hexandra*	Rayan
4	*Diospyrous melanoxylon*	Timru
5	*Tamarindus indica* .. .. – ..	Ambli
6	*Acacia catechu (few)* .. – ..	Khair
7	*Azadirchta Indica (few)* .. – ..	Limdo
8	*Syzygium cumini(along nallas)* – ..	Jambu
9	*Pongamia pinnata (along nallas)* – ..	Karanj
10	*Morinda tinctoria (rare)* .. – ..	Aal
	UNDERWOOD :	
1	*Gardenia resinifera*	Mali, Malan
2	*Carissa carandas*	Karamdi
3	*Zizyphus mauritiana*	Bordi
4	*Holarrhena antidysenterica*	Karakdo
5	*Dichrostachys cinerea*	Majith
6	*Cassia auriculata*	Awal
7	*Cassia montana*	Moti Awal
8	*Gymnosporia spinosa*	Vikro

The Coastal Forests

Coastal forests consist of plantations, raised from 1951 onwards, of *Casuarina equisetifolia* (*Saru*) and *Prosopois juliflora* (*Gando Bawal*). A few coconut trees have also been planted near Porbandar. Standing crop is regular in nature with all age gradations from 1 to 15 years present. Soil is almost pure sand with very little alluvium. Density of the crop

varies from 0·4 to 1·00, the blanks generally occurring in the oldest plantations and also on seaward side. Average height of Saru in older plantations is 1·12 metres and the average girth about 40 cms Natural regeneration of Saru is absent and that of Gando Bawal is sparse.

Besides the above plantations, a coconut plantation of 16·19 hectares has been raised at Chobari, 2 kms., from Porbandar sometime before 1947 during the regime of Maharana of Porbandar. The plantation is now more than 80 years old. Many of the older trees are now getting uprooted due to wind and old age. Efforts at renovation are being undertaken from 1962-63. 1,095 old trees and 1,251 young saplings less than 9 years old exist in this plantation.

The Vidis

The *vidis* are grasslands, main vegetation being, of course, grasses with few throny species of Acacias and Zizyphus. In forest *vidis*, other tree growth has occupied a large portion of the *vidis* with the result that grass production is adversely affected. Better drained areas of *vidis*, notably all slopes wherever rising ground or hilly terrain occurs, grow the best palatable grasses. In the lower plains, especially where water tends to accumulate, inferior grasses colonise all shady areas falling under trees and plain areas having murramy soil. Comopsition of grasses varies widely from *vidi* to *vidi*. A list of important grasses growing in the *vidis* is given in table below.

List of important Grasses growing in the Vidis of Junagadh Division

Sl. No. 1	Name of grass 2	Local Name 3	Palatability 4
1	*Iseilema Prostratum* ..	.. Moshi	Very good
2	*Dichanthium annulatum*	.. Jhinjvo	,,
3	*Schima sulcatum* ..	.. Saniar	,,
4	*Bothriochlo intermedia* ..	.. Dharafdo	,,
5	*Aristida funiculata* ..	.. Lampadu	Fairly good
6	*Iseilema Laxum* ..	.. Ghaunlu	,,
7	*Themeda cymbaria* .	.. Ratadu	Palatable before seed
8	*Apluda mutica* ..	.. Bhangoru	,,
9	*Heteropogon contortus* ..	.. Dabhshul or Kagado	Bad grass
10	*Cymbopogon jawaransusa*	.. Gandharu	,,
11	*Cymbopogon martini* ..	.. Rosha	,,
12	*Sorghum halepense* ..	.. Baru	,,

UTILIZATION OF PRODUCE

Population surrounding the forests is chiefly rural comprising cultivators belonging mostly to Kanbi, Aher, Koli, Mer and Khant communities. However, Junagadh situated at the foot of the Girnar Hills consists mainly of urban population with a demand for firewood much in excess of what the neighbouring forests can ever supply. Similarly Bilkha, Jetpur, Dhoraji and Bhesan are other small towns with urban population which provide ready market for all the firewood that is brought down from the Girnar by permit holders or otherwise. Porbandar, Ranavav and Bhanvad are other three towns which readily consume whatever fuel and bamboo that come out of the Barda forests. Coastal forests, when exploited, would find a ready market for their produce in the densely populated coastal villages and towns.

Besides the agriculturists staying on the periphery of the forests of Junagadh Division, there stay a few thousand *maldharis* (cattle breeders) in the Barda forests who own thousands of buffaloes. These buffaloes depend soley for grazing on the Barda forests. Agriculturists also keep a large number of livestock, which graze *inter alia*, in the *vidis* and the forests. The incidence of grazing in the forests is, therefore, quite heavily damaging.

Very little timber is produced from the forests. However, all produce is utilized in constructions and in the manufacture of agricultural implements. The demand for large and small timber is great and much of it is met with by importing from Bulsar and Malabar ports. All bamboo produced in the Girnar forests is utilized in Saurashtra itself.

The wants of population surrounding the forests and *vidis*, can be summed up as : timber, fuel, grass, pasture and bamboo.

(2) THE GIR FOREST DIVISION[1]

INTRODUCTION

The Junagadh Gir Forest forms a solid block of 483·15 sq. miles, (1,251·59 kms.) the extreme length of reserve being about 43 miles (69·20 kms.) and the longest breadth about 24 miles (38·62 kms.). On the southern side adjoining Una taluka, the forests is within 15 miles (29·14 kms.) of the sea. The Gir forests of the Sarasia Range occur in small patches, three of which are as follows : *viz*., (1) the Sapnes Simardi and Karamdadi forests about the Junagadh Gir to the north, (ii) The Bhania, Gidhardi, Pipalwa and Khadadar forests about on the north-east, and (iii) the Kormaria, Pichhwi, Nagada and Ghantwad forests to the south. Other seven patches,

1. ACHARYA K. K. AND JADHAV S. P., Divisional Forest Officers Working Plan Division, *Revised Working Plan for the Gir Forests* (*Draft*).

viz., (1) Dhari, Ambardi, Bharad, (2) Hudli and Chhatardia, (3) Dhargani, (4) Khicha and Devla, (5) Govindpur, (6) Ramgadh, and (7) Shivad occur scattered in the Dhari taluka of the Amreli district. The aggregate area of Sarasia Gir forests is 52,336·85 acres or 81·785 sq. miles (207·59 kms.).

The forest lies between the parallels of latitude 20°40′ and 21°50′ north and the meridians of longitude 70°50′ and 71°15′ east, at an elevation varying from 495 feet to 2,000 feet above the mean sea level. The reserve is situated in the southern portion of Saurashtra in Junagadh district, about 22 miles (35·40 kms.) from Junagadh, the District Head-quarters.

BOUNDARIES

The forests are roughly bounded by :

North—Revenue areas of Visavadar taluka of Junagadh district and Dhari and Khamba talukas of the Amreli district.

East— Revenue areas of Dhari, Khamba and Rajula talukas of Amreli district.

South—Revenue areas of Una, Patan and Talala talukas of Junagadh district and Kodinar taluka of the Amreli district.

West--Revenue areas of Talala taluka and Mendarda mahal of Junagadh district.

The remaining 7 patches mentioned before occur scattered in the Dhari taluka, surrounded on all sides by revenue lands.

PHYSICAL CONFIGURATION

The forest area is rugged and broken and hills after hills extend from one end to the other. The hills are generally low, the lowest peak being 493 feet (150·26 metres). Nandivela, the highest hill in Junagadh Gir lies to the extreme south-east and is 1,741 feet (530·65 metres) above the mean sea level, and in clear weather serves a permanent landmark to ships approaching the Saurashtra coast. In Sarasia Gir, Sakrala is the highest peak which is 2,105 feet (641·60 metres) above the mean sea level.

Slopes are moderate, though here and there steep inclines are met with. There are few notable plains, in Junagadh Gir especially near Panvi, Kamleshwar, Janwadla, Dabhala, Gadhula, Banei, Kardapan, Jasadhar and Hadara. Similar plains occur near Ghantwad and Nagasla in the Sarasia Range. In general the topography in both the Gir forests is more or less similar.

LEGAL POSITION : RIGHTS AND CONCESSIONS

The forest is the absolute property of the Government and is not burdened with any rights, except the right of way. The forests were declared reserved by the former Junagadh State, vide Notification No. 1723/34, dated 14th July, 1908. Although the forests were called "Reserve" by the above Notification, they were not declared Reserved forest under section 20 of the Indian Forest Act, 1927.

Cultivators of Lilia and Baradia villages enjoy the previlege of free grazing for all the cattle owned by them. The cultivators of Nurgadh village enjoy the same right for their agricultural cattle, in areas specifically set apart for grazing. All cultivators enjoy concession of free grazing in open forest areas for bullocks and cows owned by them. Concession of free grazing to other Dharmada Jagya is detailed in Annexure II at the end of this chapter.

An area of 3,004 acres and 9 gunthas from Tulshishyam block has been set apart for the use of Dharmada Jagya of Tulshishyam on nominal assessment of Rs. 200 per year.

DISTRIBUTION AND AREA

The total area of the reserved forest of Junagadh Gir is 483·15 sq. miles (1,251 sq. kms.), *i. e.*, 3,09,215 acres and gunthas and consists of 32 blocks, including one detached Devalia block which is a sanctuary for the lions. The aggregate area of the Reserved forest of Sarasia Gir is 52,326·35 acres or 81·785 sq. miles (212 sq. kms.). There are three patches of forest which about the Junagadh Gir, while the remaining seven patches occur detatched from the main forest block. Thus the total area covered by the working plan is 3,61,361·06 acres or 565·00 sq. miles (1,463 sq. kms.).

Composition and Condition of the Crop—The Junagadh Gir forest in general can be described as Mixed Deciduous type of forest, in which Teak forms about 70 per cent of the crop. According to Prof. H. G. Champion's classification, the better type of forests fall under "Sub-Tropical Dry Deciduous Forest—a sub-type under the 'Dry Tropical Forests' and the poor forests can be classed under the "Tropical Thorn Forest" sub-type "Northern Acacia Scrub Forest." For the sake of study the forests can be broadly classified into the following types :

(1) Well stocked, good quality, Teak forest,
(2) Open, poor, Teak-forest,
(3) Open scrub forest, and
(4) Riverine forest.

(1) *Well stocked, good quality Teak Forest*—This type is confined to localities where soil and moisture conditions are favourable. This type is found on sheltered gentle slopes, well drained plains and along the fringes of more or less perennial water courses.

Teak forms nearly 50 per cent to 70 per cent of the crop, pure patches of Teak being not uncommon. *Atkat* species usually found mixed are : *timbervo, sadad, simla, sarasado, sevan, garmalo, bedo, bio, khair, kadayo,* etc. Underwood wherever found is mostly of *dudhalo, asundro, aal, ghatbor,* etc. Undergrowth is very sparse in good density areas, but in low density areas the undergrowth is mostly *antedi, kanta-shalio, kubado* or grasses like *ratad, bhangoru* and *phophalu.*

Natural regeneration of Teak is far from satisfactory and is found scattered only in sheltered localities. Natural regeneration of *timbervo, simlo, khair* is found in patches, but is far below normal. The density of the crop is fairly good, and can be put as 0·6. Blanks are common near about *nesses* and settlements.

Trees attain a height of 40 to 50 feet and frequently trees of 55 feet are met with in good localities. Girth of mature trees at breast height is from 2 to 3 feet. Old trees are mostly crooked, mal-formed and hollow, due to past mal-treatment. Coppice growth is fairly good but many young coupes badly need thinnings. On the whole, there is more of young than old age-classes. If given desired treatment and strict protection from fire and grazing, Teak trees of 3 feet girth can easily be produced.

(2) *Open poor, Teak Forests*—Nearly half the area of Gir forest is occupied by this type. This type occurs in almost all the blocks of Gir, except in six unworked blocks and Devalia block, which is a sanctuary for the lions.

This type is found on poor, shallow soils. Teak forms about 80 per cent to 90 per cent of the crop. Height of mature trees vary from 20 to 30 feet and grith from 1 to 2 feet. Trees are mostly branchy and croocked. Old trees are hollow, due to indiscriminate mal-treatment, repeated fires, and impoverished soil. Density of the crop is poor about 0·4 and large grassy blanks, are common. Other species commonly found are *khair, gurad, bawal, hormo baval, saledi, moledi, kadayo, khakhro,* etc. Undergrowth is mostly of grass either *lampdu, ratad,* or *bhangeru.* Natural regeneration of all tree species is practically absent.

(3) *Open Scrub Forests*—The forest areas under this type falls under the category of "Dry Deciduous Thorny Scrub Forests" and is situated in Jasadhar and Hadia Ranges of this Forest Division.

The species of trees growing in this area are : *baval, gorad, timru, khakhro, limdo, awal,* etc.

(4) *Riverine Forests*—A distinct belt of vegetation, which is characteristic of most places, is found along the principal rivers and streams. The width of this belt varies from 2 to 5 chains on either side of the principal water courses.

Species generally met with are *jambu, karanj, charel, kalam, karangso, ambli, arithi,* etc. Tamarix species is found in the river bed. Due to favourable condition of growth, hieght and girth are at their best. Trees of 50 to 80 feet height and 5 to 7 feet girth are not uncommon. However, due to past mal-treatment, the trees are often hollow, branchy and crooked.

MEDICINAL HERBS

In view of the abundance of the medicinal herbs in the State, the Gujarat Government appointed a Committee for Gardens of Medicinal Plants in 1964 to make a comprehensive study of the medicinal plants available in the forest in the State and to suggest their uses in preparation of the Ayurvedic medicines. The Committee, *inter alia* toured the forest areas of the Junagadh district and studied medicinal herbs growing therein. The findings of the Committee are very revealing and are given in Annexure III of this Chapter.

Fauna

WILD ANIMALS

The Junagadh district has a very representative mammalian population, though many of the species particularly the larger ones, are today in serious danger of extermination. The important species are described below.

Order Insectivora the Insect-eating Mammals

FAMILIES TUPAIDAE, ERINACEIDAE AND SORICIDAE

The Indian Tree Shrew *Anathana ellioti,* the Pale Hedgehog *Paraechinus micropus* and the Grey Musk Shrew *Suncus murinus* are each representatives of the three families respectively. They are small mammals which subsist largely on insects and hunt them. They are nocturnally active. The Tree Shrew's occurence in the Gir forest has to be confirmed though the Hedgehog with its prickles and habit of rolling up into a ball bristling with these spines are well known in the countryside and are often found crossing roads at night. The Musk Shrew freely enters houses and runs squeaking all the while along walls, a welcome destroyer of insects and pests. They are often killed being mistaken for rats. Hedgehogs and Musk Shrews live in burrows where they retire during the day.

Order Chiroptera the Flying Mammals

FAMILIES PTEROPIDAE AND VESPERTILIONIDAE

The Bats are the only mammals who fly. Their wings are formed by skin stretched between greatly elongated fingers of the forelegs, the side of the body and the legs. They cannot walk on the ground and while resting hang down by their hind legs. The first family is represented by the large Flying Fox *Pteropus giganteus* which feeds on fruits and causes much damage to orchards. During day time flying foxes collect on large trees to roost, dispersing for feeding at dusk. The second family contains several species of small *Pipistrelle* Bats of the genus *Pipistrellus* sp. which are seen flying at dusk around large buildings, cliffs and over water. They feed exclusively on night-flying insects and as such, are important animals. Little is known about the Bats of our region and a study would reveal many species of this and other families. During day time Bats sleep in crevasses and in ceilings of houses.

Order Primates man, and his allies the Apes and Monkeys

FAMILY CERCOPITHECIDAE

The Common Langur *Prestbytis entellus* is a well known animal now associated with man and not uncommonly entering gardens and haunting precincts of temples where worshippers scatter food. In such places it is very confiding and often bold. In the Girnar and Gir forests, the truely wild Langurs are found among tall forest trees, or on rock faces in small parties. The loud hooting call of the male is a typical sound heard in the forests.

Order Cetacea the Marine Mammals

FAMILIES DELPHINIDAE AND BALANEOPTERIDAE

The Dolphin *Delphinus dalphis* is a common sight off the coast playing among the waves just beyond the surf. Their large dorsal fin often makes them mistaken for the sinister shark. Dolphins live in schools of several animals and feed largely on fish. Whales of the genus *Balaenoptera* sp. are often sighted off Veraval and Porbandar. They are our largest mammals.

Order Pollidota

FAMILY MANIDAE

This peculiar family has the Pangolin *Manis crassicandata*, rarely seen as it lives in deep burrows during daytime. emerging only at dusk to

feed. It has an elongated body and tail with short, powerful limbs. Its long snout has an extensible tongue with which it ensnares ants and termites. *The powerful fore limbs have sharp claws with which termite mounds are ripped open. For protection, when surprised in the open the Pangolin rolls up into a ball and its singular, flat, plate-like scales protect it from harm.* These strange mammals may be commoner than suspected in the Gir Forest, the Girnar and the Barda hills.

Order Lagomorha

FAMILY LAPORIDAE, THE HARES AND RABBITS

The Desert Hare *Lepus dayanus* is still not uncommon in scrub forest and also in dry deciduous forest as well as along hedgerows. However, the decline in numbers due to poaching by netting is a cause for concern. Hares resemble rabbits superficially and run at great speed by virtue of their long, powerful hind limbs. Their long ears are keen organs of hearing. Hares shelter in thick bushes and grass during the day and are active at night.

Order Rodentia

FAMILIES SCIURIDAE, MURIDAE AND HYSTRICIDAE

The familiar Five Striped Squirrel *Funambulus pennanti* is the long representative of the first family being common on trees in forest, fields and in the heart of densely populated towns, where it freely enters houses and often builds its untidy nest of grasses, cotton, etc., in the rafters. Its habit of sitting on its haunches nibbling at food-kernels, figs, grain, bread, etc., is characteristic. The large, plump Indian Porcupine *Hystrix indica* is a representative of the last family. It is covered by long black and white spines which it effectively uses as defence against beasts of prey. Porcupines are still quite plentiful in the Gir forest, around Girnar and also generally in fields where, being largely nocturnal are largely overlooked. During daylight hours, they sleep in burrows. They feed on succulent vegetation, fruits, etc., and are invariably killed by farmers. The second family is well represented by various types of mice of the genus *Musa sp.* are found in houses and in fields, fallow lands and rocky pastures while the attractive Long-tailed Tree Mouse *Vandaluria oleracea* with its rich chestnut-red upper parts and white lower parts is likely to be found among vegetation in wet places. The unpleasant species of rats of the genus *Rattus* sp. and the similar though larger *Bandicota* sp. are vermins around human habitation. The Indian Gerbille *Tatera indica* is a small mouse-like animal which makes its burrows along hedgerows in drier, open lands. Gerbilles have fur on their tails while members of the *Musa* and *Rattus* genus have hairless tails. Gerbilles run fast by long leaps and bounds by virtue of the longer hind legs.

Order Carnivora the Flesh eating Mammals

FAMILY FALIDAE THE CATS

The Lion *Panthera leo* is a large cat. The Gir forest is the only refuge of about 200 lions outside the continent of Africa and here they are preserved in a sanctuary and attract many tourists. The details about the Gir lions and lion sanctuary are given in the Annexure IV at the end of this chapter. Despite their pampered existence they are threatened with extinction and unless local sentiments are strongly aroused in their favour, they can never enjoy the fullest protection they deserve. This is a challange to conservationists. Today, the lion in the Gir depends heavily on the herds of domestic animals in and around the forest. The alternate prey are the Wild Boar, Sambar, Cheetal and Nilgai still found in the sanctuary. They must be strictly preserved on that score. Lions often are found as far as Junagadh and are also found in the forest around the Girnar. The Leopard *P. pardus* is smaller, but very handsome and lithe cat found commonly among hilly country being adept and evading observation. It subsists on smaller prey when larger animals are not available. The exact status of this big cat needs confirmation and protection must be extended to it in the Girnar and Barda Hills where it is not directly competing for prey with the lion. The close relatives of the domestic cat are the Jungle Cat *Felis chaus* and the similar Desert Cat *F. constantine*. The former is darker than the later and has longer legs and slightly larger. It inhabits forest country while the latter is a denizen of open, drier places. Both are out at night when they may be met with on the sides of country and forest roads. Sometimes they enter human habitation.

FAMILY HYAENIDAE

The Striped Hyaena *Hyaena hyaena* is the sole representative with us. It is a large dog-like animal with taller front legs and shorter hind legs and a short bushy tail. Its gait is ungainly and shambling. Hyaenas are partial to broken country and were formerly common in quite open country. Being nocturnal, they are seldom seen but their weird laughing cries are frequently heard. Scavangers as they are hyaenas visit animals killed by lions and leopards. They have powerful jaws crushing the largest bones. At times, they kill weak and wounded animals on their own.

FAMILY VIVERIDAE THE CIVETS AND THE MONGOOSES

This is a family of highly nocturnal, cat-like animals with pronouncedly long, short-legged bodies with long, brushy tails. They have strong scent producing glands. Civets climb adroitly and at times enter human habitation. The Small Indian Civet *Vivericula indica* is generally distributed while the darker and more shaggy, fox-like Common Palm-Civet *Paradoxurus*

hermaphroditus is possibly a denizen of the better wooded areas, particularly the Gir forest. Civets prey on small birds, mammals and are useful in controlling mice and rats. They also eat fruits. The Common Mongoose *Herpestes edwardsi* inhabits hedgerows and is tawny-grey in colour. It has a long short-legged body. It is a great enemy of snakes, tackling even the largest cobras. Besides snakes, mongoose feed on small animals for which they actively hunt throughout the day. The Stripe-necked Mongoose *H. vitticollis* is an animal of forest country and has been seen in the Gir forest.

FAMILY CANIDAE THE DOGS AND THEIR ALLIES

The Wolf *Canis lupus*, the Jackal *Canis aureus* and the Indian Fox *Vulpes bengalensis* are close relatives of the dog, the first two being believed to have been ancestral species of the various breeds of dogs. The Wolf is of the size of a large dog, is tawny coloured and lives in pecks of half a dozen individuals. It was more generally widespread formerly and a menace to goats and sheep, but now its exact status is doubtful and may well be exterminated over much of its former habitat. The Jackal is quite well adapted to live with man and the loud wailing cries of a group of Jackals is familiar in the countryside. The inhabit fields and forests. Jackals are essentially scavangers though they feed on small animals if they can capture them. The Fox is the smallest of the three and has a bushy tail trailing behind. It is still fairly common though less seen, being nocturnal. Foxes inhabit more open country.

FAMILY MUSTALIDAE THE OTTERS AND BADGERS

The Smooth Indian Otter *Lutrogale perspicillata* is a mongoose-like animal with a more rounded face and shorter legs with webbed feet for swimming. Otters prey on fish and aquatic animals. The exact status is not confirmed though many perennial streams from the Gir forest should still have a few Otters. The Ratel *Melivora capensis* is an uncouth, squat and powerfully built animal with long, sharp claws on the fore-legs. Upper parts are whitish grey while the lower parts are contrastingly black. They inhabit all types of broken country preying on small animals and eating carrion. They are also partial to fruit and honey, and are reputed to exhume corpses. During day time, they rest in holes and self dug burrows.

Order Artiodactyla the Herbivores

FAMILY SUIDAE THE PIGS

The Indian Wild Boar *Sus scrofa* is still fairly common in the Gir, Girnar and Barda Hills, but their numbers have declined considerably since they are not protected outside the forest areas where they were quite

plentiful a few years ago. They live in a group and feed on succulent vegetation, tubers, roots, etc. They are largely preyed on by the big cats and are indispensable in the balanced economy of any sanctuary and need complete protection. The males have forward growing tusks on both upper and lower jaws which are used as defensive weapons.

FAMILY CERVIDAE THE DEER

The Sambar *Cervus unicolor* is a large deer of uniform grey-brown colour found in depleting numbers in the Gir forest. Its presence in the Girnar area needs confirmation. The Spotted Deer *Axis axis* is smaller but very handsome deer living in large herbs in the Gir forest where its numbers have shown a decline. They need to be very carefully preserved in the forest tracts.

FAMILIES CAMELIDAE AND BOVIDAE

The Arabian Camel *Camelus dromedarius* is the only representative of the first family. It is a domesticated beast of burden familiar as such to all. The Buffaloes and Cattle are members of the second family. The *Bovidae* and *Cervidae* are classified in the sub order *Ruminantia* and have several chambered stomachs and ruminate as "chew and cud" as seen in buffaloes and cattle Wild members of the *Bovidae* are the deer-like Chinkara *Gazella gazella* a delicately built animal in which both sexes have horns. Chinkaras are animals of grassland, and seaside dunes. They live in small groups. Their numbers have declined. The same is the case with the Blackbuck *Antilope cervicapra* great herds which roam grassland, fallow lands and broken, open hill country and saline flats. The bucks have great spreading, spiral horns and are black above and white below. The Nilgai *Boselaphus tragocomelus* is a large, ungainly, cow-like antelope. Today a few herds are to be seen in the outer parts of the Gir, the Girnar and Barda hills. They also need to be protected to provide natural food for lions. The recreative Four-horned Antelope *Tetracerus quadricornis* is the only mammal with four horns and it lives in the denser valley forests of the Gir.

The survey of the mammalian population of the Junagadh district shows how rich indeed the faunal structure of the area is and with care and understanding it can well be a national asset drawing a large traffic of tourists to Junagadh adding charm to the already attractive places like the Girnar, the Gir and the Barda Hills.

BIRDS

The Junagadh district has varieties of ecological species found in different areas such as sandy sea coasts and tidal lagoons, fresh water

marshes, river pools, artificial lakes ; on saline flats, with xerophytic plants, grass and thorny scrubs and rocky outcrops with euphorbia clumps to intensely cultivated rich black soil and in rugged hills scoured with water courses and covered by bamboo thickets in dry deciduous forests and shady evergreen trees along the streams. Considerable rainfall and good growth of vegetation have contributed towards the growth of avifauna which is *rich both in diversity and number. It can be said that this district has representatives of most of the bird communities in the Gujarat State.*

Both resident and winter migrant birds are found in the district. In addition to these, a few birds may be vagrants in that they accidently find their way here as a result of violent weather.

The resident birds largely nest during the south-west monsoon, though they may commence breading activities during the hot season in shady well-watered localities and particularly so in the valleys of the Girnar and the Gir. The birds of prey and a few other smaller birds, notably the Purple Sunbird nest during the cool season ; while still others have an extended breeding season during almost all the months of the year. Our resident birds display and sing during the hot months of May and June when they are at their best. The winter visitors are here during their non-breeding season and many are in heavy moult when they arrive in October.

Sadly, the ecological systems of the area, again like those of the rest of the State, have been severely modified by human activity and except for some areas of the forests in the Gir, the Girnar and the Barda Hills, much of the natural vegetation has been cleared mainly for agriculture, cotton and groundnut being the main crops, and grazing. Cutting of forests for firewood and grazing of forest undergrowth are destroying the few stands of forest which even at their best are represented by secondary growth. Over grazing has encouraged heavy denudation both by the strong prevailing winds and heavy downpours so that the river pools are progressively silting up reducing water seepage into the substratum. This destruction of the habit ats has had a marked adverse effect on the bird population which if allowed to continue will result in a steady loss of species in the area. Several species, are on the verge of extinction, notable examples being the Grey Hornbill, the Great Indian Bustard and the Lesser Floriken.

Since no regular bird list has been maintained for the district, a comprehensive authoritative list is difficult to compile. The account that follows is a general survey of the major bird families. Some of the important species have been described in the Annexure V given at the end of this Chapter.

SNAKES

This region is partly heavily cultivated and partly covered by small stones and scraggy vegetation. The soil at many places is black, red and even full of multi-coloured patches on the coastal area. Two famous temples devoted to snake worship are situated in this district. The climate is pretty dry and there is scarcity of water at several places. These factors have contributed to the breeding of snakes in this area. There are both non-poisonous and poisonous snakes in the district. They are described below.

NON-POISONOUS

Family : Colubridae

Natrix piscator—This checkered black snake is found all over the district near dirty ponds and rivers. It grows to about four feet in length, has an ash colour body on which are presented checkered black, squares and stripes. The belly is white and often the dorsal ash colour is seen to be olive. It feeds on frogs near water. It bites quite fiercely.

Ptyas mucosus—This rat snake is found all over the State and grows to a length of 10 feet. It is slightly yellow in colour with patches of deep brown and black towards the tail end. It is a good snake as it is seen to control rats. It ties a knot with its tail and pulls the victim.

POISONOUS

Family : Elapidae

Naja naja—This snake is very common all over the State. It is found in fields and in forests alike. People are afraid of this snake. It is an object of worship also. On the hood of this snake, one may have a binocoellate mark or no mark at all. The poison of this snake is neurotoxic. This is the common cobra, whose images are worshipped and whose figures adorn the walls of the sun and snake temples.

Family : Viperidae

Vipera russelli—This is quite common and locally known as "Kodlo". It is a lethargic snake growing to about four feet (1·30 metres) in length and is with a greenish brown body having elliptical deep brown empty spots in three rows on the dorsal side of the body. It bites very badly and the poison causes a burning pain and coagulation of blood. This is the common Russell's viper, which hisses loudly and continuously before striking.

Echis carinatus—This snake is found in the stony regions, and local people call it "Nagin". It often sits forming a figures '8' and makes a sound by rubbing scales. It grows to about 12 inches in length and

often strikes while one is moving near stones. It is very much feared on this side because the victim suffers from the after effects of the bite. This snake is the common saw-scaled viper.

Fish

Fisheries of the Junagadh district are exclusively marine and have potentialities for a flourishing trade. The district has approximately 245 kms., of coastline having ports including Veraval, a most prominent and advanced fishing harbour along the entire coastline of the State. It may be observed that the headquarters of the Fisheries Division of the Junagadh district is located at Veraval. This harbour can accommodate small and medium-sized fishing boats engaged in fishing by various methods. The varieties of important food fishes caught along the coastline of the district contribute from 25 per cent to 30 per cent of the total production of the State. Recent development includes construction of fishing for harbour which can take trawlers upto 150 tonnes, establishment of canning plant, ice factories, boat-building yards, diesel and petrol pump, the shark liver factory and the survey units.

There are many rivers, tanks and dams in the district which have great potentialities. The entire coastline extending from Kotda to Miyani covers the fresh fish zone. The important villages engaged in capture of marine fish are :

Kotda, Dhamlej, Sutrapada, Rajpar, Veraval, Chorwad, Mangrol, Navibandar, Porbandar and Miyani.

Among the seven fishery zones of the State, Veraval tops the list with its 1,600 fishing boats and 6,800 active and enterprising fishermen of Kharwas, Machiaras and Moilas communities.[1]

Following are the important types of fish caught in the district :

Sl. No.	Common Name	Local Name	Scientific Name
1	2	3	4
1	Bombay duck ..	*Bumla*	*Harpodon neherus*
2	Silver pomfret ..	*Vichuda*	*Pampus argenteus*
3	White pomfret ..	*Pathu*	*Pampus Chinensis*
4	Black pomfret ..	*Halva*	*Parastromateus niger*
5	Prawn	*Jinga*	*Penaus indicus*
6	Prawn	*Jinga*	*Metapenaeus Monocerus*

1. For further details on Fish and Fisheries, see Chapter IV-Agriculture and Irrigation.

Contd.

Sl. No. 1	Common Name 2	Local Name 3	Scientific Name 4
7	Indian salmon ..	*Ravas*	*Eleutheronema tetradactylum*
8	Catfish	*Kagga, Kagada*	*Arius caelatus*
9	Mullet	*Boyes*	*Mugil dussumieri*
10	Dog fish	*Magara*	*Carcharias limbatus*
11	Hammer headed shark ..	*Kanner*	*Sphyrna blochii*
12	Indian shed ..	*Chaksi*	*Hilsa ilisha*
13	Giant herring ..	*Palla*	*Hilsa toli*
14	Golden anchovy ..	*Mendeli*	*Coilia dussumieri*
15	Seer fish	*Chapra*	*Scomberomorus guttatus*
16	Jew fish	*Ghod*	*Pseudosciaena diacanthus*
17	Rock perch ..	*Koth*	*Otolithoides brunneus*
18	Skate	*Karas, Karaj*	*Rhynchobatus djiddensis*
19	Marine eel	*Wam*	*Muraenesox Cinereus*
20	Flat fish	*Jeeb*	*Psettodus Erumei*
21	Leather jacket ..	*Sag*	*Chorinemus lysan*
22	Horse mackerel ..	*Chapri*	*Caranx atropus*
23	Silver bar	*Dhai*	*Chirocentrus dorab*

CLIMATE[1]

The climate of this district is generally pleasant, particularly in the coastal tracts. The year may be divided into four seasons. The cold season from December to February is followed by the hot season from March to May. The southwest monsoon season is from June to September, October and November constitute the post-monsoon season.

Rainfall

Records of rainfall in the district are available for four stations for periods ranging from 22 to 73 years. The details of the rainfall at these stations and for the district as a whole are given in Statements I·2 and I·3. The average annual rainfall in the district is 629·1 mm. (24·77"). About 94 per cent of the annual normal rainfall in the district is received during the south-west monsoon season, July being the rainest month. The

1. The Deputy Director General of Observatories, (Climatology and Geophysics), Poona.

variation in the annual rainfall in the district is large. During the fifty year period from 1901 to 1950, the highest annual rainfall amounting to 211 per cent of the normal occurred in 1926, while the lowest annual rainfall which was only 14 per cent of the normal occurred in the year 1918. In the same fifty year period, the annual rainfall in the district was less than 80 per cent of the normal in 18 years. Three consecutive years of such low rainfall occurred once and two consecutive years four times during this fifty year period. Considering the annual rainfall at the individual stations, it is seen that two consecutive years of rainfall less than 80 per cent of the normal occurred twice or thrice at all the four stations and four consecutive years of such low rainfall occurred once or twice at 3 out of the 4 stations. Even five consecutive years of such low rainfall occurred during the years from 1938 to 1942 at Porbandar. The period from 1904 to 1905 and from 1918 to 1919 were in general years of low rainfall in the district.

It will be seen from Statement I·2 that in 33 years out of 50 years the annual rainfall in the district was between 400 and 900 mm. (15·75" and 35·43").

On an average, there are 30 rainy days (*i. e.*, days with rainfall of 2·5 mm.—10 cents—or more) in a year in the district. This number varies from 23 days at Porbandar to 39 days at Junagadh.

The highest rainfall in 24 hours recorded in the district was 491·7 mm. (19·36") at Porbandar on 7th July, 1945.

Temperature

There are three meteorological observatories in the district at Veraval, Keshod and Porbandar. While the observatory at Keshod was started only recently. Porbandar has about 8 years data. From about the beginning of March temperatures begin to rise steadily. May and June are the hottest months with the mean daily maximum temperature in the coastal regions at 30·3°C (86·5°F) and the mean daily minimum at 27·5°C (81·5°F). In the interior of the district, the temperatures are about two degrees higher than in the coastal region. With the onset of the south-west monsoon by about mid-June, temperatures drop a little but the relief from the heat is not marked due to the added discomfort from the increase in humidity brought on by the south-west monsoon winds.

In the post-monsoon, the days are hotter than in the summer season but the nights are cooler. After November, temperatures decrease till January, which is the coldest month. In the coastal regions the mean daily maximum temperatures in January is 27·8°C (82·0°F) and the mean daily minimum is 15·4°C (58·8°F). In the interior of the district,

the maximum temperatures are slightly higher and the minimum lower than the coastal region. In association with cold waves which sometimes affect the district, in the wake of western disturbances passing across north India during the cold season, the minimum temperature may sometimes go down to about 4° or 5°C (39° or 41°F).

The highest maximum temperature recorded at Veraval was 44·2°C (111·6°F) on May 21, 1959 and the lowest minimum was 4·4°C (40·0°F) on January 8, 1893 and January 24, 1905.

Humidity

Relative humidities are generally over 80 per cent in the south-west monsoon season. Air is generally drier particularly in the interior of the district in the rest of the year. In the cold and early part of the summer season, the relative humidities in the district except in the coastal regions may be only 30 to 40 per cent in the afternoons.

Cloudiness

Skies are heavily clouded or overcast on many days during the south-west monsoon season. In the rest of the year skies are clear or lightly clouded generally. But on a few days in the cold season, skies become cloudy when the district is affected by western disturbances passing across north India.

Winds

Winds are light to moderate with some increase in force during the south-west monsoon season. The winds in the afternoons blow mainly from directions between southwest and west throughout the year, winds from the west being most predominant. In the mornings, winds blow mainly from directions between north-west and north-east during the period October to March. In the latter half of the hot season and in the south-west monsoon winds are predominantly from the south-west or west.

Special Weather Phenomena

Storms and depressions from the Arabian Sea in the post-monsoon and in May and June affect the weather of the district causing widespread heavy rain and gusty winds. Thunderstorms occur during May and June, and in the monsoon season, rain is sometimes accompanied with thunder.

Statements I·4, I·6 and I·8 give the temperature and humidity, mean wind speed and special weather phenomena respectively for Veraval and Statements I·5, I·7 and I·9 give similar information for Porbandar.

STATEMENTS

(Bk) H-40—9 (Lino)

STATEMENT

Normals and Extremes

Station 1		No. of years of data 2	January 3	February 4	March 5	April 6	May 7	June 8	July 9	August 10	September 11
Junagadh	..	50 (a)	1.5	2.3	2.3	3.3	7.6	151.6	357.1	169.4	118.9
		(b)	0.2	0.3	0.1	0.2	0.4	5.3	13.9	11.4	6.1
Veraval	..	50 (a)	1.3	1.8	1.3	2.8	7.9	113.9	220.0	96.5	61.2
		(b)	0.1	0.2	0.1	0.0	0.3	3.6	9.7	5.3	3.8
Porbandar	..	50 (a)	2.0	2.8	1.8	0.0	4.3	94.0	239.5	89.1	53.9
		(b)	0.2	0.3	0.2	0.0	0.1	3.1	9.0	6.6	3.1
Manekwada	..	22 (a)	1.5	2.0	2.8	0.5	9.1	120.4	244.1	137.9	109.5
		(b)	0.2	0.3	0.3	0.1	0.4	5.0	10.2	8.8	5.3
Junagadh District	..	(a)	1.6	2.2	2.1	1.7	7.2	119.9	265.2	123.2	85.9
		(b)	0.2	0.3	0.2	0.1	0.3	4.3	10.7	9.3	4.6

(a) Normal rainfall in mm.

(b) Average number of rainy days (days with rain of 2.5 mm. or more).

* Based on all available data up to 1960.

** Years given in brackets.

I-2

of Rainfall

October 12	November 13	December 14	Annual 15	Highest annual rainfall as per cent of normal and year 16**	Lowest annual rainfall as per cent of normal and year 17**	Heaviest Rainfall in 24 hours* Amount (mm.) 18	Heaviest Rainfall in 24 hours* Date 19
25.4	2.8	1.5	843.7	217 (1926)	15 (1918)	368.3	1914 September, 18
1.3	0.2	0.1	39.5				
14.0	4.1	1.5	526.2	252 (1933)	13 (1901)	293.4	1926 September, 16
0.7	0.2	0.1	25.1				
7.6	2.0	2.8	499.8	214 (1933)	6 (1918)	491.7	1945 July, 7
0.6	0.1	0.1	23.4				
17.5	0.5	0.8	646.6	195 (1917)	6 (1918)	384.8	1914 September 18
1.2	0.1	0.1	32.0				
16.1	2.3	1.7	629.1	211 (1926)	14 (1918)		
0.9	0.1	0.1	30.1				

STATEMENT I·3

Frequency of Annual Rainfall in the District (Data 1901-1950)

Range in mm. 1	No. of years 2	Range in mm. 1	No. of years 2
0-100 ..	1	701-800 ..	9
101-200 ..	1	801-900 ..	6
201-300 ..	5	901-1000 ..	2
301-400 ..	4	1001-1100 ..	1
401-500 ..	7	1101-1200 ..	0
501-600 ..	4	1201-1300 ..	2
601-700 ..	7	1301-1400 ..	1

STATEMENT I·4

Normals of Temperature and Relative Humidity, Veraval

Month	Mean daily maximum temperature	Mean daily minimum temperature	Highest maximum ever recorded		Lowest minimum ever recorded		Relative Humidity 0830	Relative Humidity 1730*
	°C	°C	°C	Date	°C	Date	per cent	per cent
1	2	3	4	5	6	7	8	9
January ..	27.8	16.4	34.4	1933 Jan. 13	4.4	1905 Jan. 24	53	60
February ..	27.7	16.2	38.3	1953 Feb. 28	4.4	1893 Feb. 8	59	66
March ..	29.8	18.9	42.8	1945 Mar. 26	9.4	1892 Mar. 4	66	72
April ..	30.1	22.4	42.8	1954 Apr. 24	13.9	1903 Apr. 1	77	81
May ..	30.1	25.9	44.2	1959 May 21	18.9	1909 May 7	65	84
June ..	30.3	27.5	37.2	1954 June 9	20.0	1951 June 13	85	86
July ..	28.9	26.6	33.9	1902 July 8	21.1	1892 July 12	88	89
August ..	28.1	25.7	33.3	1932 Aug. 31	22.1	1960 Aug. 16	89	87
September	28.7	24.9	36.7	1955 Sep. 30	20.6	1946 Sep. 30	87	86
October ..	31.7	22.9	39.4	1941 Oct. 21	13.3	1949 Oct. 30	69	76
November	31.6	20.1	37.8	1951 Nov. 3	10.0	1950 Nov. 27	65	68
December	29.3	17.1	35.6	1953 Dec. 10	7.2	1950 Dec. 25	52	63
Annual .	29.5	22.0					72	76

* Hours : Indian Standard Time.

STATEMENT I-5

Normals of Temperature and Relative Humidity, Porbandar

Month 1	Mean daily maximum temperature °C 2	Mean daily minimum temperature °C 3	Highest maximum ever recorded °C 4		Date 5	Lowest minimum ever recorded °C 6		Date 7	Relative Humidity 0830 Per cent 8	1730* Per cent 9
January	28.5	15.3	34.1	1957	Jan. 26	9.4	1953	Jan. 18	67	48
February	30.1	16.8	38.0	1955	Feb. 28	8.7	1957	Feb. 11	70	55
March	31.5	20.5	40.2	1958	Mar. 8	13.2	1957	Mar. 6	74	62
April	32.3	23.3	42.8	1956	Apr. 2	18.9	1955	Apr. 15	79	67
May	32.3	26.5	45.6	1959	May 21	22.7	1957	May 1	81	75
June	32.1	28.0	35.0	1959	Jun. 26	23.9	1953	Jun. 21	84	79
July	30.1	26.5	33.9	1958	Jul. 1	22.0	1959	Jul. 2	88	85
August	29.3	25.6	32.9	1956	Aug. 30	22.8	1956	Aug. 7	92	87
September	29.8	25.1	36.1	1955	Sep. 30	22.8	1954	Sep. 10	89	80
October	32.5	23.2	39.4	1953	Oct. 21	17.2	1952	Oct. 26	80	64
November	33.0	20.0	38.2	1957	Nov. 5	13.3	1952	Nov. 21	63	54
December	30.4	16.8	36.7	1953	Dec. 10	10.0	1954	Dec. 21	62	49
Annual	31.0	22.3							77	67

*Hours : Indian Standard Time

STATEMENT I-6

Mean Wind Speed in Km./hr., Veraval

January 1	February 2	March 3	April 4	May 5	June 6	July 7	August 8	September 9	October 10	November 11	December 12	Annual 13
7.7	9.0	10.5	11.9	13.4	16.7	20.8	17.7	11.1	7.9	7.1	7.1	11.7

STATEMENT I·7

Mean Wind Speed in Km./hr., Porbandar

January 1	February 2	March 3	April 4	May 5	June 6	July 7	August 8	September 9	October 10	November 11	December 12	Annual 13
9.8	12.0	13.7	16.2	16.5	19.1	23.1	18.8	14.0	11.6	9.5	9.3	14.5

STATEMENT I·8

Special Weather Phenomena, Veraval

Mean No. of days with 1	January 2	February 3	March 4	April 5	May 6	June 7	July 8	August 9	September 10	October 11	November 12	December 13	Annual 14
Thunder ..	0.0	0.0	0.0	0.0	0.2	0.6	0.1	0.1	0.5	0.5	0.1	0.0	2.1
Hail ..	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Dust-storm	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Squall ..	0.0	0.0	0.0	0.0	0.0	0.1	0.2	0.0	0.0	0.0	0.2	0.0	0.5
Fog ..	0.0	0.2	0.0	1.2	0.6	0.0	0.0	0.1	0.0	0.3	0.0	0.2	3.5

STATEMENT I·9

Special Weather Phenomena, Porbandar

Mean No. of days with 1	January 2	February 3	March 4	April 5	May 6	June 7	July 8	August 9	September 10	October 11	November 12	December 13	Annual 14
Thunder ..	0.0	0.0	0.0	0.1	0.0	1.0	1.6	0.4	1.3	0.1	0.2	0.0	4.7
Hail .	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Dust-storm	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Squall .	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Fog ..	0.6	0.5	0.9	0.7	0.1	0.0	0.0	0.0	0.0	0.4	0.0	0.2	3.4

ANNEXURE I

District/Taluka/Mahal Showing 1951 Population According to Territorial Jurisdiction in 1951, Changes in Area and the Population Involved in Those Changes

District/ Taluka/ Mahal	Area in 1961		1961 Population	Area in 1951		1951 Population according to jurisdiction prevailing in 1951	Population in 1951 adjusted to jurisdiction in 1961	Net increase (+) or decrease (—) between column 7 and 8
	Square miles	Square kms.		Square miles	Square kms.			
1	2	3	4	5	6	7	8	9
Junagadh District*	**4,100.8**	**10,621.1**	**1,245,643**	**3,427.0 (+673.8)**	**8,875.9 (+1,745.2)**	**1,001,154 (—13,559)**	**987,595**	**—13,559**
Junagadh**	271.5	703.2	145,116	182.0 (+89.5)	471.4 (+231.6)	121,079 (—241)	120,838	—241
Bhesan***	169.2	438.2	36,724	176.0 (—6.8)	455.8 (—17.6)	31,423 (—2,665)	28,758	—2,665
Visavadar†	292.0	756.3	65,352	300.0 (—8.0)	777.0 (—20.7)	57,547 (—7,160)	50,387	—7,160
Mendarda††	141.9	367.6	33,117	65.0 (+76.9)	168.4 (+199.2)	17,329 (+7,540)	24,869	+7,540
Mangrol†††	216.7	561.2	78,826	227.0 (—10.3)	587.9 (—26.7)	66,029 (—1,175)	64,854	—1,175
Manavadar‡	233.2	604.0	80,276	201.0 (+32.2)	520.6 (+83.4)	70,888 (+4,923)	75,811	+4,923
Keshod‡‡	214.9	556.0	76,492	223.0 (—8.1)	577.6 (—21.0)	63,724 (—4,000)	59,724	—4,000
Vanthali‡‡‡	149.9	388.3	62,662	170.0 (—20.1)	440.3 (—52.0)	58,156 (—5,966)	52,190	—5,966
Patan Veraval¶	263.1	681.4	144,038	261.0 (+2.1)	676.0 (+5.4)	112,978 (+1,300)	114,278	+1,300
Malia§	208.4	539.8	65,747	216.0 (—7.6)	559.4 (—19.6)	52,480 (—1,677)	50,803	—1,677
Talala§§	187.1	484.6	49,791	185.0 (+2.1)	479.2 (+5.4)	37,782 (—1,972)	35,810	—1,972
Una@	396.9	1,027.9	129,452	382.0 (+14.9)	989.3 (+38.6)	96,026 (—2,051)	93,975	—2,051
Porbandar@@	435.4	1,127.7	171,225	395.0 (+40.4)	1,023.1 (+104.6)	127,001 (+8,885)	135,886	+8,885
Ranavav Δ	220.4	570.8	44,891	206.0 (+14.4)	533.5 (+37.3)	38,246 (—4,692)	33,554	—4,692
Kutiyana Δ Δ	214.7	556.1	52,934	239.0 (—24.3)	619.0 (—62.9)	50,466 (—4,608)	45,858	—4,608

NOTE :

*(1) Under Bombay Government Resolution, R. D., No. T. L. C. 3858-C, dated 19th June, 1959.

(a) The following 4 villages were transferred from Bhesan mahal of Junagadh district to newly constituted Kunkavav-Vadia taluka of Amreli district :

Haliad-Juni (4.4), Haliad-Navi (4.3), Ghantiyan (1.8) and Manekwada-Akalpati and Ranparpati (1.4).

(b) The following 9 villages were transfered from Visavadar taluka of Junagadh district to Dhari taluka of Amreli district :

Kagadadi (4.3), Kotha Pipalia (5.7), Bhader (4.7), Monvel (3.8), Kathrota (1.4), Mundia (0.5), Boradia (5.5), Mevasa (9.9) and Malsika (4.3).

(c) Nava-Zanzaria village (1.4) was transferred from Visavadar taluka of Junagadh district to newly constituted Kunkavav-Vadia taluka of Amreli district.

(d) The following 7 villages were transferred from Una taluka of Junagadh district to Khambha mahal of Amreli district :

Dhandhvana (2.4), Dadli (2.9), Pachpachiya (1.5), Salva (2.3), Rabarika (1.5), Ambaliala (3.9) and Piparia (2.2).

(e) The following 4 village were transferred from Una taluka of Junagadh district to Jafrabad mahal of Amreli district :

Korala (1.5), Chitrasar (2.2), Rohisa (6.9) and Dharabandar (1.5).

(2) Under Saurashtra Government Notification No. REV-Formation-79, dated 20th January, 1956. Bheda-Pipalia Village (2.8) was transferred from Bhesan mahal of Junagadh district to Jetpur taluka of Rajkot district.

(3) Under Saurashtra Government R. D., No. REV-Formation-39 dated 29th September, 1952, Tajpur Timba village was transferred from Junagadh taluka of Junagadh district to Dhoraji taluka of Rajkot district.

**(1) Tajpur Timba village was transferred from Junagadh taluka of Junagadh district to Dhoraji taluka of Rajkot district under Saurashtra Government, R. D., No. REV-Formation-39, dated 29th September, 1952.

(2) The following 5 villages of Junagadh taluka of Junagadh district were attached to Bhesan mahal of the same district : Kalagadva (0.1), Mathura (0.1), Patoran (0.1), Ranshivav (0.1), and Ratanpura (0.1).

***(1) Under Bombay Government Resolution, R. D., No. T. L. C. 3858-C, dated 19th June, 1959, the following 4 villages were transferred from Bhesan mahal of Junagadh district to newly constituted Kunkavav-Vadia taluka of Amreli district :

Haliad-Juni (4.4), Haliad-Navi (4 3), Ghantiyan (1.8) and Manekwada-Akalpati and Ranparapati (1.4).

(2) Under Saurashtra Government Notification No. REV-Formation-79, dated 20th January, 1956, Bheda-Pipalia village (2.8) was transferred from Bhesan mahal of Junagadh district to Jetpur taluka of Rajkot district.

(3) The following 5 villages of Junagadh taluka of Junagadh district were attached to Bhesan mahal of the same district :

Kalagadva (0.1), Mathura (0.1), Patoran (0.1), Ranshivav (0.1), and Rantanpura (0.1)

†(1) Under Bombay Government Resolution RD., No. T. L. C. 3858-C, dated 19th June, 1959.

(a) 9 villages as above were transferred from Visavadar taluka of Junagadh district to Dhari taluka of Amreli district.

(b) Nava-Zanzaria village (1.4) was transferred from Visavadar taluka of Junagadh district to newly constituted Kunkavav-Vadia taluka of Amreli district.

(c) The following 2 villages were transferred from Visavadar taluka of Junagadh district to Mendarda mahal of the same district:

Itali (2.8) and Khodiar (3.3).

(2) The following 7 villages or neses of Sasan Gir forest were attached to Visavadar taluka of Junagadh district :

Goralvala, Patriala, Shakra, Valvangadh, Bajaria, Jambu and Haldarva.

†† Under Bombay Government Resolution, R. D., No. T. L. C. 3858-C, dated 10th June, 1959.

(a) The following 6 villages were transferred from Vanthali mahal of Junagadh district to Mendarda mahal of the same district :

Datrana (7.3), Aniala (4.1), Khimpadar (2.5), Nagdi (4.8), Simasi (2.8) and Barvala (Simasi) (1.0).

(b) Dhandvada village (1.3) was transferred from Keshod mahal of Junagadh district to Mendarda mahal of the same district.

(c) The following 2 villages were transferred from Visavadar taluka of Junagadh district to Mendarda mahal of the same district:

Itali (2.8) and Khodiar (3.3).

†††(1) Under Saurashtra Government Notification No. REV-Formation-60, dated 6th April 1954, Bhitana village (2.6) was transferred from Mangrol taluka of Junagadh district to Manavadar taluka of the same district.

(2) Under Saurashtra Government, R. D., Notification No. REV-Formation-64, dated 24th March 1955, Kalwani village (4.2), was transferred from Mangrol taluka of Junagadh district to Keshod mahal of the same district.

‡(1) Under Saurashtra Government Notification No. REV-Formation-52, dated 13th July, 1954, Saradiya village (1.7) was transferred from Kutiyana mahal of Junagadh district to Manavadar taluka of the same district.

(2) Under Saurashtra Government Notification No. REV-Formation-60 dated 6th April, 1954. Bhitana village (2.6) was transferred from Mangrol taluka of Junagadh district to Manavadar taluka of the same district.

(3) The following 4 villages were transferred from Keshod mahal of Junagadh district to Manavadar taluka of the same district:

Padardi (1.5), Ambalia (2.2), Matiayana (4.8) and Ged-Koylana (5.1).

(4) Under Saurashtra Government Notification No. REV-Formation-55, dated 12th October, 1953, Bantia village (6.2) was transferred from Manavadar taluka of Junagadh district to Vanthali mahal of the same district.

‡‡(1) Under Saurashtra Government R. D., Notification No. REV-Formation-64, dated 24th March, 1955, Kalwani village (4.2) was transferred from Mangtrol taluka of Junagadh district to Keshod mahal of the same district.

(2) Under Bombay Government Resolution R. D., No. T. L. C. 3858-C, dated 19th June, 1959, Dhandhvada village,(1.3) was transferred from Keshod mahal of Junagadh district to Mendarda mahal of the same district.

(3) The following 4 villages were transferred from Keshod mahal of Junagadh district to Manavadar taluka of the same district :

Padardi (1.5), Ambadia (2.2), Matiyana (4.8) and Ged-Koylana (5.1).

‡‡‡(1) Under Saurashtra Government Notification No. REV-Formation-55, dated 12th October, 1953, Bantia village (6.2) was transferred from Manavadar taluka of Junagadh district to Vanthali mahal of the same district.

(2) Under Bombay Government Resolution, R.D., No. T. L. C.-3858-C, dated 19th June, 1959, the following 6 villages were transferred from Vanthali mahal of Junagadh district to Mendarda mahal of the same district :

Datrana (7.3), Aniala (4.1), Khimpadar (2.5), Nagdi (4.8), Simasi (2.8), and Barvala (Simasi) (1.9).

¶(1) Under Saurashtra Government Notification No. REV-Formation-50, dated 28th June, 1954, the following 4 villages were transferred from Malia taluka of Junagadh district to Patan Veraval (then Veraval) taluka of the same district :

Chhapari (1.1), Hasnavadar (1.0), Ukadia (2.0) and Umrala (1.8).

(2) Under Saurashtra Government Notification No. REV-Formation-58, dated 27th January, 1954, the following 2 villages were transferred from Patan Veraval (then Veraval) taluka of Junagadh district to Talala mahal of the same district :

Gabha (2.8) and Semala (1.0).

§ Under Saurashtra Government Notification No. REV-Formation-50, dated 28th June 1954, the following 4 villages were transferred from Malia taluka of Junagadh district to Patan Veraval (then Veraval) taluka of the same district :

Chhapari (1.1), Hasnavadar (1.0), Ukadia (2.0) and Umrala (1.8).

§§(1) Under Saurashtra Government Notification No. REV-Formation-58, dated 27th January, 1954, the following 2 villages were transferred from Patan Veraval (then Veraval) taluka of Junagadh district to Talala mahal of the same district:

Gabha (2.8) and Semala (1.0)

(2) The following 15 villages (which were nesses) were transferred from Talala mahal of Junagadh district to Una taluka of the same district :

Abut, Babaria, Bhakha, Badheshwar, Chhela, Chhodwadi, Dabhada, Dedkavalupani, Fareda, Jamvada, Kalipat, Kanasaria, Patla Mahadev, Thordi and Zankhia.

@(1) 15 villages as above (which were nesses) were transferred from Talala mahal of Junagadh district to Una taluka of the same district.

(2) Under Bombay Government Resolution, R. D., No. T. L. C 3858-C, dated 19th June, 1959 :

(a) 7 villages as above were transferred from Una taluka of Junagadh district to Khambha mahal of Amreli district.

(b) 4 villages as above were transferred from Una taluka of Junagadh district to Jafrabad mahal of Amreli district.

@@ Under Saurashtra Government Notification No. REV-Formation-67, dated 14th July 1955 read with Notification No R. D., 5-Formation-7, dated 15th January 1955, the following 7 villages were transferred from Ranavav mahal of Junagadh district to Porbandar taluka of the same district :

Zavar (1.0), Bokhira (7.2), Khapat (2.7), Kolikhada (3.1), Chhaya (7.0), Ratanpur (6.7) and Odadar (11.9).

Δ (1) Under Saurashtra Government Notification No. REV-Formation-67, dated 14th July, 1955 read with Notification No. R. D., 5-Formation-7, dated 15th January 1953, 7 villages as above were transferred from Ranavav mahal of Junagadh district to Porbandar taluka of the same district.

(2) Under Saurashtra Government Notification No. R. D., 5-Formation-7, dated 15th January, 1953, the following 5 villages were transferred from Kutiyana mahal of Junagadh district to Ranavav mahal of the same district :

Jamboo (2.4), Thoyana (4.8), Bhodar (3.5), Mahira (1.2), and Nerana (3.4).

Δ Δ (1) Under Saurashtra Government Notification No. REV-Formation-52, dated 13th July 1954, Saradiya village (1.7) was transferred from Kutiyana mahal of Junagadh district to Manavadar taluka of the same district.

(2) Under Saurashtra Government Notification No. R. D., 5-Formation-7, dated 15th January, 1953, 5 villages as above were transferred from Kutiyana mahal of Junagadh district to Ranavav mahal of the same district.

ANNEXURE II

Forest Privileges in the Junagadh District

The following persons are enjoying privileges of free grazing in the forest areas of the district.

Statement of Concessions

Sl. No. 1	Name and place of person 2	Concessions enjoyed 3
1	Khalifa Kasammian Bavamian	Datar Pir. Free Grazing for all cattle other than goats and camels upto maximum 30.
2	Bava of Prakashpuri	Do.
3	Bava of Malvera	Do.
4	Bava of Surajkund	Do.
5	Bava of Sarkhadia	Do.
6	Bava of Kala Gadba	Do.
7	Bava of Damodar Kund	Do.
8	Bava of Farali	Do.
9	Bava of Khakhchowk	Do.
10	Bava of Tadhivan	Do.
11	Bava of Chitaldas	Do.
12	Bava of Brahmchari	Do.
13	Sadhu of Sarvan	Do.
14	Bava of Velavad	Do.
15	Bava of Bhavnath	Do.
16	Bava of Bordevi	Do.
17	Bava of Dudheshwar	Do.
18	Bava of Indreshwar	Do.
19	Bava of Ramnath	Do.
20	Bava of Madhi	Do.
21	Bava of Hasnapur	Do.
22	Bava of Chunivav	Do.
23	Bava of Katanjia Virda	Do.
24	Bava of Satyanarain	Do.
25	Fakir of Jamal Vadli	Do.

Statement of Concessions—concld.

Sl. No. 1	Name and place of person 2	Concessions enjoyed 3
26	Bava of Bhunath	Datar Pir Free Grazing for all cattle other than goats and camels upto maximum 30.
27	Bava of Gaumukhi	Do
28	Bava of Lambe Hanuman	Do.
29	Fakir of Sakar Mai	3 Cattle
30	Jamadar Visaman Dana of Chhoda Vadi	As many as he possesses.
31	Bava of Sachakaka	2 Cattle
32	Bava of Ramtekari	5 Cattle
33	Fakir of Dildar Shah	30 Cattle
34	Fakir of Panjetan	30 Cattle
35	Matva Sidik Suleman	Sidik Suleman 25 *Mamad Suleman 25 (*cancelled)
36	Matva Kasam Umer	Goats 40
37	Matva Kalu Umer	Goats 50
38	Matva Aba Vali	Do.
39	Matva Hasam Ismail	Do.
40	Sidi Isa Gani Abdrem Ali Hasam, etc.	Do.
41	Matva Mohmad Suleman	Do.
42	Matva Ismail Umer	Do.
43	Matva Kasam Isak	Goats 32
44	Matva Hasam Ibrahim	Goats 50
45	Matva Juma Aba	Goats 20
46	Bava of Samara	30 Cattle
47	Bava of Maliparab	30 Cattle
48 49	Dadha Natha Bava Raghava Natha Bava	Sheep 200 Goats 50

Source :
Government of Gujarat, *Forest Privileges in the Gujarat State*, Baroda, (1961), pp. 14 to 16.

ANNEXURE III

Medicinal Herbs in the Junagadh District[1]

The Junagadh district is very rich in forest areas. These forests are very old and are replete with Ayurvedic herbs. Out of 500 herbs declared by Dhanvantari Charak to be beneficial to human beings, nearly 300 are available in the district.

The Government of Gujarat, therefore, appointed in 1964 a Committee for Gardens of Medicinal Plants consisting of eminent Vaidyas and the State Director of Industries, the Chief Conservator of Forests, Gujarat State and the Director of Drugs Control Administration as members and convener respectively to make a comprehensive study of the medicinal plants available in the forests in the State and to suggest ways and means of their general use in the preparation of the Ayurvedic medicines for the benefit of the people. The idea behind the constitution of the Committee was to prevent the manufacture and sale of spurious and sub-standard drugs and to develop the sources of raw materials necessary for medicinal preparation and also to examine potentiality of developing the gardens of medicinal plants as a State enterprise on a commercial basis, and to conduct research for the purpose.

In the Junagadh district, the Committee visited the forest regions of Kamleshwar dam, Hiran dam, Kardupan, Kapuria, Shirvan, Jambuvadi, Jasadhar, Kankaimata, Girgadhada and Tulsishyam.

Unlike other jungles, the soil of Gir forest is black, loamy as well as reddish. Also the lands on the banks of the rivers are alluvial and the soil adjoining the hills is rocky and black-stoned and at places it has lime-stones. Among all these hills, the highest one is that of Nandivela at about 2,000 feet From this hill, an extremely useful medicine of Ayurved, *viz.*, Bitumen. (शिलाजीत) can be had in considerable quantity. Another hill is Hajarmet. From this hill also, Bitumen, (शिलाजीत) can be had. Mixed ore of antimony and lead are situated near Banej. Round about Banej and Pataleshvar. *Ipomoea, paniculata, Dioseorea buebifera* ' अवलचेल कंद " and *Rawolfia serpentina* are found in sufficient quantity. All these tubers are " रसायण, वाजीकर " as " विषघ्न " and " शोथहर ".

Among other useful trees are " कडायो, इन्द्रजव " *Bauhinia recemosa, Arjun Terminalia glabra, Sapindus trifoliatus, Balanites roxburghil.* The oil of Balanites is useful for healing wounds " अंकोल, 'अनतमूल, शिरीश" and *Solmom indicum* and *Xanotho carpum*, etc., and their coupes are other important trees. *Acacia catechu* trees found here are bigger than those

1. The Account is based on the *Report of the Committee for Gardens of Medicinal Plants* appointed by the Government of Gujarat, Ahmedabad (1964), pp. 24 to 28.

found in the jungles of the Dangs. Their barks contain more reddishness and the Committee, therefore, believed that in order to obtain catechu and catechuic acid in good proportion out of thousands of trees grown naturally, Government should prepare a special scheme.

The Teak trees found here are of inferior quality when compared to those found in the jungles of the Dangs. The committee was, therefore, of the opinion that instead of teak plantations, plantations of herbs needing no water should be planned on lines of Teak plantations. These are *Randia dumetonum*, *Embellica officianalis*, *Terminalia belerica*, *Cassia fistula* " अंकोल, इन्द्रजव ". *Acacia catechu*, " कडायो " *Dalbergia latifolia*, *Gonelina arborea Agle marmaloss*, *Adhatodo visaka*, *Clerodendron phlomoides*, etc. Here on the banks of the rivers, a number of trees of *Engonia junborana*, *Mimusops hexandra*, *Acacia catechu*, *Tamarind*, *Adansonia digitata*, *Bassia latifolia*, *Anogeissus latifolia*, etc., are grown throughout the year. If they are planted systematically, they are likely to grow abundantly.

A medicinal plant known as " जळद्राविडी " very useful in the diseases pertaining to urine is seen on the banks of all of the major rivers. The water of these rivers is found to be tasteful, light in digestion and cool and sweet. The Committee, during its entire tour, had come across Nurseries run by Forest Department. The Committee was of the opinion that Ayurvedic Nurseries could as well be provided and the herbs should be grown or if this work is entrusted to the Forest Department, something constructive can be done with the co-operation of both the agencies. The services of the Ayurveda experts should be made available to officers of the Forest Department.

The Committee found the following places to be suitable, with water facilities for starting the Ayurvedic Nurseries with seed culture in the first instance :

Nursery and Garden

1. Sasan—Hiran river.
2. Kapuria- The land admeasuring 60 to 70 acres is all flush land and is fertile and Ayurvedic herbs can be planted very well.
3. Shirvan—It is on the bank of the river Saraswati.
4. Jamvali—It is on the bank of the river Shingvada.
5. Mandvi Nes—It is on the bank of the river Machchhu.
6. Jasadhar—It is on the bank of the river Raval.

On the bank of the river Raval, there is a land called Bhimchas admeasuring 500 acres. Fine plantations can be reared therein.

On the bank of the river Machchhu, near Mandvi Nes, there is suitable land admeasuring 200 acres for growth of vegetation. It is called Janki Nes. This place is three miles away from the railway station. It consists of land admeasuring 100 acres. As the station is near, a store of medicinal herbs and a small pharmacy can be established there

Kardapan On the bank of the river Machchhu, there is land admeasuring 200 acres. A Nursery can be located there.

The Hiran Dam There is a Government Nursery near this Dam. The level of the land admeasuring 100 acres adjoining this Nursery is high. Medicinal herbs can be grown there in abundance.

The Kamleshvar Dam Near this Dam, in the land below Sitamadhi, the water is available throughout the year and medicinal plants can be grown in abundance. The Committee, therefore, gave first preference to this place for establishing a Nursery.

Mandvi -On the bank of the river Machchhu, there is land admeasuring about 100 acres. It is possible to layout gardens with the aid of irrigation from Bhudia canal in winter. After winter, water can be lifted with the help of pumps.

Jasadhar In the place known as Bhimchas, there is flat land admeasuring 500 acres This land, had been systematically cultivated. It seems to be very useful for growing herbs. At present, a beautiful Nursery of the Forest Department exists there.

In Khokhra Block in this jungle Kadbi grass grows. Paper can be manufactured from this grass.

Stocking medicinal plants

The medicinal plants, are in great abundance in Gir Forest. In order to collect all these plants it would be convenient to establish stocking centres at three places :

1. *Junagadh*--Medicinal herbs growing on the Girnar and round about can be collected.

2. *Sasan*—From Ravadi Block. Sasan Block, Sandhbeda Block. Doodhala Block, Ambla Block, Barvania Block. Davaliya Block, Khokhra Block the following medicines can be collected, *viz*.. *Embellica officianalis*,

Terminalia belerica, Cassia fistula, Cassia augustifolia, Randia dumetorum, " हिंगोळिया, वरंज " *Acacia catechu, Fumeria officinalis.* " बाटाबाफडा " *Cissampelos pareira, Aegle marmaloss, Gmelina arbodea roots,* Indian *Sarasparilla, Asparagus racemosus, Mucuna pruriens* seeds, *Caesalpinis, bonducella. Conessi* bark, *Wrightia antidysenterica* bark, *Bombax mulbericum,* etc.,

3. *Gir Gadhda*—Population of this village is 7,000 and it is also a railway station. Number of medicinal plants grow there.

In this part are situated Banej Block, Babaria Block, Chhovadi Block, Khodar Block, Satnesh Block, Kardapan Block, Vankajambu Block, and Jasadhar Block, From this region, the following herbs can be procured, *viz., Embellica myrobalans, Terminalia, belerica, Helicteres iscra, Cassia fistula, Diseorea bulbifosa, Cuscuta, Hyalina, Ranwelfia serpentina* roots, *Batatus peniculata, Mucuna pruriens.* Rohit grass "खड धामण, धामण" *Bassia latifolia* fruits, " कडो भोडा आसन " etc.

The Committee expressed its opinion that a good Ayurvedic hospital in this region should be established. Medicines useful in " रसायण ", experiments are available in this region throughout the year. The Committee, after fully exploring the jungle, has noted with satisfaction the facility of procuring such materials. There is facility for preparing " पलाशमल्की रसायण " usefull to Kayakalpa. Trees of *Butea frondosa* are to be found in this jungle. Before keeping patients on such " रसायण " arrangements for their diet are to be made, Mostly, such patients are kept on milk and " मठा ". In this part milch cows of the Gir are fed on herbs. Therefore, good quality of milk is available. The Committee also recommended for the establishment of a Research Centre in this region.

ANNEXURE IV

Gir Lions and Gir Lion Sanctuary, Sasan[1]

Historically the Gir forest is very ancient. The history of the Gir forest dates back to the time of Lord Krishna. It was a dense forest area and Lord Krishna made his stronghold in this impenetrable jungle. Cultures of Mohenjo Daro, Harappa and Lothal also covered this area and the present excavations of these old civilizations have revealed replicas of rhinoceros and elephants who might be found in these forests along with the lion, the king of the jungle. During the Upanishad period and further with the passage of time during the regimes of the prosperous periods of Gupta empire and Chandra Gupta Maurya, sages and learned Brahmins have sanctified this land by reciting hymns.

This ancient Gir Forest is dry and open. It is, therefore, ideally suited for the abode of lions. In the small hillocks of thickets of trees or on banks of rivers spread over the jungle, lion makes its home.

The Gir forest of Saurashtra is now the only abode of this majestic animal throughout Asia. This area which was constituted into a sanctuary in September, 1965 described later on is now estimated to carry just 177 lions. The lion, like most of our wild animals, is a migrant from another country. Entering India through the north-western passes, had spread over practically the whole of northern and central parts of the country extending from Sindh to Bengal and from the Ganges and Indus right up to the northern bank of the Narmada.

HISTORY OF LION POPULATION IN GIR FORESTS

Authentic records are not available as regards the past lion population in the Gir forest. However, as early as in the year 1880, Col. Watson estimated lion population in the Gir forest, to "not more than a dozen animals". The official estimate made by the Junagadh State in 1893 revealed a total figure of 31 animals in the Gir forest Whether Col. Watson's estimate was correct or whether Junagadh State's estimate was

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1. (i) The Director of Information, Government of Gujarat, *Gujarat Ten Eventful Years*, Ahmedabad, (1971).

   (ii) PAUL JOSLIN, *Conserving the Asiatic Lion*, a paper in Eleventh Technical Meeting of "International Union for Conservation of Nature and Natural Resources, (New Delhi), Morges, Switzerland, (1970)

   (iii) The Chief Conservator of Forests, Gujarat State, *Forests Gujarat*, Baroda. (1968).

   (iv) DALVI M. K., An article entitled '*Gir Lion Census*, 1968, In "The Indian Forester", November, 1969.

correct, it is evident that the number of lions in Gir Forest was not large. Lord Curzon who visited Junagadh State during this period urged the Nawab of Junagadh to take steps to protect this fine animal from extinction. The Nawab immediately agreed and imposed a ban on shooting of lions. This was the first attempt towards protection of the lions in Gir forest. However, during the great famine of 1899 and 1900, almost all the ungulates and bulk of the domestic livestock in the Gir forest perished for want of water, and immediately thereafter the natural prey for the lions became scarce. As a result, the lions had to fend themselves. Large scale damage to domestic live stock is reported between the years 1901 to 1904 in the surrounding areas of the Gir forest. Oppressed by hunger, the lions became so desperate that they even entered villages during day time, attacking cattle and human beings during these years. Reports show that in the year 1901, two women and a boy were killed and a man was seriously mauled around the villages south of the Gir. In the next year, two men and a boy had been killed as far as in the Kodinar taluka. In the Gir proper. 31 men had been killed and 8 mauled in the year 1901 and though no figures are available for the years 1902 and 1903, it is unlikely that there was any great decrease in the deaths during these years, as in the year 1904, 29 men were killed and and 11 mauled. This state of affairs led the Nawab to start shooting the lions Thus ended the first attempt at protection of the lions. However, the protection afforded to the lions during the short period ending 1904, showed that the lions had increased to 60 to 70 in the year 1905. According to Major Carnegy, the Junagadh State estimate put the figure at 100.

For the years between 1904 and 1911 when the Nawab Rasulkhanji died and the British took over the State administration during the minority of his successor, there are no records available regarding the lions. According to Mr. Wallinger, the Chief Forest Officer, in the year 1913, about 12 to 13 lions were being shot annually. The significant circumstance was that after the year 1900, the lions took to killing cattle and human beings due to non-availability of its natural prey-wild game which perished in the great famine of 1899 and 1900. By the year 1911, the wild animal population in the Gir forest had probably picked up and herds of buffaloes in the Gir forest were found breeding in good numbers. Thereafter, the lions were never heard of as a menace to human life, except in the case of wounded animals or a lioness with cubs.

During the period of the British Administration, *i. e.*, from the year 1911 onwards, shooting was rigidly controlled. The Chief Forest Officer of Junagadh State Mr. Wallinger after a tour of forest reported in the year 1913 that there were not more than 20 animals in the Gir forest. This was supported by Mr. Brooke-Fox, the Chief Engineer of the State, who was also a keen Shikari. As a result of this report, Mr. Randall, the Chief Administrator placed a blanket ban on shooting of the lions in the Junagadh

State, and urged the adjacent States to do the same. In the year 1920, Sir P. R. Cadell stated that the number of lions in the Gir forest was about 50. In the year 1922, the British Administration ceased and the new Nawab ascended the gadi who continued the protection work instituted by the late Nawab and the British Administration. Protection given to the lions for a period of 25 years thus yielded good dividends and by 1936, the lion population had substantially increased.

The statistical data of lion population prior to 1936, were only estimates based on personal knowledge and experience of the area and no technical survey or even a sample survey was carried out to arrive at these estimates. The first organised census to determine the lion population in Gir forest was held by the Junagadh State in April 1936. This census showed the following population :

Males	Females	Cubs	Total
143	91	53	287

This census was based on counting and measuring the pug marks at water holes on the assumption that the lions must drink once but seldom more than once in 24 hours. About 700 labourers were employed to enumerate and collect measurements of pug marks from which the figure of lion population was arrived at.

Even after the increase in lion population during the period from 1911 to 1935, the protection given to the lions was not relaxed. The shooting of the lions was strictly controlled and not more than 3 mature male animals per year were allowed to be shot. However, outside the Junagadh State territory some animals were regularly being shot, for which there was little record available. The next Census was carried out by Mr. M. A. Winter-Blyth in April 1950, on the pattern of 1936—census except that pug marks counting and measurements were taken, not at the water holes but on roads, paths and trails. This was because on water holes the ground was usually unsuitable for reception of pug marks, whereas roads, paths and trails, covered as they were with fine dust in summer months, could afford an ideal medium for recording pugmarks. The result of this census was as under :

Grown animals	Young animals	Total
179 to 187	87	219 to 227

This census included the adjoining areas of the former Baroda and Bhavnagar States, Girnar and Sama hills in addition to the Gir forest. In his report of this Census Mr. Winter-Blyth suggested that the lion census should

be carried out at every 5 years' interval. Accordingly, the subsequent census was carried out again by Mr. Winter-Blyth in April 1955, exactly on the pattern of 1950 census. The result of this census showed an increase as under :

Males	Females	Cubs	Total
141	100	49	290

This census also included the areas of the former Baroda and Bhavnagar States, and Girnar in addition to the Gir forest.

The next census due in the year 1960, was delayed on account of the bifurcation of the Bombay State. As a result, the operation was actually carried out in the year 1963. The method employed in the 1963 census was identical with the one employed by Mr. Winter-Blyth and consisted of counting and measuring pug marks along roads, paths and trails. The results of the 1963 census showed the steady character of the lion population, *viz.*,

Males	Females	Cubs	Total
82	134	69	285

The results of the past estimates and the censuses are summarised below :

Year	Authority		Number of animals			
			Males	Females	Cub	Total
1	2		3	4	5	6
1880	Col. Watson (E) ..	..	..	..	..	About 12
1893	Junagadh State (E)	..	..	..	..	About 31
1905	Major Carnegy (E)	..	..	..	.	60 to 70
1905	Junagadh State (E)	..	..		..	About 100
1913	Mr. Wallinger	..	..	..		Not more than 20
1920	Sir P. R. Cadell (E)	..	.	..	..	About 50
1936	Junagadh State (C)	..	143	91	53	287
1950	Mr. Winter Blyth (C)	..	179 to 187	.	40	219 to 227
1955	Mr. Winter-Blyth (C)	..	141	100	49	290
1963	Forest Department, Gujarat State (C)		82	134	69	285

Note :

E—Estimated figure.

C—Census count.

The last census was carried out in 1968. It was decided that 1968 census should be carried out by a direct census method which would minimise errors to the extent possible. The lion population according to this census was determined as under:

Gir Lion Census, 1968

Sl. No. 1	Range 2	Males 3	Females 4	Cubs 5	Total 6
1	Sasan	7	19	27	53
2	Visavadar	17	15	15	47
3	Jamvala	16	13	0	29
4	Chhodavdi	6	3	5	14
5	Jasadhar	9	6	4	19
6	Hadala	4	5	0	9
7	Sarasia-Mitiala . .	1	5	0	6
	Total	60	66	51	177

THE CHARACTERISTICS OF THE LION

The lion lives in a group of eight or ten at each place in the jungle. The group is normally made up of the members of the family which jealously guard against the other family straying into its own territory.

In the Saurshtra region, in the past lions were found in Dhrangadhra, parts of Jasdan, Chotila, the Alech Hills, the Barda Hills, the Girnar and the Gir. Later on, however, they disappeared from north and the central Saurashtra and the forest tracts of Gir, the Girnar, the Alech and the Barda Hills became their habitat. With the gradual settlement of the country, much of the wood land was stripped of its vegetation and brought under plough and the Gir, the Girnar, the Alech and the Barda Hills became separated from one another by large tracts of cultivation. This caused lion to finally retire to the Gir forest, though as late as the end of the century, some animals were noticed in the Barda Hills and even in the 1963 census, some animals were recorded in the Girnar forest.

Indian lion's maximum length is about 9 feet and 7 inches, while the African lion is about a foot more. The Indian lion has thin and short mane, while the African one has thick and long one

Among the prominent points in the physical structure of the lion are the teeth, the claws and the eyes. The front teeth are of a large size and

are normally used for breaking a large-sized animal into pieces. It cannot use both the jaws at a time owing to these teeth. It has 28 teeth in all, 14 in each jaw and their main function is to break food rather than chew it. It has 18 fingers and an equal number of nails which are used in killing the prey. These nails are of double fold and hollow and could be pushed forth and drawn back into the feet. While attacking the prey, these nails move forward and when the work is over, they get drawn inside. The lion has a powerful sense of smell. When separated from the family, it is guided by smell in search of its family. It can also make out from a long distance the presence of other animals or human beings through the help of its nose. The eyes are set in such a way that it can see clearly on both sides. It roars to call separated members of the family

The lion is a very ferocious animal. It can jump 16 feet and can kill big-sized animals like buffaloes, bulls, etc. Rarely it attacks a human being. Except when it loses its way, or is starving. It does not come to the localities inhabited by human beings. Normally it shuns the presence of human beings, and it is scared away with light, fire, etc. It is for this reason that the jungle tribes take the shelter of fire to keep away such animals.

The aboriginals also use the method of " throwing an arrow ". A well-fed buffalo is always kept ready to attack the lion. On seeing the lion, it runs against it with its tail high and horns low, indicating its intention to hit the lion. Such deadly attacks usually scare away the lion but the buffalo which is engaged for this purpose becomes barren for ever. If a lion sees a lonely human being, it gets scared and in self-defence, it runs towards the human being and stops at a distance of 8 to 10 feet, roars and throws out foam from its mouth. If it finds an escape, it can jump upto 15 to 16 feet. On such occasions, if a human being tries to run away, the lion will attack him but if he or she stands firm with eyes fixed on the lion, it will normally run away.

The lion comes of age at the age of 5 years while the lioness becomes mother at the age of 2½ to 3 years. Normally, lioness gives birth to two or three cubs at a time. Sometimes even five cubs are reported to have been born at a time. The normal weight of a lion ranges from 400 to 500 lbs. The average life of a lion is of about 30 years.

HABITAT

The lion prefers an open habitat of the Savannah or scrub type bearing sparse tree-growth. The Gir forest is eminently suited to its requirments. Due to its comparative boldness and lack of guile, coupled with its hearing instinct and preference for an open habitat the lion found itself at a distinct disadvantage in its struggle for survival and fell an easy prey to the

pressure of the rapidly increasing human population. In the face of merciless perseution, the lion population in northern and central India was steadily driven westwards into the Gir forests which now represents the last refuge of this species. It is now being jealously guarded and protected and has thus been saved from total extinction.

With a view to finding an alternative home for the Gir lion, three captured specimens (a male and 2 females) were released in the Chakia forest near Varansi in Uttar Pradesh with the precincts of the Chaudraprabha Sanctuary in the year 1957.

The Gir forest is the only "habitat" of the Asian lion. It is not accessible during the monsoon (June to September). The best season is from March to May, when the grass is cut and the animals are more easily seen.

THE LION SANCTUARY, SASAN GIR

Constituted in September 1965, the Lion Sanctuary at Sasan Gir, is one of the wild life sanctuaries in this State. This well-developed sanctuary has become a very popular centre of tourist attraction since it offers the visitor the unique thrill of observing and photographing the majestic Asiatic Lions in their natural habitat from very close quarters. Regular lion shows are held for the benefit of visitors who get the thrill of a life time watching the lions from a distance of a few yards.

Sasan Gir, which is a railway station on the Khijadiya-Veraval metre gauge section of the Western Railway is approachable by rail from Bombay. There is an air service from Bombay to Keshod from where Sasan is about 96 kms., by road. Government vehicles are available for taking visitors to Sasan from Keshod and for cruising inside the Sanctuary. The transport charges vary from Re. 1·00 to Rs. 1·25 per mile depending on the type of vehicle used. There is a reasonably comfortable forest rest-house at Sasan with an idyllic sylvan setting. Meals can be ordered (both Indian and Western style, vegetarian or non-vegetarian) on giving advance intimation to the rest-house staff

Accommodation

There is a forest bungalow where rent Rs. 4 to 15 per bed per person is charged. For reservation, one has to apply the Conservator of Forests, Junagadh Circle, Junagadh, or Assistant Director of Information, Rangmahal; Junagadh. Charges for meals, etc., will be extra. Advance reservation of accommodation at the rest-house is essential, since there is usually heavy rush on bookings. Applications in this connection are

addressed to the Sanctuary Superintendent, who is stationed at Sasan Gir, District Junagadh. The overall lodging and boarding charges work out to about Rs. 30 per head per day.

Exclusive lion shows for visitors can be booked in advance on payment of Rs. 80 for a party of upto 8 persons, inclusive of children above the age of 5. For every additional member, the charge is Rs. 10 per adult and Rs. 5 per child between the age of 5 to 12 years. There is no charge for children below the age of 5 years. Concessional lion shows can be arranged for students on payment of Rs. 60 for a party of upto 25 students, including the teachers accompanying them.

In the year 1970-71, the total number of tourists who visited the Sasan Gir was 9,708 persons of whom 9,373 were Indians and 335 were foreigners. The total income of Rs. 1,70,502·54 was received from the lion shows.

Photography in the Sanctuary is permitted on recovery of fees as under :

		For amateurs	*For professionals*
Still camera	...	Re. 1 per day	Rs. 10 per day
Movie camera	...	Rs. 5 per day	Rs. 500 per day

Administration

The following field staff is provided for looking after the sanctuary :

One Sanctuary Superintendent (Class I Gazetted Officer)

Among his subordinates mention must be made of three Range Forest Officers, one Wild Life Inspector and twelve Foresters (Game keepers).

Wild life management is difficult and almost the entire staff effort goes in locating lions within 16 kms., of Sasan showing them to the public. An amount of about Rs. 2 lakhs is spent on the maintenance and development of this sanctuary annually.

The Gir Lion Sanctuary Project[1]

A number of experts from all over the world have gone into the Gir problem which was summed up by Dr. Paul Joslin, whose paper entitled. The Asiatic Lion—Conservation Aspects of its Ecology was discussed at

1. The Director of Information and Tourism, Government of Gujarat, *The Gir Lion Sanctuary Project*, Gandhinagar (March, 1972).

the Technical Session of the International Union for the Conservation of Nature and Natural Resources (IUCN) in New Delhi on the 27th November, 1969. As then described :

(1) The Gir Sanctuary exhibits overwhelming evidence of progressive and accelerating degeneration of the indigenuous eco-system.

(2) Some 21,000 domestic livestock now graze within the Sanctuary; this number is doubled or even trebled during the dry season.

(3) In consequence of the loss of grazing and browsing to domestic livestock, wild animals such as Sambar, Nilgai, Chital, Chinkara, Blackbuck, Four-horned Antelope and Wild Boar have either become rare or have disappeared from the Sanctuary.

(4) Most of the fertile valleys in the Sanctuary have now been cultivated and a continuous strip of cultivation has already nearly cut the Sanctuary in two. This loss of wild life habitat is still proceeding.

(5) Few large trees now remain in the Sanctuary. Current forestry practice is to crop plantations (chiefly of teak) at 35-40 years of a value of 5-6 lakh rupees per annum. Natural regeneration is heavily inhabited by domestic livestock and undergrowth is very sparse.

(6) Nearly two million kilogrammes of grass fodder are removed from the Sanctuary each year, thus further reducing its biological potential.

(7) The Sanctuary was created primarily for the protection of the last surviving Asiatic Lions *Panthera leo persica*. This population has declined from an estimated 285 in 1963 to a currently estimated figure of 177. If nothing is done to arrest the present rate of decline, this unique species (the Lion of Ashoka-India's "national animal") will probably be extinct within twenty years.

(8) In the absence of their natural prey, the Lions feed almost exclusively on domestic livestock. However, the animals they kill are usually seized immediately by harijans for the sale of the meat, hides and bones. Thus 23 per cent of the cattle killed are not eaten at all, while lions are able to consume less than 10 kgs. of meat from a further 20 per cent of kills. This inability of lions to make full use of prey killed is an obvious factor in their decline.

(9) About 20 per cent of the lion population is given tethered domestic buffaloes during the dry season, as a spectale for tourists. While this to some extent benefits the food intake of the species, it further increases the artificial nature of its existence.

(10) The factors mentioned in paragraphs 1 to 6 above, have reduced the Sanctuary from a once well balanced forest community rich in wild life to an impoverished, artificial and heavily exploited area. But for the presence of the last surviving Asiatic Lions, one would hesitate to attempt to reverse the process of degeneration at such a late stage.

Following the Technical Session and the meeting of IUCN Assembly in November, 1969, Mr. Guy Mountfort, International Trustee of the World Wild life Fund, wrote to the Prime Minister of India, Smt. Indira Gandhi, on the 27th January, 1970 forwarding on behalf of the Trustees of the World Wild life Fund, a Report on the Gir Wild life Sanctuary in Gujarat. This Report was prepared in consultation with leading Indian, British and American experts, who examined the Sanctuary in December, 1970.

Prior to this, Expert Committee on National Parks and Wild life Sanctuaries, appointed by the Government of India, had also visited the Gir in April, 1970.

Recognising the great danger to the lion and the pitiable condition of the *maldhari*, immediately after the promulgation of President's Rule in Gujarat, the Governor, Shri Shriman Narayan turned his attention to these two problems, *viz.*,

(1) The establishment of a stable eco-system under which the lion and other animals can move freely, assured of an adequate supply of their natural prey and food, and protected from poaching, poisoning and the spread of dangerous diseases, and

(2) the bringing about the socio-economic uplift of the *Gir maldharis*.

The preparation of a scheme was accordingly taken in hand immediately by the Forest Department of the Government of Gujarat. The scheme was discussed in meetings convened by the Governor during September and October, 1971 when the whole case was gone into, particularly with the representatives of the *maldharis* as well as Smt. Pushpaben Mehta, M. P. who had been associated with the Saurashtra scheme for the settlement of the maldharis during the 1950's. Smt. Jayaben Shah and the President of the District Panchayat, Junagadh. Mahant Shri Vijaydasji, Shri N. R. Vekaria, M. P. were also consulted.

The Council for Ecology set up in November, 1970 by the Government of Gujarat under the Chairmanship of Shri Digvijaysinhji also went into this at two meetings in November and December, 1971. The later meeting was specifically convened for the Gir project. At its sixth meeting on Monday, the 8th November, 1971, the Council for Ecology generally approved a list of objectives for the Gir Sanctuary drawn up on behalf of the Ecological

Research Station by Mrs. Almitra H. Patel. This list of objectives, together with other added later, is reproduced below :

(1) To conserve the Gir habitat and, if possible, improve its health and quality, increase its area and retain its aesthetic values.

(2) To encourage wild life of every kind for its own sake and, specifically, the endangered lion.

(3) To generally exclude all exotic forms of plants and animal life and preserve all non-human elements of the existing eco-system in their natural relationship to one another.

(4) To reverse or minimise human interference within the eco-system.

(5) To provide a recreation area for tourists.

(6) To recast working plans in the interest of wild life habitat and watershed conservation rather than silvicultural revenue.

(7) To make Gir a model of ecologically sound practices for similar areas.

(8) To utilise the research efforts of the past four years for the above purposes and to promote further field research and wild life techniques.

(9) To unify control of all aspects under a single authority, with suitable training in the management of wild life, nature reserves and national parks.

(10) To constitute a group of specialists who can review long term plans and all proposed changes in the light of the above objectives.

(11) To protect the habitat from overgrazing and lopping.

(12) To improve the lot of the *maldharis* and phase their resettlement outside the Sanctuary.

(13) To secure the full co-operation of the concerned legislators members of the public and the *maldharis* in all the above.

After this, formal orders were issued by the Government of Gujarat to the effect that—

(1) the Sanctuary area should be permanently closed to grazing by domestic livestock from outside (migrant cattle).

(2) the area should have a physical barrier to make the closure effective, and

(3) *maldharis* staying inside the Gir should be shifted together with their cattle in a phased programme and settled in villages around the Sanctuary by allotting to them land for cultivation as well as common grazing for their own cattle.

The formal orders of the Government of Gujarat are contained in a Resolution of the Agriculture, Forest and Co-operation Department No. WLP-1971-P, dated the 17th January, 1972. The sanction covers a scheme at an estimated cost of Rs. 45·07 lakhs, spread over a period of five years. The important features of this scheme are :

(1) After setting aside some area for the resettlement of *maldharis* and for assignment as common grazing grounds, the rest of the Sanctuary area (roughly 1050 sq. kms.) will be closed permanently to grazing by domestic livestock. Even in years of scarcity, domestic livestock shall not be permitted to graze inside the Sanctuary. Instead, arrangements will be made to cut grass and make it available outside the Sanctuary area for the stall-feeding of cattle.

(2) The peripheral area to be closed, including the beds of rivers and streams cutting through it, will be effectively fenced. Similarly, both sides of the public roads passing through the Sanctuary will be fenced. The nature of the fence will vary according to the locality. Great care will be taken in the choice of species for the live hedge. No species which is exotic or an escape plant likely to harm the wild-life or likely to affect adversely the eco-system to the Sanctuary or even its aesthetics will be planted.

The advantage of this physical demarcation of the Sanctuary on the ground is (a) that it will prevent the entry of unauthorised livestock and (b) that human intruders will not be able to plead ignorance of the boundary. Moreover, there will be patrolling at frequent intervals along the entire 176 kms., perimeter so that enforcement is effective and sure. The rubble wall and live hedges should be an enormous improvement on the present system of boundary cairns which has been proved to be completely unworkable in stopping poachers, timber thieves, cattle graziers, hide collectors and cultivators. It will also be better than six metre wide fireline along the perimeter.

ANNEXURE V

Birds in the Junagadh District

The Gujarat Birds list has eighteen orders divided into sixty-one families with more than four hundred species. From these the Junagadh district now has seventeen orders and fifty seven families, the shortfall may be amply made good, if regular look out is kept along the seacoast for oceanic birds. A tally of all occurrences by interested amateurs would most certainly bring the roster of the species to over 430.

Order Podicipediformes with one Family

FAMILY PODICIPEDIDAE THE GREBES

These are small to medium sized birds found on the surface of fresh or brackish water. They have lobes or frills to their toes to aid in swimming. They have duck-like bodies though more rounded and feed on aquatic plants, crustaceans, larvae and fish-fry for which they dive freely. Grebes are poor on taking off the water and patter over its surface for a considerable distance before becoming air-borne. They, however, fly fast and far once aloft as is proved by the fact that the Little Grebe *Podiceps ruficollis*, the resident, common and smallest bird on the surface of water, has a wide-spread distribution and even the smallest ditch of water during the rains will attract a few of them. The other two species, the Great Crested Grebe *P. cristatus* and the Blacknecked Grebe *P. caspicus* are irregular winter visitors, Grebes build floating nests of water plants, often right out in open water.

Order Pelicaniformes with two Families

FAMILY PELICANIDAE, THE PELICANS

We have two species of pelicans both confusingly alike to laymen in appearance. They are very large water birds with webbed feet and greatly pronounced bills which have a distensible pouch under the lower mandible for holding fish which form their diet. The adults are white with black wing edges and the juveniles are dingy brown. Pelicans fly well and spend much time soaring high in the air. Both the Rosy or White Pelican *Pelecanus onocrocotalus* and the Spot-billed Pelican *P. philippensis* are winter visitors to vast sheet of fresh water or tidal lagoons

FAMILY PHALACROCORACIDAE THE CORMORANTS AND SNAKE-BIRDS

The medium to medium large fish-eating birds are seen commonly perched on eminences near water, fresh and brackish, with wings spread to dry in the sun. The Cormorant *Phalacrocorax carbo*. Little Cormorant

P. niger and the Snake-Bird *Anhinga melanogaster* are all largely black. They have webbed feet and capture fish by chasing them under water. On the surface they swim low with their backs awash. In the Snake-Bird, only the long thin neck is often visible creating an impression which has given the bird its common name. All three are resident and breed in colonies on trees standing in water.

Order Ciconiiformes with four Families

FAMILY ARDEIDAE : THE HERONS AND THEIR ALLIES

These birds are the medium to medium large. long-legged, long-necked water-side birds with dagger-shaped beaks. They either wade into shallow water or remain stationary beside it or over it perched on an overhanging bough capturing fish or frogs with a lightening thrust of the long neck and bill. The Grey Heron *Ardea cinerea*, the Purple Heron *A. purpuria* and Large Egret *Egretta alba* are the largest members of the tribe and are scarce. The smaller Pond Heron *Ardeola grayii* and the Little Green Heron *Butorides striatus* are solitary, the latter sharing a retiring disposition with the Bitterns of the genus *Ixobrychus* and *Bautoris*. The Smaller Egret *Egretta intermedia*. Little Egret *E. garzetta* the Reef Heron *E. gularis* and the Cattle Egret *Bubulcus ibis* are all gregarious. They all collect at night in communal roosts in large trees and also nest communally on trees standing in water. The Night Heron *Nycticorax nycticorax* is crepuscular coming out to hunt at dusk. All the egrets are white but Reef Herons have a dark grey phase as well. The Grey and Purple Herons are grey and the rest are brown with streaking. In flight, the legs trail behind and neck is drawn into the back

FAMILY CICONIDAE : THE STORKS

Storks are all large birds with long legs and long beaks. They feed on fish, frogs, etc. In flight both the necks and legs are extended. Storks are powerful fliers and soar high in the air. They are found near all types of water and resort to large trees for nesting communally. The Painted Stork *Ibis laucocephalus* is resident and common The tall Blacknecked Stork *Xenorhynchus asiaticus* is resident and solitary, while the Openbilled Stork *Anastomus oscitans* and Whitenecked Stork *Dissoura episcopus* are sporadically plentiful and the White Stork *Ciconia ciconia* is an unusual winter migrant.

FAMILY THRESKIORNITHIDA : THE IBISES AND SPOONBILLS

Large birds, smaller than storks, the Black Ibis *Pseudibis papillosa*, the Glossy Ibis *Plegadis falcinellus* and the White Ibis *Threskiornis melanacephalus* all have long down-curved bills. The Black and Glossy Ibises

are black, the former is a resident bird, while the latter is a winter visitor. The White Ibis is white and resident. The Spoonbill *Platalea leucorodia* is also white but with a straight bill resembling a ladle. All these birds are found near water or on wet grass, where they feed on fish, frogs, worms, etc. They join the Egrets and Storks to nest communally. In flight the neck and legs are extended as in Storks.

FAMILY PHOENICOPTERIDAE : THE FLAMINGOS

There are two species of these graceful long-legged, long-necked, gregarious white birds with rosy pink colour in the wings. The Lesser Flamingo *Phoeniconaias minor* is a plentiful winter visitor to the sea coast, while the Flamingo *Phoenicopterus ruber roseus* is a non-breeding local migrant both along the coast as well as on inland waters. It has a gregarious height similar to the last family.

Order Anseriformes with one Family

FAMILY ANATIDAE : THE DUCKS AND ALLIES

These are medium to medium large swimming birds with short legs and webbed toes. The beaks are flattened. All members are highly gregarious and in winter, they are found in all types of water, flocks resting out at sea. Their diet consists of water weeds, sprouting shoots, crustacea, small fish, etc. Sixteen species are common. Of these, four are resident with much local movements– the Spotbilled Duck *Anas peocilorhyncha*, the Nukta *Sarkidornis melanotus*, the Cotton Teal *Nettapus coromandelans* and the Lesser Whistling Teal *Dendrocygna javanica*. The rest are winter visitors and among those most plentiful are the Ruddy Sheldrake or Brahminy Duck *Casarca ferruginea*, the Common Teal *Anas creeca*, the Shoveler *Spatula clypeata* and the Common Pochard *Aythya ferina* The Ruddy Sheldrake or Brahminy Duck *Casarca ferruginea* may uncommonly visit tidal lagoons and the "Gheds" in the district. The Scaup Duck *Aythya marila* may be looked for along the coast and the Marbled Teal *Anas angustirostris* in freshwater marshes.

Order Falconiformes with two Families

FAMILY ACCIPITRIDAE : THE HAWKS, EAGLES AND VULTURES

This family is well represented in the district. The Vultures and Eagles are large birds with powerful soaring flight which is sustained for considerable period during day time when warm thermals assist in raising the birds up to great heights. Wind blowing up the sides of

the Mount Girnar is also used to great advantage. The soaring flight assists in permitting the birds to scan vast areas for carrion on which the Vultures entirely and the Eagles to a greater extent depend. The Eagles, however, also attack and kill small mammals and game birds. The Long-billed Vulture *Gyps indicus*, the White-backed Vulture *Pseudogyps bengalensis* and the White Scavanger Vulture *Neophron perenopterus* are the three commonest resident Vultures. The first species breeds in great numbers and exclusively on the Girnar rock. Among the Eagles the commonest the resident Tawny Eagle *Acquila rapax*, the Imperial Eagle *A. heliaca* a winter visitor and the Pallas's Fishing Eagle *Haliacetus leucoryphus* are found near vast expanse of water. The Osprey *Pandion haliaetus* is a fish eating bird seen invariably in winter near water. In the Gir forest may be seen the Crested Hawk-Eagle *Spizactus cirrhatus*, and the Crested Serpent Eagle *Spilornis cheela*. The Pariah Kite *Milvus migrans* abound around human habitation. The lovely Brahminy Kite *Haliastur indus* is seen near water and particularly flying around harbours, while the various species of Buzzards, and similarly Hawk-Eagles are commonly seen during the cool months. The Bonelli's Hawk-Eagle *Hieraetus fasciotus* is fairly well distributed as resident bird. Then there are the round winged bird-hawks both resident and winter migrants and the Harriers with low gliding flights which arrive in winter. The graceful Blackwinged Kite *Elanus caeruleus* is a resident bird

FAMILY FALCONIDAE : THE FALCONS

Falcons are swift flighted killers which subsist entirely on birds which they capture in their sweep. The Lagger Falcon *Falco jugger* and the Red-headed Merlin *F. chiquera* are resident. The Kestrel *F. tinnunculus* and the Hobby *F. subbuteo* are common winter visitors. The Peregrine Falcon *F. peregrinus* is a winter visitor.

Order Galliformes

FAMILY PHASIANIDE : THE PEAFOWLS, PARTRIDGES AND QUAILS

These are all birds living on ground which lay large clusters of white eggs among grass or under dense bushes. The Peafowl *Pavo cristatus* is large and semi-domesticated around all villages though more wilder individuals live in the Gir forest. The Grey Partridge *Francolinus pondicerianus* is common in cultivation and scrub jungle and the Painted Partridge *F. pictus* is a bird of grass area. Among the Quails, the Common Quail *Coturnix coturnix* is common during winter. the Rain Quail *C. coromandelicus* is widespread as breeding bird in the rains and the Jungle Bush Quail *Perdicula asiatica* in small flocks in the Gir forest and the Rock Bush Quail *P. argoondah* in drier and rocky areas.

Order Gruiformes with four Families

FAMILY TURNICIDAE : THE BUSTARD QUAILS

Three very similar species of small, cursorial birds resembling quails superficially are likely to be met with in grassland and cultivation. The females are brightly coloured and aggressive. Domestic chores are performed by the males. The three species are the Little Bustard Quail *Turnix sylvatica*, the Button Quail *T. tankii* and the Common Bustard Quail *T. suscitator*.

FAMILY GRUIDAE : THE CRANES

The Cranes are large, long-legged, long-necked birds closely resembling Storks but with shorter dagger-like bills with gregarious habits and trumpeting calls. The Common Crane *Grus grus* and the Demoiselle Crane *Anthropoides virgo* are winter visitors in large flocks feeding in cultivation and resting beside large reservoirs or on tidal mud flats. The Sarus Crane *Antigone antigone*, is a resident bird and is found usually in pairs close to fresh water.

FAMILY RALLIDAE : THE COOTS, RAILS AND ALLIES

Ths family consists of typically marsh birds found among fresh-water plants. The commonest is the all Black Coot *Fulica atra* found on water with Duck, the Purple Moorhen *Porphyrio poliocephalus* is the largest species with shining purple blue plumage and red bill. Equally large is the Water Cock *Galicrex cinerea*. Both are resident birds with much local movement, while the Coot is mainly a winter visitor. The Brown Crake *Amaurornis akool*, the White-breasted Waterhen *A. phoenicurus* and the Moorhen *Gallinula chloropus* are other common marsh birds. Several other smaller species are likely to occur during winter but are largely overlooked because of their shy and skulking habits.

FAMILY OTIDAE : THE BUSTARDS

These are large cursorial birds of open grassland and cultivation. The Great Indian Bustard *Chriotes negriceps* is now largely exterminated from much of its former habitat, the Lesser *Floriken Sypheotides indica* is a south-west monsoon breeding visitor now greatly reduced in number and the Houbara *Chlamydotis undulata* is a sporadic winter visitor mainly on coastal saline flats and sandy dunes.

Order Charidriformes with nine Families

This is a large order but the Oyster-catcher *Haematopus ostralegus* (*Haematopodidae*) the Crab Plover *Dromas ardeola* (*Dromadidae*) the

Painted Snipe *Rostratula benghalensis* (*Rostratulidae*) and the Pheasant-tailed Jacana *Hydrophasianus chirurugus* (*Jacanidae*) are all single representatives of their respective families and the first two are rare winter visitors to the sea coast while the other two are fairly common fresh birds with much local movement. The *Recurvirostridae* has the Blackwinged Stilt *Himantopus himantopus* a common resident Wader and the Avocet *Recurvirostra avosetta* a black and white Wader with an upturned bill found in winter in large flocks along the coast. The Stone Curlew *Burhinus oedicnemus* and the Great Stone Curlew *Esacus magnirostris* of the *Burhinidae* are residents, the former in cultivation, scrub jungle and orchards and the latter on rocky shores of lakes, besides large rivers and the coast. All these and the remaining three families have birds which lay eggs on the ground in the open. The chickens soon run and feed often hatching. Both eggs and newly hatched chickens are protectively coloured. The majority of the birds of this order are distributed among the remaining three families.

FAMILY CHARIDRIDAE : THE PLOVERS AND WADERS

The Plovers of the genera *Vanellus, Pluvialis* and *Charadrius* are long-legged, short-billed, often gregarious birds generally found with other Waders near water. The Red-wattled Lapwing *Lobivanellus indicus* and the yellow-wattled Lapwing *Lobipluvia malabarica* are resident birds. The former resides near water and in lands under cultivation and the latter resides on stony grazing land and fallow lands. Little Ringed Plover *Charadrius dubius* is common near fresh and saline water and the Koutish Plover *C. alexandrinus* breeds on the coastal sands. The rest are winter visitors. A large number of Waders in immense flocks of the genera *Tringa* (the Shanks and the Sandpipers) *Limosa* (Godwits) *Calidris* (Stints and their relatives) and the Ruff and Reeva *Philomachus pugnax* are found on the sea coasts and near fresh water during winter. Two species of Snipe *Capella sp.* are quite common among marshy vegetation and the Whimbrel *Numenius phaeopus* and the Curlew *N. arguata* are rather solitary though not uncommon on wet expanses edging fresh water and sea water. Snipes have long straight bills and the last two have long, down-curved bills for probing into the mud. The small, Sandpiper-like Red-necked Phalarope *Phalaropus lobatus*, a bird of open ocean may be seen on the coast as rare vagrant.

FAMILY GLAREOLLIDAE : THE COURSES AND PRATINCOLES

This family has two genera each with two species. The genus *cursorius* has birds resembling plover which run about picking up insects. The Cream-coloured Courser *Cursorius cursor* is a regular, though not plentiful winter visitor found on open salt flats while the Indian Courser *C. coromandelcus* is a resident bird and inhabits fallow lands and stony grazing

lands. Both species are found in small loose parties. The Collared Pratincole *G. prtincola* and the smaller Small Indian Pratincole *G. lactea* are gregarious birds found near water and along the coasts. They have short legs, long wings, forked tails and wide gaped bills for capturing flying insects in the manner of Swallows. Both species are likely to nest in the area. The Coursers and Pratincoles lay eggs on the ground, the latter close to take shores or on coastal sand.

FAMILY LARIDAE : THE GULLS AND TERNS

The Gulls of the genus *Larus* are all winter visitors and seen in large flocks along the coast and in smaller numbers on inland water. They are predominantly grey on top and white on the head and lower parts. Gulls feed on dead fish and offal and congregate around fishing boats at sea and in harbour. The commonest are the Black-headed Gull *Larus ridibundus* and the Brown-headed Gull *L. brunnicephalus*. The other species are the very large Great Black-headed Gull *L. ichthyaetus*, the Herring Gull *L. argentatus*, the Lesser Black-backed Gull *L. fuscus* and the Slender billed Gull *L. genei*. The Terns are similarly coloured but have slender bodies, long wings, forked tails and very graceful flight. They plunge for fish from above while flying in the manner of the various species of the genus *Sterna* of which the commonest is the Indian River Tern *S. aurantia* which with the Black-bellied Tern *S. acuticauda* are found mainly over fresh water and breed beside it. The Large Crested Tern *S. bergi* and the Indian Lesser Crested Tern *S. bengalensis* are both seo Terms, the former more plentiful while the latter very uncommon, The Little Tern *S. albifrons* is the smallest Tern both over fresh and salty water. It might be a regular nester in our area. The Caspian Tern *Hydroprogne caspia* the largest Tern, the Gull-billed Tern *Gelochelidon nilotica*, the Whiskered Tern *Chlidonias hybrida* and the White-winged Black Tern *C. leucoptera* are all common winter visitors along the coast, the rivers and reservoirs. The last two capture prey by skimming over the surface of water and wet mud. The Singular Indian Skimmer *Rhynochops albicollis* is black above and white below. It has the lower mandible considerably longer than the upper. The Singular Indian Skimmer *Rhynochops albicollis* is black above and snapping up prey as and when encountered a most specialised mode of hunting.

Order Columbiformes with two Families

FAMILY PTEROCLIDAE : THE SANDGROUSE

Two species of Sandgrouse are resident birds in our area the Indian Sandgrouse *Pterocles exustus* of open grazing lands and fallow fields and the Painted Sandgrouse *P. indicus* of scrub covered hills and also the Gir forest. In both species, the sexes are dissimilar though both care for

their eggs and young ones. The eggs are laid in bare ground. Sandgrouse are plump short-legged birds. They never perch on trees.

FAMILY COLUMBIDAE : THE DOVES AND ALLIES

The Blue Rock Pigeon *Columba livia* common around houses is a familiar bird now closely associated with human habitation. Also freely living close to men and entering houses to nest are the Indian Ring Dove *Streptopelia decaocto* and the Little Brown Dove *S. senegalensis*, the smallest of our doves. The pretty Red Turtle Dove *Oenopopelia tranquebarica* is seen frequently in the fields. The male has a bright brick-red back contrasting with the bluish-grey head and tail. In deciduous forest and particularly in the valleys of the Mount Girnar, the Spotted Dove *Streptopelia chinensis* is very common. Rufous Turtle Dove *S. orientalis* from the Himalayas is a winter visitor.

Order Psittaciformes

FAMILY PSITTACIDAE : THE PARROTS

The Rose-ringed Parakeet *Psittacula krameri*, grass green with a long, bluish tail and bright red, hooked bill, is a familiar bird around large trees in orchards, fields and even in densely populated places. Noisy, and gregarious this parakeet is familiar to all and is often kept as a cage bird. The male has a black and rose-red collar round the neck. In well-wooded lands and particularly in the Gir forest, the very small Blossom-headed Parakeet *P. cyanocephala* is found in small fast flying flocks. They draw attention by their distinctive "*tue-tue-tue*" cries. The male has a bright plume-red head and a red patch on the shoulder of the wing. The bill and tip of the tail are conspicuously yellow. Large Indian Parakeet *P eupatria* is another bird very similar to the first bird but with a very massive red bill and a dull red patch on the green wings.

Order Cuculiformes

FAMILY CUCULIDAE : THE CUCKOOS

The Koel *Eudynamis scolopacus* is a familiar member of this family found everywhere in trees. The black male produces the well-known call, while the female produces unpleasing shrieks. The Koel lays eggs in nests of the crows of the area who hatch them and rear the chickens. The attractive Pied Crested Cuckoo *Clamator jacobinus* arrives during the south-west monsoon to parasitise on various species of Babblers. The Common Hawk-Cuckoo *Hierococcyx varius* is best known by its repetitious "*pee-peha*" "*pee-peha*" call during day or moonlit night in summer and the rainy season. The Cuckoo

Cuculus canorus arrives in September and is suspected of breeding then. It closely resembles the Hawk-Cuckoo but may be seen in open country, even on the ground. Both species lay their eggs in the nest of various species of smaller birds. The Coucal *Centropus sinensis* with black body, chestnut wings and red eyes is found hunting on the ground along hedgerows and in shrubberies and has a deep "*hood-hood-hood*" call. It raises its own young ones by building a large round ball of a nest among thick foliage. The Sirkeer Cuckoo *Taccocua leschenaulti* is tawny brown with a bright red bill. It inhabits grass and scrub jungle and builds a nest of twigs.

Order Strigiformes

FAMILY STRIGIDAE : THE OWLS

Owls are night-flying birds of prey seldom seen during day when they seek shelter among dense foliage, in cavities of large trees, or holes in walls and rock cliffs. They have large bulging eye. hooked bills, sharp talons and soft plumage for silent flight. Mostly owls are located by their specific sounds. The Little Owlet *Athene brama* is most familiar on electricity poles and wires, hunting night flying insects. Of the same size, though seldom seen are the three species of Scops Owls *Otus sp.* living in well-wood country. fields and forest alike. Very widespread and doing singular service as rodent killer is the Barn Owl *Tyto alba*. The Great Horned Owl. *Bubo bubo* is a large bird of broken hill country among grass and scrub country, and is often out during the day, the Dusky Horned Owl. *B. coromandus* is partial to better wooded parts and is less common. while the Brown Fish, Owl. *B. zelonensis* is a bird inhabiting trees along streams in the Gir forest. All three are large birds with prominent ear-like feathers. They kill fairly large prey birds, small mammals and fish. The Mottled Wood Owl *Strix ocellata* is common. The short-eared Owl *Aseo flammens* is a winter visitor to grasslands and scrub forest.

Order Caprimulgiformes

FAMILY CAPRIMULGIDAE : THE NIGHTJARS

After sundown, vehicle headlamps will glint off eyes of birds squatting on the road which take off to reveal long wings and tail. This would be the Common Indian Nightjar *Caprimulgus asiaticus*. In the Gir forest, we have the Indian Jungle Nightjar *C. indicus* and in scrub and grass jungle lives the Franklin's Nightjar *Caprimulgus monticolus*. The European Nightjar *C. europaeus* is a winter visitor. All nightjars capture nightflying insects on the wings as they fly silently. They have large eyes and specific calls which are sure identifiers. The eggs are laid on the

bare ground often quite in the open. Birds sleep on the ground during day time. Their plumage are highly camouflaging. They have very short legs, unsuitable for walking.

Order Apodiformes

FAMILY APODIDAE : THE SWIFTS

Swifts are small, gregarious birds with long, bow-shaped wings and comparatively short tails. Their legs and feet are very short and are used only for clinging to walls, rocks, etc. They never come to the ground and only the attractive Crested Swift *Hemiprocne longipennis* of the Gir forest perches on branches. The highly gregarious, smoky-black House Swift *Micropus affinis* is a common bird around large buildings preparing nests of feathers glued with saliva under arches. The slim, forked tail Brown Palm Swift *Cypsiuarus parvus* is sure to be found flying around Palmrya Palms, the leaves of which are used for preparing their nests. The Alpine Swift *Micropus melba* visits the Mount Girnar and may nest on suitable rocks. This is a large swift with white colour on the lower parts.

Order Coraciformes with four families

FAMILY ALCEDINIDAE : THE KINGFISHERS

Kingfishers have dump bodies with short tails and long straight beaks for capturing fish after which they plunge head first into the water either from an overhanging perch or from a hovering flight. The White-breasted Kingfisher *Halcyon smyrnensis* is a gaudy blue, chocolate brown and white bird with a bright red beak. It feeds on insects and small reptiles as well as fish. The Lesser Pied Kingfisher *Ceryle rudis* is seen hovering over clear water and the Common Kingfisher *Alcedo atthis*, the smallest and a colourful little bird with shining blue above and chestnut orange below, hunts among reed beds and marshy vegetation. Kingfishers burrow into earthen banks to nest

FAMILY MEROPIDAE : THE BEE-EATERS

The Green Bee-eater *Merops orientalis* a small, elegant, green bird with long, slightly down curved, black bill and two long pins extending from the tail is a common bird seen hawking insects from exposed perches. The Blue-cheeked Bee-eater *M. superciliosus* is similar in colour and habits though has chestnut instead of blue on the throat and is larger. It is largely a winter visitor though some birds may be locally resident. The more colourful European Bee-eater *M. apiaster* is a likely, autumn passage migrant. Like Kingfishers, the Bee-eaters burrow in embankments to nest.

FAMILY CORACIDAE, UPUPIDAE AND BUCEROTIDAE

The Indian Roller *Coracias benghalensis* has bright blue on wings and tail, revealed in flashing loveliness when on wings. It is seen sitting quietly on ports and other exposed perches keeping a lookout for insect prey on the ground. Largely a winter visitor from northern India, few pairs breed with us. The European Roller *C. garrulus*, more slender and lightly coloured is a plentiful autumn passage migrant. Both these belong to the first family. The second family has the Hoopoe *Upupa epops* a medium sized, fawn coloured bird probing the ground with its long, slender bill. It has a zebra marking on the wings and tail and an erectible, fan shaped crest. Mostly a winter visitor to gardens and farmlands, a few pairs may breed. The last family is now extirpated from the Junagadh list. The Common Grey Hornbill *Tokus birostris* was found among large, fig trees of Junagadh and the Gir forest. It was severely persecuted for its alleged medicinal values.

Order Piciformes with two families

FAMILY CAPITONIDAE AND PICIDAE

The only representative of the first family is the Crimson-breasted Barbet *Xantholaema* a small, dumpy green bird with yellow and crimson on the head, throat and breast and a repetitious metallic "*tonk-tonk-tonk*" call. It is found everywhere in large trees specially of the fig family. Like the Woodpeckers it excavates a nesting hole in heartwood of large trees. The members of the Picidae or the Woodpecker family have sharp, chisel shaped bills, and clamber up tree trunks and around branches. They procure insects and grubs from bark, or fissures in the timber. The Golden-backed Woodpecker *Brachypternus benghalensis* is fairly common among large trees and the forest areas. The male has a crimson crest and both sexes have golden wings. The Smaller Yellow-fronted pied Woodpecker *Dryobates mahrattensis* is more a bird of thorny trees and hedgerows while the still smaller Pigmy Woodpecker *D. nanus* are both barred black and white above, the males have crimson red crests. The last species is found in forest country of the Girnar and the Gir. The Wryneck *Jynx torquilla* is a winter visitor to gardens, farmlands and scrub forest.

Order Passeriformes is the last and the largest and includes all the common garden or song birds. They are also called the perching birds. All the species construct nests whether these be simple living to a hollow in the ground, a hole down a tree, a crevasse in a trunk or rock or delicate cups slung between the fork of a twig or intricately woven structures of weaver birds or stitched artifices of tailor birds. Their eggs are speckled, blotched or otherwise plain yet brightly coloured. Their chickens are

hatched helplessly blind and naked and need considerable care from their parents. In size the largest of the passers are the crows while the smallest are hardly as large as a man's thumb. Many of the members are highly coloured and sing fine songs.

FAMILY PITTIDAE : THE PITTAS

We have a single species the Indian Pitta *Pitta trachyura* a gaudily coloured bird of shady places with a long, clear, liquid double whistle arriving to nest in the Gir forest during the rains. In June, individuals may be met with anywhere in the district in gardens, etc.

FAMILY ALAUDIDAE : THE LARKS

The Larks are small, sparrow-like birds found in small or large flocks on open ground. The Singing Bush Lark *Mirafra javanica*, the more common Red-winged Bush Lark *M. erythroptera*, the Sykes's Crested Lark *Galerida deva*, the similar though larger and less common Franklin's Crested Lark *G. cristata* are all birds of cropland, grass and scrub jungle. They sing while flying often rising fairly high into the sky. The Eastern Skylark *Alauda gulgula* is another singer. The Ashy Crowned Finch-Lark *Eremopterix grisea* is a bird of drier and stony country and the Rufous-tailed Finch-Lark *Ammomanes phoenicura* of fallow lands both have a display flight in which they dive to the ground with wings closed uttering their respective calls. The very large flocks of Larks seen on grazing land during winter are likely to be composed of the Short-toed Lark *Calandrella brachydactyla* and the Eastern Calandra Lark *Malanocorypha bimaculata* both from the uplands of Tibet.

FAMILY HIRUNDIDAE : THE MARTINS, SWALLOWS ETC.

Swallows are specially skillful in an aerial mode of procuring insect preys like the Swifts. They superficially resemble Swifts but perch freely on wires and ledges. They also land on the ground for drinking and collecting mud pellets which they use in making nests attached under arches and culverts. The Sand Martins of the genus *Riparia* excavate nesting holes in embankments. The Collared Sand Martin *Riperia riparia* and the Plain Sand Martin *R. paludicola* are light brown above and white below. The former has a brown band across the breast and is a winter vitsitor and the latter is locally resident The Crag Martin *Hirundo rupestris* is uniformly light brown and comes in small numbers in winter specially around the Mt. Girnar while the Dusky Crag Martin *H. concolor* a more dusky brown, is a resident bird. The lovely Wire-tailed Swallow *H. smithii* a sparkling blue above and pure white below with a red crown resides near water. The Red-rumped Swallow *H. daurica*, blue above with sullied white below and a pale reddish rump is a resident though many more come down as winter

visitors. The Common Swallow *H. rustica* is a plentiful winter visitor. Both *rustica* and *daurica* have deeply forked tails, while *smithii* has a short square tail with two long wire-like projections on the outer tail feathers. The Cliff Swallow *H. fluvicola* is a small bird with a square tail and is locally resident near water. The black and white House Martin *Delichen urbica* is a likely visitor to the Mt. Girnar.

FAMILY LANIDAE : THE SHRIKES

The Grey Shrike *Lanius excubitor* is a bird of dry, open country, while the Rufous-backed Shrike *L. schach* of about the same size inhabits scrub jungle, hedgerows, tall grass and reeds. Both are resident birds. The Bay-backed Shrike *L. vittatus*, the Red-backed Shrike *L. collurio* and the brown Shrike *L. cristatus* are smaller, the first two are very handsome birds inhabiting roadside trees, thorny jungles and hedgerows while the latter is found in drier places, often on edges of saline flats and coastal dunes. *Vittatus* is mainly a winter visitor though a few pairs may be resident. *Collurio* is an autumn passage migrant, while Cristatus is winter visitor. All Shrikes perch on bushes and keep a look out for insects on the ground.

FAMILY ORIOLIDAE : THE ORIOLES

The Orioles are beautiful birds with bright yellow plumage and rich, melodious calls. The Black-headed Oriole *Oriolus xanthornus* has both sexes brightly coloured and is resident among the tall trees growing along streams in the Gir forest ; while the Golden Oriole *O. oriolus* with only the male, brightly coloured is a winter-visitor, though there are all indications that some pairs breed with us.

FAMILY DICRURIDAE : THE DRONGOS

The predominant colour of Drongos is black and all species have long, deeply forked tails. They perch on exposed places and capture insects by hawking for them or flying down to the ground. The Black Drongo *Dicrurus macrocercus* is a common resident in fields. The Grey Drongo *D. lencophaeus* and the White-bellied Drongo *D. caeruloscens* are winter visitors though the latter may be locally resident in suitably wooded areas. The Haircrested Drongo *D. hottentotus* is a likely winter visitor.

FAMILY STURNIDAE : THE MYNAS AND STARLINGS

The Common Myna *Acridotheres tristis* is a familiar resident bird around human habitation. The closely related Bank Myna *A. ginginianus* is plentiful in densely populated urban areas and locally so in the country-side. The dapper Brahminy Myna *Temenuchus pagodarun* is found in pairs in field and thorny jungle while the Rosy Pastor *Pastor roseus* comes

during winter in large flocks in fields. The Starling *S. vulgaris* is an unusual winter visitor. It is black all over the body.

FAMILY CORUIDAE : THE CROWS AND PIES

The Common House Crow *Corvus splendens* and the all Black Jungle Crow *C. macrorhynchos* are familiar birds, while the long tailed chestnut and chocolate coloured Indian Tree Pie *Dendrocitta vagabunda* is less familiar though widely distributed in gardens, orchards, avenue trees and jungle both thorny scrub and deciduous. The two Crows are parasitized for breeding by the Koel.

FAMILY CAMPEPHAGIDAE : THE CUCKOO-SHRIKES AND MINIVETS

The Minivets are small handsome birds flying around trees in flocks. The males are bright birds with red or orange on lower parts and pumps. The Small Minivet *Pericrocotus peregrinus* is common in large trees in field as well as in forest country while the White bellied Minivet *P. erythropygius* is more local and inhabits drier forest country and has been reported from the northern fringes of the Gir. The Common Wood Shrike *Tephrodornis pondicerianus* goes about in pairs uttering a plaintive call in fields and forests. The Large Cuckoo-Shrike *Coracina novacholiandiae* is not uncommon in large trees in the district, while the exact status of the Black-headed Cuckoo-Shrike *C. melanoptera* is to be determined yet.

FAMILIES IRENIDAE AND PYCNONOTIDAE : IORA, BULBUL, ETC.

The *Irenidae* is represented by two closely similar yellow birds, the males of which don bright yellow and glossy black plumage in late summer. They assiduously hunt for insects in shrubs and trees continually calling each other. The two species are the Common Iora *Aegithina tiphia* and the Marshall's Iora *A. nigrolutea* the former of better wooded areas and the latter of thorn scrub. The Red-vented Bulbul *Molpastes cofer* is a common and familiar bird of gardens, fields and open forest country. It has a bright red patch on the vent.

FAMILY MUSCICAPIDAE : BABBLERS, FLYCATCHERS, WARBLERS, ETC.

This is a very large family with four sub-families. The birds are all from small to medium sizes. Many have very bright plumage and fine songs. The first sub-family *Timalinae* is a resident bird. They are generally weak fliers found in small parties rummaging among leaves in shrubberies. They are all rather noisy and have loud attractive calls. The Jungle Babbler *Turdoides somervillei* is common in gardens, orchards and the Gir forest. The slightly larger and lighter coloured Large Grey Babbler. *Argya malcolmi* inhabits drier lands and babool groves while the smaller Striated Common Babbler *Argya caudata* frequents hedgerows, grass and euphorbia clumps. All three species are parasitized by the Pied Crested

Cuckoo. They have bright blue, unmarked eggs. The distinctive Slaty-headed Scimaler Babbler *Pomatorhinus schisticeps* has a long, downcurved bill and may be extensively distributed in the Gir forest, the Girnar and Barda Hills. The Yellow-eyed Babbler *Chrysomma sinensis* inhabits bushes among grassland and has an attractive call. The Rufous-bellied Babbler *Dumetia hyperythra* is a dimunitive Warbler-like bird common in shrubberies. The Sub-family *Musicapinae* contains the flycatchers, all these are birds with erect and alert stance flying from a fixed perch after flying insects. They are found in shady places and all have attractive, but subdued songs in addition to ticking calls or harsh grating sound. The most spectacular is the Paradise Flycatcher *Tehitrea paradisi* the adult male of which is white with a crested, glistening black head and two long streamers trailing from the tail. This lovely bird breeds in shady streamside forest in the Girnar and Gir forests and possibly also in orchards. The Tickel's Blue Flycatcher *Muscicapa tickellaie*, blue above, orange on the breast is a common garden and forest bird. The Spotted Flycatcher *M. striata* is a common autumn passage migrant, the dimunitive Red-breasted Flycatcher *M. parva* is common during winter, while the Brown Flycatcher *M. latirostris* and the lovely Verditer Flycatcher *M. thalasina*, are likely winter visitors. The White-browed Fantail Flycatcher *Leucocirca aureola* is an attractively active resident bird of mango grove and forest country, while the small, cheerful grey-headed Flycatcher *Culicicapa ceylonensis* is not uncommon in winter haunting large shady trees. The beautiful Black-naped Flycatcher *Monarcha azurea* possibly breeds in forest country and may be fairly widespread out of the breeding season. The sub-family *Sylvinidae* contains a confusing array of small rather non-descript birds called Warblers. They are active among foliage of shrubs and trees, or dense stands of tall crops, reeds, etc., hunting insect prey. Even seasoned birdwatchers find it perplexing to tell one species from the other specially to the Warblers of the genera *Phylloscopus* and *Acrocephalus*. Seven species of the first genus and three of the second are here during the winter months. The *Phylloscopus* as a group are recognised by their size, great actively, flicking and fluttering of wings as they hunt for insects. Their colours are olive-brown, grey or green above and sullied white to yellow below. The *Acrocephalus* Warblers are similar to the Booted Warbler *Hippolais caligata* but they do not flick their wings. They are brown above and white below. They also have appreciably more conspicuous bills and utter harsh "tacking" and chumming calls. They are more partial to reedbeds and shrubberies. Particularly restricted to reedbeds are the largest Warblers the Indian Great Reed Warbler *Acrocephalus stentoreus* and the similar though less common Thick-billed Warbler *Phargamaticola aedon*. During winter several species of the genus *Sylvia* are common among bushes and draw attention by their harsh calls and are identified by pronounced white throat. Of these, the White throat *S. communis* swarms through as a passage migrant in September and October. The Moustached Sedge Warbler *Lusciniola melanopogen* and the Grasshopper

Warbler *Locustella naevia* are likely winter visitors among reeds, while the tiny Streaked Fantail Warbler *Cisticola juncidis* is a resident of grasslands, standing crops and reeds calling notice to itself by a "*Zip-Zip-Zip*" call. All three of these Warblers are heavily streaked on the upper plumage. The Long-tailed Warblers of the genus *Prinia* are resident inhabiting garden shrubberies, reeds, crops and grass and scrub jungle. They all are characterised by longish, half cocked tails, weak fluttering flight and jingling songs. The Tailor Bird *Orthotomus sutorius* is a perky little bird green above, white below with a cocked tail and a loud "Cheeping" call. It is well-known for its stitched leaf-nest. All Warblers are great insect destroyers. The fourth sub-family *Turdinae* contains the Robins and their allies, the Chats and the Thrushes. They all have erect postures and procure their food from the ground. Some of the finest singers among birds belong to this group. The Indian Robin *Saxicoloides fulicata* carries its tail cocked and the male is dark brown above and black below with white patches on the shoulders. It is common among fields and broken rocky country. The black and white Dhaya Thrush *Copsychus solaris* with similar habits is resident bird in orchards and forests. The males sing beautifully in summer. Blackbird *Turdus merula* is a winter visitor and is found in cool shady spots while the Dark Thrush *T. obscurus* is a vagrant bird of similar habits The Blue Rock Thrush *Monticola solitaria* is common in winter on large buildings, and forts, in quarries and on the Mount Girnar, while the beautiful Blueheaded Rock Thrush *M. cinchlorhynchos* is an usual winter visitor from the Himalayas. The attractive Black Redstart *Phoenicurus ochruros*, the Bluethroat *Cyanosylvia svecica* and the three species of Wheatears of the genus *Oenanthe* are all winter visitors, the first two of shaded places and luxuriant vegetation, while the third Wheatear inhabit open country, sand dunes and rocky wasteland. The Stone Chat *Saxicola torquata* and the Pied Bushchat *S. caprata* are also winter visitors to cultivated lands along hedgerows and standing crops where they perch on vantage points scanning the ground for insects.

FAMILY PARIDAE: THE TITS

The elegant and active Grey Tit *Parus maiore* is the only representative of this family and is quite common around Junagadh and Mount Girnar. It may be equally plentiful in other suitable habitats. Tits have short bills and acrobatically search every spring, leaf bunch and dark creavasse for insects, their grubs, etc. They all the while keep up a merry twittering. They lay larger clutches in holes in trees or walls.

FAMILY MOTACILIDAE : THE PIPITS AND WAGTAILS

Pipits resemble Larks in colouring and have preference for open country. They run on the ground occasionally wagging their tails. All

Pipits are tawny to brown with streakings on the upper parts and breast in varying degrees. Like Larks, they build nests among grass clumps. Except for the Paddyfield Pipit *Anthus novaeseclandiae* a local resident, all are winter visitors, the commonest being the Tawny Pipit *A. campestris* of open ground and the Tree Pipit *A. trivialis* feeding quietly under large trees on edge of fields. The Wagtails are more elegant and active than pipits. Their colours are grey with white or yellow on the lower parts and back. The largest, the Large Pied Wagtail *Motacilla maderas* is black an white and is resident beside fresh water, preferably among rocks. The others are all winter visitors, the white Wagtail *M. alba*, the Yellow-headed Wagtail *M. citreola* and the Yellow Wagtail *M. flava* in three distinct sub-species are all plentiful in winter running about near water and among irrigated wheat and lucerne, vigorously wagging their tails up and down. The Grey Wagtail *M. cinerea* is found along streams in forest country in winter. The Forest Wagtail *M. indica* which wags its tail slowly from side to side is a rare winter visitor.

FAMILIES DICAEIDAE, NECTARINIDAE AND ZOSTEROPIDAE

Each family has one representative with us. The Thickbilled Flowerpecker *Dicereum agile* is our smallest bird., and found among large trees particularly those infested with the *Loranthus sp.* parasite. The Purple Sunbird *Cinnyris asiatica* the male has a shining purple-black in January and February when it breeds and is found everywhere, collecting in numbers around flowering shrubs and trees. Sunbirds have long, slender, downcurved bills to probe flowers for nectar. The White-eye *Zosterops palpebrosa* is green above with yellow on the throat and vent and has a prominent white ring round the eye. It goes about in large flocks among foliage of shrubs and trees.

FAMILY PLOCEIDAE : THE SPARROWS AND THEIR ALLIES

The House Sparrow *Passer domesticus* is the most familiar representative of this family. All species are seed eaters and have typically conical, seed-crushing bills. The close relative of the House Sparrow is the almost simillar Yellow-throated Sparrow *Gymnorhis xanthocollis* which is found in gardens, large groves of trees and open scrub and deciduous forests The Baya *Ploceus philippinus* looks like a robust sparrow with heavier streaking, but during the south-west monsoon the males develop bright golden-yellow crowns and breasts. They are highly gregarious and construct their intricately woven hanging nests in colonies. The two Munias, both small birds with very conical bills are found feeding on the ground in small flocks. The Common Silverbill or White-throated Munia *Uroloncha malabarica* inhabits cultivated areas and grass and scrub forests while the Spotted Munia *U. punctulata* has been reported from the Gir forest and may occur elsewhere as well.

FAMILIES FRINGILLIDAE AND EMBERIZIDAE

The Common Rosefinch *Carpodacus erythrinus* the only member of the first family is a quiet and not often noticed winter visitor from the Himalayas. The male is rosy pink on the head and lower parts, while the female is a dark brown. The second family contains the Buntings which resemble elegantly built Sparrows. They are gregarious and found in flocks. The Black-headed Bunting *Emberiza melancephala* and the Red-headed Bunting *E. bruniceps* have bright yellow lower parts. The Grey-necked Bunting *E. buchanani* has a pale russet lower plumage. All three are common winter visitors, the Little Bunting *E. pusilla* is smallest of the group with streaked brown plumage and is a likely winter visitor. The Striolated Bunting *E. striolata* is a resident bird and has distinctive black striolations on the grey head. The Crested Bunting *Melophus lathami* is quite easily identified by an erect crest in both sexes, the male being more distinguishable by his black body and chestnut wings.

PART II

CHAPTER II

HISTORY

PRE-HISTORY

A few archaeological investigations into prehistoric sites are conducted in this district. The discovery of the stone tools of the Early Paleolithic Age, however, in the Rajkot, Jamnagar and Surendranagar districts indicate that the Early Man inhabited the whole of Saurashtra in early pre-historic times.[1] Saurashtra including Prabhas-Patan near Veraval has also yielded tools of the Middle Paleolithic Age.[2] Microliths of the Late Paleolithic Age are found in the chalcolithic layers near Prabhas-Patan in this district.[3] The Early Paleolithic Age is dated, 50,000 to 1,00,000 years back, while the Late Paleolithic Age is dated about 2500 B. C.[4]

PROTO-HISTORY

Archaeological explorations have led to the discovery of the proto-historic Harappan Ware at Kaj, Khambhodar, Navagam and Prabhas and the Prabhas Ware at Prabhas and Khambhodar is this district.[5] Such excavations on the mounds, collectively known as Nagar and lying on the the river Haran (Hiranya) at a distance of about 3 kms., to the north-east of the present Prabhas-Patan (also known as Somnath Patan), have revealed that the earliest phase at Prabhas was marked by the appearance of the typical pottery known as the Prabhas Ware,[6] in association with the well know fabrics of the Harappan forms in Saurshtra [7] The pottery was associated with tools of stone and bronze ages. Thus period I at Prabhas represents a chalcolithic culture. It is dated *circa* 2000-1700 B. C.[8] Period II is marked by the plain and painted Lustrous Red Ware. It is dated *circa* 1700-1300 B. C.[9]

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1. SANKALIA H D., "*Saurashtra-na Pashana-Yuga*", *Pathik*, Vol VII, p. 32 Recently a number of paleoliths were discovered on the bank of the Hiran river near Prabhas
2. GHOSH A. (Ed.), *Indian Archaeology-A review, 1957-58*, pp. 18 ff.; SANKALIA, *Pre history and Proto-history in India and Pakistan*, p. 120 Tools of this period were found at Somnath in 1972 They are dated about 40,000 years back.
3. NANAVATI, MEHTA AND CHOWDHARY, *Somnath-1956*. pp. 76 f.
4. SANKALIA H. D., *Prag-Aitihasika Samskritio, Itihasa-ni Purva-bhumika*, pp 78-90.
5. GHOSH A. (Ed.), *Indian Archaeology-A review. 1957 58*. (1958). p. 10 ; NANAVATI, MEHTA AND CHOWDHARY, *Somnath-1956*, (1971). pp. 16 ff.
6. It is so named as it represents the key-type, found for the first time at this site.

7 to 9. NANAVATI, MEHTA AND CHOWDHARY, *Somnath-1956*, (1971), pp. 10 ff.

PURANIC TRADITIONS

The early dynasties which ruled over Saurashtra mentioned in the Purans also seem to be proto-historic, but it has not yet been possible to associate them with any documented culture revealed by archaeological excavations. The Sharyatas of Kushasthali (Dwarka) are said to have ruled over the entire Saurashtra Peninsula, but nothing definite is known of their association with this district. The Yadavas, led by Krishna Vasudeva, migrated from Mathura to Saurashtra, renovated the old deserted site of Kushasthali and named it Dvaravati or Dvaraka. The city lay near Mount Raivataka or Revatachala.[1] The location of original Dvaraka is still in dispute. Some scholars seem to locate the *jirna durga* of Kushasthali near modern Junagadh, in the vicinity of Mt. Girnar also called Raivataka,[2] but the name *Raivataka* seems to have been applied Mt. Girnar in a very late period.[3] Some other scholars identify original Dwaraka with Mul Dwarka near Kodinar in the Amreli district.[4] The latter view seems to be very probable in view of its proximity to Prabhas as mentioned in the Mahabharata. But it is not yet supported by any evidence archaeological or otherwise. However, Prabhas-Patan could be treated as ancient Prabhasa, which was closely associated with the Yadavas. Shri Krishna is said to have received Arjuna at Prabhasa, when the latter visited Dvaraka during his pilgrimage. Prabhasa also marks the venue of the catastrophic fratricidal war of the Yadavas, when the entire Yadava race was wiped out. Further Prabhas is also associated with the demise of Krishna, who is regarded as the favourite deity of the Vaishnavas. Local tradition describes that Shri Krishna was grief stricken at the holocaust of the Yadava War and was sitting under a banyan tree when an arow from hunter Jara struck below his right feet and proved fatal. The place where he gave up his mortal remains is popularly known as the sacred site of *Dehotsarga*. The excavations at Nagar near Prabhas-Patan have not yielded definite traces of the Yadava catastrophe, but the early layers of human habitation speak of its great antiquity, which could be ascribed to the probable period of the Yadav rule in the peninsula.

The celebrated temple of Lord Somnatha Mahadev seem to have been built at Prabhasa during the early centuries of the Christian era.[5] The Puranic accounts[6] of the sacred sites of *Prabhasa-Kshetra* as well as of

1. *Mahabharata*, *Subhaparvan* (Ed. by FRANKLIN EDGERTON, 1944) Adhyaya 13
2. BHATTASALI N. K., "*Location of Krisna's Capital Dvaravati*", *Indian Historical Quarterly*, Vol. X, pp. 541 ff., D. K. SHASTRI, *Aitihasika Samshodhana*, 376 ff.
3. SHASTRI H. G., "*The Raivataka Hill near Dvaraka*," Bulletin of the Chunilal Gandhi Vidyabhavan, Surat, No. 10, pp. 48 ff.
4. HIRANANDA SHASTRI, *Archaeology and Ancient Indian History*, pp. 20, 32, ATHAVLE, *Bharatiya Vidya Bhavan*, 1947 pp. 188 ff
5. MUNSHI K. M., *Somnatha – The Shrine Eternal*, p. 89.
6. *Skanda Purana*, vii, 1-2.

Vastrapatha-Kshetra (round about Bhavnath Mahadev temple on way to Mt. Girnar) claim hoary antiquity for the sites enumerated therein, but the accounts are found to be of very late origin.

Ancient Period

The Mauryan Rule (circa 322—220 B. C.)

The documented account of the historical periods in Saurashtra commences with the Maurya rule. Chandragupta Maurya (*circa* 322-298 B. C.) extended his authority over Saurashtra and appointed Vaishya Pushyagupta as governor of this province. Girinagara, which lay in the vicinity of the Mt. Urjayat (Girnar) near Junagadh, was his headquarters. He constructed a dam across the river Suvarnasikata (Sonrekh) and other rivers rising from the Mt. Girnar and built a beautiful reservoir named 'Sudarshana' in the vicinity of the city. Yavanaraja Tushaspha, governor during the time of Ashoka Maurya (*circa* 273-237 B. C.), provided channels for the lake.[1]

A copy of the 14 Rock Edicts, styled "Religious Records (*dhammalipis*)" was incised on a rock lying near Damodar *kunda* about 1·5 kms., to the east of Junagadh, on way to the Mt. Girnar. It is well preserved as a historical monument by the Archaeological Department of India. The edicts refer to Ashoka's pursuit and propagation of Buddhism.[2]

According to the *Puranas*, Ashoka was succeeded by his son Kunala, who reigned for eight years (*circa* 237-229 B. C.). His son Samprati, who succeeded him ruled for nine years[3] (*circa* 229-220 B. C.). Samprati is said to have re-asserted the Mauryan hold over Saurashtra.[4] The Mauryan empire was probably divided by this time, and Samprati ruled over its western part from Ujjain.[5] He is said to have propagated Jainism far and wide, and erected a number of Jain temples.[6] However, no data are available for the rule of his successors over this region.

1. Junagadh Rock Inscription of Rudradaman I, *Epigraphia Indica*, Vol. VIII, pp. 42 ff.
2. Hultzsch, *Corpus Inscriptionum Indicarum*, Vol. I, pp. 1 ff.
3. Pargiter, *Dynasties of the Kali Age*, pp. 27 ff.

   The Jain tradition, however, represents Kunala as blind and Samprati as the immediate successor of Ashoka (Raychaudhary, *Political History of Ancient India*, 5th edition, (1950), p. 351).
4. Jinadasa Mahattara, *Nisitha Sutra Visesa Curni*, p. 362.
5. Shastri H. G., '*The Puranic Chronology of the Mauryan Dynasty*', *Journal of the Oriental Institute*, Vol. IX, pp. 387 ff.
6. Parikh R. C., '*Introduction to the History of Gujarat*, *Kavyanusasana*, Vol. II p. XXXII.

The Indo-Greek Rule (circa 165—95 B. C.)

The discovery of several coins of the Indo-Greek kings Eukratides (*circa* 171-150 B. C.), Menander (*circa* 115-90 B. C.) and Apollodotos II (the latter half of the 1st century B. C.) are found in Saurashtra inclusive of this district, suggesting their rule over it.[1] The author of *Periplus* has ascribed remains of old temples, forts and wells in Saurashtra to Alexander, but they must have really belonged to a later Greek king like Menander.[2] The coins of Apollodotos II were in circulation for a pretty long time even after the end of his rule.

The Western Kshatrapas (circa 43 or 89 A. D.—400 A. D.)

No definite information is available about the political history of Saurashtra from *circa* 95 B. C. to 49 A D. During this period, the early Sakas or Scythians invaded Ujjain *via* Saurashtra and established their rule there, but they were probably vanquished after a few years by king Vikramaditya in 58 B. C., according to Jain tradition.[3] However, the Scythians succeeded in ruling over North-West India for a pretty long period.

Two Satraps or Kshatrapas[4] (governors or chiefs) probably of Scythian origin, established their rule over Saurashtra during the first century A. D. Bhumaka, who belonged to the Kshaharata family, issued copper coins under his own name but styled himself simply *Kshatrapa* while his successor Nahapana issued silver coins as a sovereign king.[5] Epigraphic records of the time of Nahapana suggest that his rule extended over the Western India (from Pushkar to Nasik) including Saurashtra, with a specific reference to Prabhasa (Somnath Patan) as a sacred place.[6] The inscriptions bear dates of years 41 to 46. Some scholars take these years as his regnal years,[7] while some others assign them to the Shaka Era and

1 CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. I, Part 1, pp. 16 f.

2. *Ibid*, pp. 15 f.

3. MUNI KALYANAVIJAYA, *Vira Nirvana Samvat aur Jaina Kala-Ganana*, pp. 53 ff· R. B. PANDEY, *Indian Paleography*, pp. 101 f.

4 The word is derived from the old Iranian word *Kshatrapayan* (Protector of the kingdom) RAYCHAUDHARI, *Political History of Ancient India*, p. 443.

5. The legend on his coins is 'Of king Kshaharata Nahapana'.

6. SIRCAR D. C., *Select Inscriptions bearing on Indian History and Civilization* Vol I, pp 157 ff.

7. For instance GHOSH H. C., *Indian Historical Quarterly*, Vol. VII, pp. 117 ff.; GOPALACHARI, *Early History of the Andhra Country*, pp. 53 ff., A. S. ALTEKAR, *Proceedings of the Indian History Congress, Nagpur Session* (1950), pp. 39 ff.: SUDHAKAR CHATTOPADHYAYA, *Sakas in India*, pp. 43 ff.; KARL KHANDALAWALA, *Lalit Kala*, Nos. 3-4, pp. 16 ff.

equate them with *119-20* to *124-25* A. D.[1] In view of the recently known date Saka 11 of Chashtana, it now seems more probable to take the years of the time of Nahapana as regnal and assign his reign of 46 years to *circa* 43-89 A. D., by putting it before Saka year 11 (98 A. D.).[2] The Kshaharata power was uprooted by the Satavahana king Gautamiputra Shatakarni, who extended his sway over Saurashtra and other territories of the Kshaharata kingdom.[3]

King Chashtana, a Kshatrapa king of the Kardamaka family, shortly recovered the northern territories of the Kshaharata kingdom. His kingdom extended from Kutch to Ujjain. He issued silver coins as a king. His grandson Rudradaman I succeeded him as Mahakshatrapa. He appointed Pahlava Suvishakha, as a governor of Anarta-Saurashtra. Girinagara (Junagadh) continued to be the headquarters of the provincial governor. In Shaka Era 72 (150 A. D.) the embankment of the Surdarshana dam had burst off on account of heavy rainfall which caused violent floods in the rivers. The chasm in the embankment was so wide that the ministers advised the king not to undertake its repairs. The local people, both of the city and the country around, got highly dejected. But Suvishakha shortly undertook reconstruction of the embankment on a larger and firmer basis and the beauty of the lake was greatly enhanced.[4]

Mahakshatrapa Rudradaman I was assisted by his son Kshatrapa Damajadashri I, who succeeded his father as Mahakshatrapa. His younger brother Rudrasimha I succeeded in about him 181 A. D. From his time, the coins issued by the Kshatrapa kings bear dates. Mahakshatrapa Rudrasimha I seems to have been succeeded by Mahakshatrapa Jivadaman (197-98 A. D.), younger son of Damajadashri I. Next three sons of Rudrasimha I, *viz.*, Rudrasena I (200-220 A. D.), Sanghadaman (222-223 A. D.) and Damasena (223-236 A. D.) became Mahakshatrapa in succession. The next three Mahakshatrapas, *viz.*, Yashodaman I (238-239 A. D.), Vijayasena (239-250 A. D.) and Damajadashri III

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1 For example, RAPSON, *A Catalogue of Indian Coins in the British Museum*, Vol. IV, Para 89; BHANDARKAR, *Indian Antiquity*, Vol. XLVII, pp. 76 ff.; RAYCHAUDHARI, *Political History of Ancient India*, pp. 488 f.; SRIKANT SHASTRI, *Journal of Bombay Historical Society*, Vol. I, Part 1, pp. 135 ff

2. For the data Saka 11, vide *Journal of Ancient Indian History*, Vol. II, Part 1-2, pp. 104 ff. The editor of the inscription holds that Chashtana and Nahapana were contemporary, ruling over different parts of Western India. But in that case the territories of Nahapana seem to be sandwitched between those of Chashtana who ruled over Kutch throughout his reign from his capital at Ujjain. Moreover, a comparative study of the coins of Nahapana and Chashtana clearly indicates that the former preceded the latter. It is, therefore, now better to take the years of Nahapana as regnal.

3. RAYCHAUDHARI, *Political History of Ancient India*, pp. 489 f.

4. *Junagadh Rock-Inscription of Rudradaman I* (*Epigraphia Indica*, Vol. VIII, pp. 42 ff.).

(250-255 A. D.) were sons of Damasena. Mahakshatrapa Rudrasena II, son of Kshatrapa Viradaman, the eldest son of Damasena, reigned from 255 to 277 A. D. He was succeeded by his sons Mahakshatrapa Vishvasimha (278-279 A. D.) and Mahakshatrapa Bhartridaman (282-299 A. D.). Vishvasena, son of Bhartridaman, reigned upto 304 A. D., as a Kshatrapa.[1]

No information is available about the governors who succeeded Suvishakha at Girinagar. But a fragmentary stone-inscription found near the Bawa Pyara Math at Junagadh,[2] refers to some event related to Jainism, which took place during the reign of a grandson of Kshatrapa Jayadaman, son of Mahakshatrapa Chashtana, who must be either Damajadashri I or Rudrasimha I.

Junagadh seems to have been an important mint-place of the Kshatrapa kings throughout their reign. A hoard of about 1,200 Kshatrapa coins was found at Uparkot in 1897 A. D. A hoard of 591 Kshatrapa coins was found at Vasoj (Junagadh district). The Junagadh Museum received about 520 Kshatrapa coins from the former Junagadh State treasury.[3] The hoards included coins issued by Kshatrapa kings who succeeded Kshatrapas vishvasena, son of Mahakshatrapa Bhartridaman. They were issued by Kshatrapas, Rudrasimha II, his son Yashodaman II. Mahakshatrapas Rudrasena III and Ishvaradatta. Rudrasimha II is represented as son of Swamin Jivadaman, but the latter's relationship with Vishvasena, if any, is not known. A stone-inscription[4] of Kshatrapa Rudrasimha II, preserved in the Junagadh Museum, is dated Shaka Era 228 (306 A. D.); while his coins are dated Shaka Era 226-237 (304-315 A. D.). The coins of Yashodaman II were issued in Shaka Era 237-254 (315-332 A. D.). The office of Mahakshatrapa seems to have been held in abeyance during the reign of this family.[5]

The coins of Ishvaradatta who probably reigned in the early years during 333-347 A. D.[6] are dated in his regnal years. The coins of Mahakshatrapa Rudrasena III are dated Shaka Era 270-302 (348-380 A. D.). From the inscribed legend on his coins, he seems to have been preceded

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1. MAJMUDAR M. R. (Ed.), *Chronology of Gujarat*, (1960), pp. 65 ff.; JAMINDAR R. C., "*Pashchimi Kshatrapo*". *Gujarat-no Rajakiya Ane Sanskritika Itihasa*, Vol. II, *Mauryakala-thi Guptakala*', pp. 135 ff.

2. *Junagadh Stone-Inscription of Jayadaman's Grandson*, (*Epigraphia Indica*, Vol. XVI, p. 241).

3. MAJMUDAR M. R. (Ed.), *Chronology of Gujarat*, (1960), pp. 101 f.

4. ACHARYA G. V. (Ed.), *Historical Inscriptions of Gujarat*, Part I, (1933). No. 10.

5. MAJMUDAR M. R. (Ed.), *Chronology of Gujarat*, (1960), pp. 84 ff.; JAMINDAR R. C., *op. cit.*, pp. 148 ff.

6. JAMINDAR R. C., '*Raja Mahakshatrapa Ishvaradatta-no Samaya*', *Swadhyaya* Vol. V, pp. 106 ff.

by his father Mahakshatrapa Rudradaman II, whose coins are not yet found. His relationship to his predecessors is unknown. The kings of this family assumed the title *Mahakshatrapa* and *Swamin*. The succeeding Kshatrapa families reigned at least upto Shaka Era 320 (398-99 A. D.), the last known coin being issued by Mahakshatrapa Swamin Rudrasimha III.[1] During their reign the Kshatrapa power seems to have been confined to Gujarat, while Malwa was lost to Chandragupta II.[2]

Sharva Bhattaraka (circa 400—415 A. D.)

Sharva Bhattaraka, who issued coins as King Mahakshatrapa but did not date them in the Shaka Era, seems to have ruled over Saurashtra prior to the extension of the Gupta power over it during the reign of Kumaragupta I (415-455 A. D.).[3] His coins bear the emblem of the "Trident", a symbol of Shaivism.[4]

The Gupta Rule (circa 415--470 A. D.)

Kumaragupta I (415-455 A. D.) issued silver coins bearing the emblem of Garuda, a symbol of Vaishnavism for Western India.[5] Some of these are discovered in this district. Skandagupta (455-467 A. D.), son and successor of Kumaragupta I, also issued similar silver coins for this province. Some of them bore the emblem of *Nandi* in place of *Garuda*.[6] The Junagadh Rock Inscription[7] of his reign recorded that the king appointed Parnadatta as governor of Saurashtra, and the latter appointed his son Chakrapalita, the administrator of Girnagarta (Junagadh). In Gupta Era 136 (455 A. D.) the embankment of the Sudarshana reservoir burst off on account of heavy rains causing violent foods and was promptly renovated in the succeeding year (456 A. D.). In Gupta Era 138 (457-58 A. D.), Chakrapālita erected a lofty temple of *Chakrabhrit* Vishnu at Girinagara.

The Maitraka Rule (circa 470--788 A. D.)

Shortly after the death (*circa* 458 A. D.) of Skandagupta, Senapati Bhattarka of the Maitraka family, established his power at Valabhi on the eastern coast of Saurashtra. His dynasty ruled over the entire peninsula, which included the Junagadh district.

1. MAJMUDAR M. R. (Ed.), *op. cit.*, pp. 96 ff.; JAMINDAR R. C., *op. cit.*, pp. 151 ff.: JAMINDAR, R. C., 'A note on an unnoticed Western Kshatrapa Coin', *Journal of Numismatic Society of India*, Vol. XXX, pp. 198 ff.

2-3. GUPTA P. L., "Who Ruled in Saurashtra after the Western Kshatrapas?", *Bharatiya Vidya Bhavan*, Vol. XVIII, pp 93 ff.

4. *Journal of Numismatic Society of India*, Vol. VI, pp. 14 ff.

5. ALTEKAR A. S., *The Coinage of the Gupta Empire*, (1957), p. 210; MAJMUDAR M. R., *Chronology of Gujarat*, p. 128.

6. ALTEKAR A. S., *Ibid.*, pp. 251 f.

FLEET, *Corpus Inscriptionum Indicarum*, Vol. III, pp. 58 ff

Some of the copper-plate inscriptions of the Maitraka rulers contain references to places situated in this district. *Ambalash* plates of King Dhruvasena I, dated 526 A. D.; record the grant of the village of *Amalakavasati* to a Buddhist Monastery, situated at that place which was located in Hairini district.[1] Amalakavasati is represented by Ambals (Talala taluka), the find spot of the plates, while Hairini, the headquarter of the old district can be identified with the Haranyam mound near the railway-station of Talala. Thus the grant refers to a Buddhist Monastery situated at Ambals. Malila grant of King Dharasena II, dated 571 A. D., was issued to a Brahman resident of Unnata (modern Una).[2] The donee belonged to the *Kanva Vatsa gotra* and followed the Vajasaneyi school of *Shukla Yajurveda.*

Bilvakhata mentioned in the Jhar plates of Dharasena II, dated 571 A. D.,[3] is probably represented by Bilkha (Junagadh taluka). It was the headquarters of a *Sthali*, a small division of administration.

Bantia plates of King Dharasena II, dated 573 A. D., record the grant of village Bhattakapadra to Brahman Devadatta who belonged to the *Shandilya gotra* and followed *Maitravanika* branch of Krishna Yajurveda. The village was situated in the North *Patta* (Division) of Kaundinyapura district. Bhattakapadra is probably represented by modern Bantia in the Vanthali taluka. Kaundinyapura is identified with Kutiyana, which is a very ancient place.[4]

The village of Niggudaka in Ghasaraka Pathaka was donated by King Shiladitya I in 605 A. D., to a nun's monastery at Valabhi.[5] Ghasaraka, the headquarters of the Pathaka is represented by modern Ghansari near Keshod, while Niggudaka could be identified with either Nagadia or Nagadi also near Keshod.[6] In 605 A. D., Shiladitya I issued the grant of a village to forty-four Brahmanas, who hailed from Sangapuri. The village was Bhondanaka situated in Vatanagara *Sthali*. The editor of the grant identified Sangapuri with Shapur near Junagadh, but it may better be identified with Sangavada near Mangrol.[7] Bhondanaka and Vatanagara are not identified, but they probably lay near Keshod.[8]

The glory of Girinagara, which enjoyed the status of a provincial headquarter of Saurashtra from the 4th century B. C., to the 5th

1 *Swadhyaya*, Vol. VII, pp. 235 ff.

2. Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, pp. 164 f.

3. *Indian Antiquary*, Vol. XV, p. 187.

4. Shastri H. G., *Maitraka-Kalin Gujarat*, Part II, (1955), Appendix V p. 37.

5. *Journal of the University of Bombay*, Vol. III, Part I, p. 80.

6. Shastri H. G., *op. cit.*, p. 38.

7-8. *Ibid.*, p. 38.

century A. D., was naturally on the decline during the regin of the Maitraka kings of Valabhi. The Brahmanas of Girinagara migrated to other places of importance, as indicated in some copper-plate records of the Maitraka rulers. The Brahman donee of the plates of Dhruvasena II dated 631 A. D.,[1] migrated to Khetaka (Kheda), the recipient of the plates of Shiladitya III dated 664 A. D.[2] settled at Simhapura (modern Sihor near Bhavnagar), while the grantee of the Gurjara king Jayabhata II of Nandipuri (Nandod in South Gujarat)[3] left Girinagara for Shraddhika (present Sadhi in the Vadodara district).

The village of Moranjijja mentioned in the Devli plates of Shiladitya IV, dated 694 A. D.,[4] is identifiable with Moraj in Patan-Veraval taluka. It was granted to a Brahman residing at Vanshakata, which is not identified yet. With the death of king Shiladiya VII and the destruction of the city of Valabhi by the Arabs of Sindh, the glorious kingdom of the Maitrakas came to an end in 788 A. D.

The Post-Maitraka Period (circa 788-900 A. D.)

The peninsula of Saurashtra was then divided into several kingdoms, such as the Saindhava kingdom in the west, the Chalukya kingdom in the south and the Chapa kingdom in the north-east. The two Una copper-plate records of the Chalukya kings are dated 892 and 900 A. D.[5] They were issued to the Sun-temple of Tarunaditya, situated in the vicinity of Jayapura. The temple was granted the villages of Jayapura and Ambulaka, which were situated in the administrative division of Nakshisapura comprising eighty-four villages. Nakshisapura, the headquarter of the Division, is not identified definitely. The same is the case with the two villages granted and the other village boundaries mentioned on them in the plates. However, it is quite probable that these places lay up near the western bank of the Hiran river in the south-west part of Talala taluka.[6] Accordingly the territory of this district passed under the power of the Chalukya kings who owed allegiance to the Pratihara kings of Kanauj. A new dynasty of the Chudasamas rose to power at Vanthli by the end of this period.

History of the District from 875 A. D. to 1948 A. D.

Before commencing the historical narration of Junagadh district from 875 A. D., (*i. e.*, from Rajput period onwards), it would be extremely

1. *Journal of the Bombay Branch of the Royal Asiatic Society*, New Series, Vol. I, p. 70.
2. *Ibid.*, p. 73.
3. *Indian Antiquary*, Vol. XIII, p. 77.
4. *Prakrit and Sanskrit Inscriptions*, Published by Bhavnagar Archaeological Department, p. 54.
5. *Epigraphia Indica*, Vol. IX, pp. 1 ff.
6. DESAI S. H., 'Nakshisapura', *Pathik*, Vol. XII, pp. 81 ff.

pertinent to point out that this is the only district in Saurashtra region which has unbroken, continuous and glorious history. Its Rajput rulers clashed with successive muslim dynasties. In order to have complete and comprehensive idea about the continuity of the history of the district, it would be appropriate to pin point the broad important periods of the history. These are: (1) Rajput period (875 A. D. to 1472 A. D.), (2) The period of Gujarat Sultans (1472 A. D. to 1591 A. D.), (3) The Mughal period (1951 A. D. to 1748 A. D.), (4) period from 1748 onwards when the rule of Babi commenced in the major portion of the district, (5) History of different State such as Junagadh, Porbandar, Manavadar, Bantwa, Sardargadh, Bilkha, Mendarda and Mangrol, (6) Praja Mandal Movement, (7) The Attached Area Scheme, (8) Arzi Hakumat (9) Independence of India and Junagadh State, (10) Administration of Junagadh State by Government of India, (11) Establishment of popular rule and finally (12) Merger of Junagadh State with United State of Saurashtra.

A perusal of the topics stated above would present to a reader continuous history of the district. The topics about Praja Mandal movement and Arzi Hakumat, etc., have been described with the narration of Junagadh State's history purely with a view to acquaint the reader as the population of this State was primarily involved in these activities. There were various forces at work at different periods in the history representing the conflicts that took place between the different rulers whose territories have now been merged in the district and the rulers of adjoining and neighbouring district of Saurashtra peninsula. The study of these periods makes extremely interesting and readable history. A close study of the history of the district would reveal that on number of occasions there were conflicts between rulers and ruled. With this background in mind it would now be proper to narrate, analyse and study many facets and bewildering multiplicity of events that took place in the history of the district.

The Rajput Period (875 A. D.—1472 A. D.)

Before the conquest of Sorath by the Muslims, the major portion of the Junagadh district was under the Rajput principalities. We have no records of any ruling races at Junagadh previous to the Chudasama except what is contained in the Girnar inscriptions. However, the historical account is prepared on the basis of the historical material available.

Vanthali was granted as Jagir to Versi a cadet of the house of Valabhi by the Valabhi kings. His son Vala Ram died in or about 845 A. D. As his exiled son did not return till after his father's death, Vala Ram's sister's son, Chandrachud, a scion of the Yadav family of Nagarthatha in Sindh, inherited the Jagir of Vanthali.

Chandrachud was a Sama Yadav and a direct descendant of Samb, son of Shri Krishna who was captured by pirates and sold as a slave in Shonitpur or Babylon. He married Usha or Okha, a daughter of Kanbhand, a minister of the king Banasur. On Banasur's death, Kanbhand usurped the throne and on his death, Samb's son Ushnik succeeded him. In his dynasty Devvrat Yadav was 79th from Ushnik and was killed while fighting with the army of Islam. His four sons Aspat, Gajpat, Narpat and Bhupat conquered some countries of North Asia and Egypt, one of which they called Shyam or Sham, now called Syria. When the chasing army of Islam defeated Aspat, he embraced Islam and Gajpat moved southward and founded Gazna, which he soon lost. Bhupat came to India and founded the house of Jesalmir. Narpat established a small kingdom in Sindh and founded the town of Nagar-Samoi[1] which is now called Nagarthatha. His descendants were also called Samas, Chandrachud as a scion of that family.

Anyway Chandrachud with the traditions of[2] his illustrious ancestors and the glorious past, established himself firmly at Vanthali and founded the rule of Chudasma tribe in Sorath at the close of ninth or commencement of tenth century A. D. He died in 907 A. D., and was succeeded by his grandson Mulraj, who extended the boundaries of his State and conquered the territory south of Vanthali. He also subjugated the Chavda rulers of the coastal strip including one of Prabhas Patan, which was perhaps till then held by Vairisinh Chavda, a descendant of Vanraj of Patan. He also defeated Avaniverma of Nakshishpur and Raja of Kalivav near Dwarka in Saurashtra. After establishing his sway over Sorath, he carried his arms right upto Khambhat and Sindh. Within a short period of 8 years, by his dynamic personality and prowess, the status of the small State of Vanthali was raised. He died in 915 A. D., and was succeeded by his son Vishwavarah or Vishwarah.

Vishwavarah gave a crushing defeat to Gurjar Pratihar king, Indra Avanivarma, who was ruler of Nakshishpur. At the time of the death of the king (Vishwavarah) in 940 A. D., practically a major portion of Saurashtra had come under the sway of the king of Vanthali. According to one view, the kings of Vanthali adopted the title of 'Rah' after Vishwavarah ('Boar of the World).

Vishwavaraha's son and successor,[3] Rah Ghar or Gahario or Grahripu as mentioned by the Jain authors was a powerful prince. He completed the task of conquering the entire Saurashtra, which was undertaken by his

1. According to some Charan story tellers, Nagar Samoi was founded by Lakhiar Bhad.
2. Desai S. H., *Saurashtra-no-Itihas*, (1968), p. 191.
3. Varah worship was very common in this period and the kings had adopted the name or suffix Varah to their names, e. g., Dharniverah of Wadhwan, Senapati, Varahdas Varahiji Jethwa.

grandfather. Before he could march further, Mulraj Solanki, the king of Patan, who was powerful and ambitious, put a brake on his plan and designs of Rah Ghar by invading Saurashtra, successfully several times since 942 A. D. Meanwhile, Lakha Phulani the king of Kutch of legendary fame, became a friend and ally of Rah Ghar. Mulraj Solanki apprehended danger in the alliance of his two formidable foes and before they could consolidate their position in Saurashtra in 979 A. D., he marched with a powerful army. He also invited friendly kings and vassals to join him. Rah Ghar made elaborate preparations to defeat Mulraj. He called for assistance of his friends, Lakha Phulani of Kutch and Jam Hamir of Sindh and also other small chiefs. In a fierce battle fought on the bank of river Jambumali, Lakha was killed and Rah Ghar was vanquished.[1]

Mulraj visited Somnath after his victory and after collecting tribute from the chiefs and vassals of Saurashtra, he returned to Patan. Rah Ghar thereafter died in 982 A. D.

Rah Ghar was succeeded by his son Rah Kawat I. He was a vassal of Mulraj and did not dare invade Patan to wreck his vengeance. He, however, attacked Mount Abu ten times and defeated the king of the Abu mainly because he had fought on the side of Mulraj in the battle of Jambumali and had killed Lakha by deceit and captured Rah Ghar. He could achieve this victory with the help of his maternal uncle Ugavala, a seasoned soldier and a diplomat. Ugavala incurred the displeasure of Rah because he boasted that the Rah's armies could not have defeated the king of the Mount Abu if he had not led them. Thereafter, Ugavala left Rah's service and went to his place Talaja.

After some time, Rah Kawat was invited to a dinner on yatch anchored in the port of Somnath by Anantsen Chavda, a Raja of Shial Bet. a small island near Jafrabad.[2] He had for some imaginary reason decided to capture and imprison kings of 36 dynasties. When he could not capture Rah Kawat, he took recourse to deceit and set a trap into which Rah Kawat was caught. Anantsen raised the anchor and sailed for Shial Bet when he put the Rah in a wooden cage. Rah secretly sent word to Ugavala to rescue him. Ugavala attacked Shial Bet and defeated Anantdeo and

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1. SHRI HEMCHANDRACHARYAJI, *Dwashraya*, Rah Ghar (Grahripu), is described in *Dwashray* a Jain work as a tyrant and a robber. He is depicted, by the author as a devil and a vagabond who had gained sway over seas and subjugated many kings including Jam of Sindh. This description is highly exaggerated but it speaks of the might of the king who had refused permission to Mulraj to pass through his kingdom to reach Somnath. It is obvious that with a view to justifying the invasion of Mulraj, the Jain writer derided and vilified Rah Ghar.

2. Some story tellers maintain that his name was Viramdeo Parmar. This is not correct. Chavdas ruled over coastal strip and were always inimical to the rulers of Vanthali. In the Statistical Account of Junagadh it is said that this Raja was called in some versions of the legend as Meghanand Chavdo.

secured Rah's release. For some personal reasons, Rah subsequently killed Ugavala in a battle near Chitrasar, now in the Una Taluka of the Junagadh[1] district.

Rah Kawat I died in 1003 A. D., and was succeeded by Rah Dyas *alias* Mahipal I. This ambitious king wanted to remove the stigma of his grandfather's defeat at the hands of Mulraj, the king of Patan. But before, he could do anything, king Durlabh Raj, Grandson of Mulraj attacked Jirnadurg or modern Junagadh where the Rah had shifted his headquarters on the plea that the Rah had shown disrespect to the queen of Gujarat by asking her to pay pilgrim tax.

Uparkot was besieged by the ruler of Gujarat who finding that all attempts to storm the fort would prove futile, he deputed Bijal, a Charan to Rah who had obtained a promise from Rah earlier that he would offer his head on the platter when asked for. According to the tradition of his house, he cut his own head and gave it to Bijal. Thereafter, Jirnadurg fell to the king of Patan.[2]

The infant son of Rah and heir to the throne Navghan was carried away by a nurse who entrusted him to Ahir Devayat of Bodidhar who brought him up and even sacrificed his only son to save the future ruler of Sorath from the sword of the Governor of Sorath. When Navghan came of age, Devayat collected his kinsmen and with their help, entered and occupied the fort of Jirnadurg. Rah Navghan was installed on the throne of his father in 1025 A. D.

INVASION OF MAHMUD OF GHAZNI

Before, Rah Navghan I, could consolidate his kingdom, Sultan Mahmud of Ghazni marched on Somnath with a powerful army in 1026 A. D., After taking Patan, he came to Delwada which he sacked. He hoisted his flag at the gate of Somnath on 6th January, 1026 A. D., and attacked and laid a siege to the fort of Somnath. Though, there was no army to oppose, the local garrison defended the fort. A small army under Shridhar, the minister, and Mahidhar, the senapati of Rah Navghan could manage to reach the fort next day, when the Muslims attacked with greater forces. Somnath fell on 8th January,

1. The Uparkot at Junagadh is mentioned in some books as Ugarsengadh and it is believed that it was named after this Ugavala whose Sanskrutised name was Ugrasen. He was commander in Chief of the Rah's army and it was perhaps he who had equipped the citadel for war time exigencies after it was discovered from the thickets.

2. Another version of the event is as follows :

It is said that after much difficulty, the Uparkot was taken by a stratagem soldiers being concealed in covered chariots under the pretence that they carried ladies in them. On obtaining entrance to the fort, they massacred the garrison and Rah Dyas was slain. The bards represent Rah Dyas to have given his head in charity to a Charan, but this is manifestly a legend invented to conceal his defeat.

1026 A. D., and Mahmud entered the courtyard under tumultuous war cries of his soldiers. The garrison and the civilians pitched themselves firmly round the temple and prepared themselves to end their lives before they would witness the destruction of the Somnath temple. But they were put to sword. Mahmud broke the *Ling* and carried away with him the enormous treasure of the temple consisting of gold, silver and precious stones embeded in the walls. The value of the loot as estimated by the Muslim historian amounted to Rs. 10 crores. Besides this spoil, he captured thousands of men, women and children to be sold or employed as slaves.

Mahmud apprehended retaliation from the Hindu Rajas who were taken unawares when he came and who had by then mustered enough strength. He, therefore, stayed in Prabhas only for 18 days and left for Ghazni *via* Miyani and Kutch. On his way, he attacked and rensacked Miyani (near Porbandar).

Mahmud had marched from Ghazni with an army consisting of 30,000 cavalry, 54,000 irregular foot, 50,000 camels, besides thousands of menial servants. When he returned, he had only 2,000 men left with him. But he had earned jewels of immense value, although he had lost his brave and valiant soldiers.[1] As soon as Mahmud turned his back, Rah Navghan Bhimdeo I of Patan and Bhoj Parmar of Ujjain joined hands and restored the temple.

Rah Navghan invaded Sindh to teach a lesson to Hamir Sumra, the king of Sindh who had asked for the hand of Jasal, the married daughter of Devayat, who was brought with Navghan and who had gone to Sindh with her cattle. Navghan defeated Hamir Sumra and brought back Jasal.

Rah Navghan died in 1044 A. D. He was succeeded by his son, Khengar I, who ruled till 1067 A. D. After his death, his son Navghan II succeeded him.

This ambitious king invaded Kutch and compelled the local king to sue for peace. He then marched on Sindh and defeated and killed Hamir. Encouraged by his success in Kutch and Sindh and taking advantage of the minority of Sidhraj, Rah Navghan marched on Patan. The ministers negotiated for peace and offered a heavy ransom which Rah accepted and withdrew. He died in 1094 A. D., and was succeeded by his youngest son, Khengar who promised his father on his death-bed to fulfil his vows of killing Harraj of Umeta on the Mahi who had challenged him, pull down the fort of Bhoira, the Thakor of which place had insulted him, split the cheeks of Charan Mesan Bhat who had defamed him and storm the fort of Patan.

1. The exploits of Mahmud as described by different Muslim authors are full of contradictions. Most of them are unauthentic—*Prabhas and Somnath*' DESAI S. H.

Rah Navghan had four sons: (1) Bhim, the founder of the houses of Bhadli, Sarwa and Gamph, (2) Satarsal who received the Jagir of Dhandhuka. (3) Devghanji, who received the Jagir of the Osham Chorasi and (4) Rah Khengar, who succeeded him (Rah Navghan).

Rah Khengar II fulfilled his first three vows but it was not easy to storm the fort of Patan. However, he availed of the opportunity of the absence of Sidhraj in Malwa and stormed a part of the fort and carried with him some stones and doors of a gate which he placed in the fort of Jirnadurg.[1] Meanwhile, Rah married Ranakdevi, a daughter of Hadmat, a potter who was betrothed to Sidhraj, the king of Patan.

Sidhraj enraged by the insult and audacity of Rah in storming the fort of Patan and marrying his bride, marched on Jirnadurg with a powerful army. He laid siege to the Uparkot citadel which according to local historians lasted for 12 long years. Ultimately, Sidhraj was successful in winning over the nephews of Rah Visal and Desal who opened the gates of the fort for the Sidhraj's army. Khengar fell fighting. Sidhraj entered his harem, killed Khengar's son, Manera and carried away Ranakdevi with him, who became Sati at Wadhwan enroute to Patan.

Sorath was annexed to Patan in 1113 A. D.,[2] and was ruled by Sajjan Mehta, a governor appointed by Sidhraj. He spent large amounts of the revenue of the province in building temples of Neminath on the Girnar.

In 1125 A. D., Navghan III, son of Khengar, with the help of his minister Somaraj and people revolted and recaptured Jirnadurg; but at the same time he accepted suzerainty of Sidhraj.

Rah Navghan III died in 1140 A. D., and was succeeded by his son, Kawat II. Sidhraj died in 1143 A. D., and was succeeded by Kumarpal who was advised by his Guru Shri Hemchandracharya to rebuild the temple of Somnath. Kumarpal rebuilt the temple and appointed officers for administration of the temple affairs. Rah died in 1152 A. D., while fighting[3] the army of Kumarpal whose authority he had challenged. Kumarpal allowed Kawat's son Gario who assumed the name Jayasingh to succeed his father on condition that he accepted his suzerainty.

Jayasingh I was a farsighted and ambitious ruler. He went to Kanauj and occupied Kanauj, when its famous king Jaychandra had gone out to fight

1 The Jain historians do not mention this episode for obvious reasons but the local historians are very clear about it. The doors were fitted in the Kalwa gate of Junagadh.

2. This story has gained ground in the history but scholars are divided as to its authenticity.

3. DESAI S. H., *Prabhas And Somnath.*

Prithviraj Chauhan. He, returned the city to its legitimate king on payment of a heavy fine.

Rah Jayasingh who had formed friendship with king Bhimdeo II of Gujarat, fought by his side in the battle of Abu against Sultan Muizzudin in 1178 A. D., and lost his life in 1184 A. D. Jayasingh was succeeded by his son Raising, who died in 1184 A. D. His son Gajraj assumed the name Mahipal II and succeeded him. His general Chudamani defeated a Raja Vastraj, soldier of fortune, who invaded Saurashtra and then marched on Mahoba but this time Rah's army was routed in a battle fought near the Mt. Abu.

He also conquered Mangrol and Chorwad which were in possession of the Jethwa Rana of Ghumli, who reacted by occupying the territory round about Madhavpur and Kutiyana but the Rah defeated the Rana in 1200 A. D., in the battle of Sakuka. During the regime of this Rah, some temples were built on the Girnar by the Jains. Rah Mahipal II died in 1201 A. D., and was succeeded by his son, Jaymal.

The relations between the Rah and Jethwa Rana Vikiyaji of Ghumli were strained after the battle of Sakuka and the Rana after having gained full strength picked up a quarrel by occupying Rah's territory. Rah immediately checked further advance of the army of the Rana and in the battle of Osam-Matri defeated the Rana. In 1220 A D., Rana Vikiyaji, died and his son Vajesing renewed hostility but met with the same fate.

In 1220-21 A. D., Virdhaval Vaghela attacked Jirnadurg, and exacted a large tribute from Rah. He then marched on Vanthali. After defeating Sangan and Chamund, two Rathod brothers, he returned with a large booty.

Bhimdeo II of Patan built a sun temple of Prachi known as Bhimdeval. He also built the temples of Lileshwar and Bhimeshwar in the area now known as Gir forest. Bhimdeo II also built a hall near the temple of Somnath called the Maghdhwani Mandap.

THE VAJAS

In or about 1214 A. D., Vinjaji Rathod of Dwarka, conquered the territory around the coastal strip from Madhavpur to Una and Zanzmer and established a small Kingdom with its capital at Prabhas-Patan.

Vinjaji was the son of Aj Rathod, whose father Siyaji fled from Kanauj, when his uncle king, Jaychandra committed suicide in 1212 A. D. Siyaji then took Luni in Marwad. His eldest son Soning Rathod became the king of Idar and Siyaji's third son came to Dwarka where he defeated Chavdas and

Herols who were fighting each other and carved out a State in Okha-mandal. His elder son Verawalji succeeded him, while his younger son moved southward. and established himself at Prabhas-Patan. His descendants are called Vajas.

It is not known whether Vinjaji was an independent king or a vassal of Rah or the king of Patan ; but it appears from the subsequent references that the Vajas were recognised by both the kings and were semi-independent rulers.

During the regime of Rah Jaymal the State was attacked on all fronts and the proud king of Jirnadurga was reduced to a position of a vassal of the king of Gujarat. Rana Sinhji *alias* Sanghji of Ghumli whose sister was married to Virdhaval Vaghela king of Gujarat raised his head and deprived the Rah of a large portion of his territory. Sangan and Chamund two brothers and soldiers of fortune and related to king Virdhaval Vaghela captured Vanthali the old Capital of the Rah, situated at a distance of only nine miles from Jirnadurga, the Rah's capital. The Vaja king Vegalji encroached upon the rich and fertile tract of Nagher, a district of the Rah and Virdhaval Vaghela, king of Gujarat exacted heavy tribute from him. Thus the Rah lost not only his valuable possessions but his prestige too.

Disappointed and dejected he died with broken heart in 1230 A. D., and was succeeded by his son Mahipal III.

When Rah Mahipal III, also called Rah Mehepo ascended the throne of his illustrious ancestors, he was no better than a vassal of Virdhaval. Without caring for his assent or permission, Vastupal and Tejpal, the famous soldier statemen and ministers of the Vaghela king built the celebrated temples on the Mount Girnar in 1232 A. D. They also populated a village called Tejpur[1] and made a lake called Kunwar Sarovar. Jagdushah the philanthropic merchant of legendary fame, built the temple of Harsida Mata at Miyani during this period.

In 1250 A. D., Sejakji Gohel, the founder of the house of Gohels of Bhavnagar, was compelled to leave his State in Marwad. Rah received him and gave him 12 villages in Jagir.

Rah's position had become weak, and the Kathis had revolted. Somewhere on the bank of the river Bhadar, Rah engaged the Kathis, when Rah was killed in the field in 1253 A. D.

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1. Tejpur is now called deserted Tejpur. It is near village Majevadi about 6 miles from Junagadh. Kunwar Sarovar is still known by that name and is near the village Palanswa about 8 miles from Junagadh.

Rah was succeeded by his son, Khengar III. With the help and assistance of his friend Ugavala *alias* Arjunsinh of Dhank, he suppressed the rebellion and finding the continuance of the campaign against Rah fruitless, the Kathis surrendered. Meanwhile Vishaldeo Vaghela of Gujarat not satisfied with Rah's submission, annexed a large portion of his territory and appointed Nagad, a minister to rule over that part with the help of a *panchkul* or a Committee. He also established full authority over Prabhas-Patan and granted Bagasara to Pundit Nanak, the temporal and administrative head of the Somnath estate.

Rah Khengar III was killed by the Mers in 1260 A. D., and was succeeded by Mandlik I.

In 1261 A. D., one Jagatsinh Rathod, probably of Dwarka, entered Jirnadurg under false pretext and tried to overpower Rah, but his attempt was failed by the soldiers. However, Rah gave him Vanthali.[1]

Vanthali remained with the Rathod till 1290 A. D. In an inscription which is alleged to be spurious and which has raised a controversy as to its genuineness, Jagatsinhji is mentioned as brother of grandfather of Vijayanand who ruled at the time. Whatever are the facts, it transpired from this inscription and other data that Vanthali which was the old capital of Rah and situated at a distance of only nine miles from Jirnadurg, was not under Rah's authority.

Form an inscription of St. year 1320 (1264 A. D.) it appears that the Muslims from the foreign countries had established their firms in Prabhas Patan, Veraval and Mangrol. In the said inscription it is mentioned that one Nakhuda (captain of a ship) of Hormuz was given a piece of land to build a Masjid in Prabhas-Patan by the Pashupatacharya, with the consent of Raja Chhada of Prabhas-Patan.

In the time of this Rah Mandlik I Saurashtra and Gujarat passed through the period of serious vicissitudes. The armies of Sultan Allauddin Khalji of Delhi under Alp Khan with the sole object of plundering the wealth of Gujarat invaded Patan. King Karandeo Vaghela lost the battle and fled from the country. Alp Khan allowed his soldiers to plunder the city and after ransacking Khambhat (Cambay) marched towards Somnath in 1300 A. D. After a fierce battle, Prabhas-Patan fell to the invader. Alp Khan ordered the Ling of Somnath to be broken into pieces and destroyed the temple. His soldiers looted the town and after capturing thousands of men, women and children to be sold or employed as slaves,

1. ACHARYA G. V., *Historical Inscriptions of Gujarat*, Vol. III.

returned to Delhi, *via* Mangrol and Madhavpur. He also destroyed the temples of Madhavray at Madhavpur and Billeshwar in the Barda hills.

As soon as the army of Allauddin left Saurashtra, Rah Mandlik drove away the Muslim officers and re-established the Ling in the temple. Vinjaldeo Vaja was also reinstated as the local Raja.

Rah Mandlik I encouraged the spread of Jainism also. He fixed gold sheets on the Neminath temple on the Girnar. He died in 1306 A. D.

Mandlik I was succeeded by Rah Navghan IV, who ruled for only two years. During his time, the Muslim authority was firmly established in Gujarat. Navghan IV died fighting the Muslims in 1308 A. D.

Rah Navghan IV was succeeded by his son, Mahipal IV. Despite the vigilant watch and fearful opposition of the Sultan's officers, he renovated the temple of Somnath. He died in 1325 A. D., and was succeeded by Khengar IV.[1]

This far-sighted king saw the storm gathering on the northern front and equipped himself with men and material to fight the Muslim forces. He also won over the small Rajput chiefs and brought them under his banner.

Khengar IV invited the trouble by giving shelter to Taghi, a noble of the court of Sultan Mahammad Tughlak, who rose in open rebellion against the Sultan. Mahammad invested the fort of Jirnadurg in 1349 A. D. Rah refused to surrender Taghi and gave battle. Rah's general Virsinh Vaghela fell fighting in the field; but Rah's crown prince Jaysinh gave a valiant fight and broke the line of the elephants thereby compelling the enemy to withdraw. Meanwhile Taghi fled from the fort and thereafter Rah[2] sued for peace.

Rah Khengar had directed his energies for stamping out piracy. He acquired a foothold on the sea-shore and presumably conquered eighteen islands on the coast. Rah Khengar was a great patron of the music. The *Mandlik Kavya* mentions him as having subdued 84 minor Chieftains including Jhalas and Gohils.

Mahammad Tughlak despatched a contingent of his army to Prabhas Patan. The contingent sacked the town and destroyed the temple of Somnath.

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1. GANGADHAR, *Mandlik Kavya*.
2. *Tarikhe Firozshahi* says that Rah was defeated while *Mandlik Kavya* says otherwise.

Khengar IV died in 1352 A. D. He was succeeded by his son Jaysinh II.

In 1351 A. D., Mahammad Tughlak died in Sindh and his nephew Firoz who succeeded him marched on Sindh to avenge the disastrous defeat of his predecessor by Jam Bamnioji. Firoz met with stubborn resistance and, therefore, he went to Patan to replenish his stock and to raise an army.

Taking advantage of the long absence of the Sultan and the long-drawn Sindh campaign, Rah Jaysinh expelled all the officers of the Sultan from Sorath and extended the boundaries of his State. He also compelled small princes to acknowledge his suzerainty.

In 1368 A. D., the Sultan despatched a powerful army under Shamsh Khan and Izzuddin bin Aramshah, two of his ablest generals. They assisted Sikandar to subjugate Raja Kumarpal of Mangrol.

Whether this army invested the fort of Jirnadurg or whether Rah allowed them to go is not certain. But this army besieged Mangrol. Kumarpal defended Mangrol with all vigour and force. He killled Shamsh Khan in the battlefield and lost his life in a duel with Sikandar. Thus, Mangrol was conquered and placed in charge of Sikandar.

Soon after the Delhi army went back Rah turned out of the Muslim outpost and re-established his authority in Sorath. This enraged Zafar Khan. He marched on Jirnadurg in 1639 A. D., and invested the fort. Rah gave him a tough fight and inflicted heavy losses on Zafar Khan. Zafar Khan negotiated for peace and invited Rah to his camp. As soon as Rah Jaysingh entered his tent, he beckoned his body guards to kill him. Rah was escorted by 12 officers armed with swords. He had an encounter with Zafar Khan's body guards. Rah killed them all who dropped down dead. This event has been corroborated by Dewan Ranchhodji in his Persian work *'Tarikhe Sorath'*. Whatever the fact may be their 12 graves are till today shown in Junagadh in a place called Bara Shahid "the twelve martyrs."

Zafar Khan then marched on Somnath. The local chief, Raja Meghraj Vaja defended the town and the temple; but he was overpowered and killed. The temple of Somnath was once again broken. Zafar Khan returned to Patan carrying fire and sword in the country through which he passed.

Rah Mahipal V also called Mahipati[1] succeeded his father Rah Jaysingh in 1369 A. D. He acknowledged the suzerainty of the Sultan and at the

1. WATSON J. W., *Statistical Account of Junagadh* 1884, p. 109.

same time, drove away the officers posted by Zafar Khan. He also snatched away Vanthali from Arisinh (Amarsinh) and Jetsinh, who had occupied it. Rah Mahipal V died in 1373 A. D., and was succeeded by his son Mokalsinh.

At that time the political conditions in Gujarat had become chaotic. Zafar Khan died in 1371 A. D., and his son and successor, Dariya Khan resided at Delhi. His deputy, Shamshuddin was soon dismissed and his successor Shamshuddin Damghani revolted and was killed in action by the imperial troops. He was followed by Farhat-ul-Mulk *alias* Rasti Khan, who wanted to be independent of Delhi. With a view to achieving his object, he made friends with the Hindu princes by adopting a policy of tolerance. He ruled till 1391 A. D., when he was defeated and killed by Zafar Khan, son of Vaji-ul-Mulk. During this period Rah got a breathing time to consolidate his State by equipping his army.

Similarly, taking advantage of the uncertainty of the political conditions in Gujarat, Vaja chief, Bharma of Prabhas-Patan who had succeeded his brother Meghraj in 1369 A. D., established himself firmly at Prabhas-Patan. He rebuilt the fort wall of Prabhas-Patan in 1386 A. D., and prepared himself to meet any challenge from the aggressor.

Rah shifted his capital from Junagadh to Vanthali, because he wanted to avoid the interference of the officer of the paramount power, stationed at Junagadh or because he was compelled to go out his capital by the Sultan.

From 1371 to 1391 A. D., there was all quiet in Sorath, but it was a lull before the storm. With the advent of Zafar Khan Vaji-ul-Mulk as Governor of Gujarat in 1392, the Sabre-rattling started in full swing. Zafar Khan, on whom the Sultan Mahammad Tughlak II had conferred the title of Muzaffar Khan was the son of Vaji-ul-Mulk, a converted Rajput and brother-in-law of Sultan Firoz Tughlak.

After establishing himself firmly, he invaded Somnath and destroyed the celebrated temple once again. It appears from an inscription of 1392 A. D., that Rah Mokalsinh engaged the Muslim army near Ghed Bagasara in 1392 A. D. He lost the battle and acknowledged the supremacy of Zafar Khan in order to save himself.

Rah Mokalsinh died in 1397 A. D., and was succeeded by his son Rah Mandlik II.

By the time, Zafar Khan-Muzaffar had established his authority so firmly in Saurashtra that Rah could not raise a little finger against him, and had to take orders from the Muslim Governor.

The iconoclastic zeal of Muzaffar knew no bounds. He again attacked Prabhas-Patan in 1398 A. D., and further damaged the temple of Somnath and established a strong outpost there.

Rah Mandlik II died in 1400 A. D., and was succeeded by his brother Rah Melak *alias* Melingdeo.

Muzaffar again marched on Prabhas-Patan in 1402 A. D., to destroy Somnath, and to put a stop to idol worship for ever. He was extremely cruel to the Hindus and let loose his soldiers to plunder the town. Muzaffar was imprisoned by his son. Tatar Khan in 1403 A. D., who assumed the name Ahmed Shah and proclaimed himself as the Sultan of Gujarat. Muzaffar contrived to win over his brother Shamsh Khan, who was in Tatar Khan's confidence and through him, poisoned the young Sultan. Tatar Khan ruled only for 2 months.

Muzaffar on his being set free continued to rule as a governor. In 1406 A. D., he marched on Somnath. The local chief Vaja Raja Brahmdas Vijayraj was tired of the frequent invasions and decided to offer a stiff fight once for all. But he (Vaja Raja) was overpowered and killed in the action. With his death, the rule of the Vajas ended for ever[1] in the district Muzaffar then broke the famous temple and established[2] the Muslim religion in the town.

Muzaffar declared himself independent in 1407 A. D,[3] and assuming the name Muzaffar Shah, proclaimed himself as the Sultan of Gujarat.

Rah Melag could get breathing time during Muzaffar's confinement and his subsequent murder. He drove away the officers of the Sultan and compelled his soldiers and the Muslims to follow the Hindu rituals such as to shave their beards. instal Shivlings and Jaladharis in mosques and abstain from eating beef.

In 1411 A. D.[4] Muzaffar was poisoned by his grandson Ahmed Shah, who ascended the throne. He decided to invade Saurashtra for several reasons, with a view to amassing wealth from its rich cities, to destroy its

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1. The Vaja Raja fought a desperete battle with the help of people. Newly converted muslims also joined him. Incription of V. S. 1462 (1406 A. D.), Desai S. H., *Prabhas And Somnath*.

2. The Vajas either embraced Islam or went to the villages. Even today these Vajas live in villages, Dari, Adri, Morasa, Motha, Garal, Simar, and other villages of Junagadh district.

3. It appears that Muzaffar rode on Somnath in 1406 A. D., because the Rah threw away the yoke of his authority.

4. Dewan Ranchhodji, *Tarikh-e-Sorath*, This statement does not appear to be cogent.

temples, to put an end to idol worship, and to spread the Islam. One of his uncles Sher Malik revolted against him and Rah Melag gave him shelter. "No king (of Sorath) had so far bent his neck to wear the yoke of Muslim king and now that he had given refuge to Sher Malik", it was the right time when he should be subjugated.[1] Further Krishnaji Jhala, the king of Zalawad who fled his capital Kankavati, when Ahmed Shah attacked that place, was also given an asylum by Rah. These acts of Rah were unpardonable and, therefore, Ahmed Shah sent a well-equipped army to subjugate Sorath. Rah Melag repulsed the attack so fiercely that the army of the Sultan retreated, leaving behind their arms, animals and camp equipment.

To avenge this shameful defeat, Ahmed Shah himself marched on Sorath in 1414 A. D. He besieged Vanthali. Rah could not withstand for long and he sallied forth to meet the invader in the open battle-field. In a fierce battle, Ahmed Shah achieved a decisive victory. Rah sought shelter in the fortress of the Uparkot on the Girnar from where he was compelled to surrender.

Rah paid a heavy fine and acknowledged Sultan's suzerainty. In return, the Sultan allowed him to retain his State.[2] Ahmed Shah then marched on Somnath and exacted heavy fines from the non-Muslim residents.

Though the temple of Somnath was broken and worship was discountinued, Ahmed Shah marched on Somnath in 1415 A. D., and broke the temples of Prabhas-Patan including the broken temple of Somnath. On his way back to his capital, he sacked Delwada[3] and Una. Rah Melag died in 1415 A. D., and was succeeded by his son Rah Jayasingh III. In his time, one Damodar, son of Narsinh built a "Math" (monastery) on the Damodarkund at Junagadh in 1417 A. D. Rah Jayasingh died in 1440 A. D., and was succeeded by his son, Mahipal VI.

It appears that when Rah Mahipal ascended his father's throne, he was old. Being of philanthropic and religious disposition, he built temples, planted trees and sunk wells on the roadsides for the use of the pilgrims and travellers. Rah Mahipal had no male issue and he, therefore, prayed to Damodarrayji that if he was blessed with a son, he would renounce the world on his attaining majority. His prayers were heard and a son and heir was born. He was named Mandlik.[4] When Mandlik came of age, he

1. SIKANDAR MANJU, *Mirat-e-Sikandari.*
2. According to local history the Rah fell fighting the army of Ahmed Shah. It was his son and successor Rah Jayasinh who acknowledged Sultan's suzerainty.
3. KAVI GANGADHAR, *Mandlik Kavya.*
4. It is conjectured by some writers that Mandlik means a vassal and because Rah of Junagadh was a vassal, the prince was called Mandlik. This is not correct. A son born after many years of married life, is still named Mando or Mandlik. Mandlik was born after his father had given up all hopes of a male child hence the name. The world literally means "Vare".

took up the reins of administration. He also showed great valour and displayed military skill in battles. He was popular among the people and other princes.

Meanwhile, the Sultan of Gujarat asked Rah Mahipal to put a check on the rising power of Duda Gohel, the Raja of Arthila. Though Mandlik was married to his brother's daughter Kunta, in order to respect the wishes of the Sultan, he marched on Arthila, killed Duda and destroyed his town. He also invaded[1] Parle Samudra and defeated its Raja Sangan Vaghela. By these victories,[2] Mandlik qualified himself for becoming a ruler. His father abdicated the throne in his favour and left for an unknown place in 1451 A. D.

Rah Mandlik III had no danger from the Sultan as after Ahmed Shah's death in 1442 A. D., his successor Mahmmad II (1442-1451). Kutubuddin Ahmed II (1451-58) and Daud (1458) were weak rulers and lacked courage, force and genius of Ahmed Shah. Mandlik took advantage of their weakness and established his supremacy over other Rajas of Saurashtra. He partially regained the power and authority lost by Rah's immediate predecessors. He evicted the Muslim officer stationed at Jirnadurg and directed the Muslims not to slaughter or shoot animals on particular days on the months considered holy by the Hindus. He again marched on Sangan and defeated its ruler with his ally, the king of Sindh.

Thus, Rah Mandlik[3] became powerful in Saurashtra, when Mahammud I generally known as Mahammud Begda sat on the throne of Gujarat in 1458 A. D. This young prince was courageous, tactful and talented. After fully preparing himself, he marched on Sorath in 1468 A. D., and called upon Mandlik either to embrace Islam and acknowledge his suzerainty or give a fight. As Rah Mandlik refused to bow down, Mahammud besieged the fort of Junagadh and carried fire and sword in the country-side. Rah had no alternative left except to surrender. The Sultan withdrew only after Rah presented him with gems, gold and pearls of considerable value. But Mahammud was determined to root out the only powerful Hindu Raja. He, therefore, again invaded Sorath in the following year. Rah went to meet him and on demand from the Sultan, surrendered his golden canopy, an emblem of royalty, and gave large and valuable presents. The Sultan went back only to return within a few months. This time, he was resolute and rigid in his demand. He asked Mandlik to

1. According to current history Mandlik sacked Arthila after he was enthroned but *Mandlik Kavya* written in his life time very clearly says that he rode on Arthila during his father's life time.

2. Parle Samudra is not located. It is surmised by some that it was Bet Shankhodwar near Dwarka, but it is more probably Shial Bet near Jafrabad.

3. KAVI GANGADHAR *Mandlik Kavya*.

embrace Islam if he wanted live. Mandlik categorically refused to accept this insulting condition and repaired to his fort from where he sallied forth with his Rajputs the next day and attacked the besieging army with all force and vehemence. Yet he lost the battle and according to the Muslim historians, he was captured, converted to Islam, and taken to Ahmedabad where he spent the last years of his life. The Sultan conferred upon him the title of Khan Jehan. Mandlik died in Ahmedabad where his tomb is shown today at Manek Chowk. According to local historians, Mandlik was wounded in the field and carried away by his men to a safer place. When recovered, he went underground and unsuccessfully tried to regain his State.

Anyway Jirnadurg was annexed to the kingdom of Gujarat in 1472 A. D., and with that the dynasty of the Chudasma kings, who ruled Sorath for about six hundred years came to an end.

Some stories connected with Mandlik's fall have gained place, one of which is the story of Nagbai, a Charan lady who cursed Rah Mandlik when she learnt that he had an evil design on her daughter-in-law. This curse is believed to have resulted in his fall. It is also said that Mandlik tried to seduce the wife of his minister Vimal, who approached Mahammud Begda and asked him to kill Rah and take Jirnadurg. Vishal, Vimal's brother proved a traitor and destroyed the foodgrains stores in the citadel which compelled Rah to sally forth and court death.[1] Rah is also alleged to have put into confinement the great saint and renowned poet Narsi Mehta to test his bonafides and acquitted him only when Shri Krishna placed a garland round his neck. Though the saint blessed him, it is believed that this foolish action of his hastened his fall. These stories lack documentary basis.

The Gujarat Sultans (1472 A. D. to 1591 A. D.)

Sultan Mahammad liked Jirnadurg so much that he decided to shift his capital from Ahmedabad to Junagadh. He asked his nobles and officers to build palatial houses in Jirnadurg and develop gardens there. He expanded the area of the town by enclosing open land outside the fort on northern side for building houses for his men. Sultan changed the name of Jirnadurg to Mustafabad, but the historic name of Junagadh has outlived his reign and dynasty.[2]

Mahammad called Moulvis and Mullas to Jirnadurg to teach and propagate the Islam and Kazis to administer justice. When Rah Mandlik

1. According to Muslim historians Rah Mandlik embraced Islam to save his life and he was imprisoned and taken to Ahmedabad where he died.

2. Commissariat M. S. (Prof.), *History of Gujarat.*

was compelled to embrace Islam, he had prayed the Sultan to spare his sons and family members from conversion. The Sultan had granted his prayer and not only spared them but gave 84 villages called Bagasara Chorashi to Rah's son, prince Bhupatsinh. He also appointed Bhupatsinh as a governor jointly with his own son Khalil Khan.[1]

Under the iron rule of Begda, the Rajput kingdom of Jirnadurg perished. Other Hindu princes accepted Sultan's suzerainty and paid him tributes.

Though entire Saurashtra was included within his empire and though Sorath was a 'Khalsa' province Sultan Mahammad for reasons best known to him marched on Somnath in 1490 A. D., and broke the temple of Somnath and put to sword many Hindus. Hamirji Gohel, Vegdo Bhil and his associate Champavala fought the Sultan in vain and lost their lives.[2]

No noteworthy event occurred during Begda's rule in Sorath except that he appointed Malek Ayaz, a Russian born slave as Governor of Sorath who kept his headquarters at Diu, an island off the coast of Una. Malek Ayaz established a naval base on this island and built a strong fort and a tower on a rock in the sea. Between the rock and the mouth of harbour, he placed a heavy iron chain across the harbour to prevent the entry of enemy ships. He also built a bridge across the creek lying between the island and the mainland.

Ayaz also equipped light ships with men and materials for sea warfare. This was the first ever navy of Gujarat which originated in Sorath in the closing years of the fifteenth century.

The Portuguese had before this time entered into the field of maritime trade with India *via* the Cape of Good Hope and had practically monopolised trade from Hormuz in the Persian Gulf to Malacca in spice islands This affected materially the trade of Egypt and their rivalry culminated in 1507 A. D., when Mamluk Sultan of Egypt Quansawh-al-Ghawri despatched a fleet under Amir Hussain, for assisting the Gujarat navy in driving out the Portuguese from the Indian ocean.

Then combined navy, detected a Portuguese squadron in the harbour of Chaul near Bombay and attacked it in 1508 A. D. The Portuguese fought for 3 days but lost heavily. When the news of this tragic defeat

1. According to Dewan Ranchhodji, author of "*Tarikh-e-Sorath*", Bhupat was called Raja and he continued to rule over Sorath of course under the Sultan.

2. Persian Inscription of Kazi Masjid of Prabhas-Patan of A. H. 900, (1496 A. D.), *Corpus Inscriptionium Bhavnagari*.

reached Goa, the Portuguese viceroy Almaida set sail from Goa to avenge the defeat at Chaul in 1509 A. D., and besieged the Egyptian and Gujarat navys in the straits separating the island of Diu from the mainland. He attacked the Egyptian fleet with such vehemence that all the Egyptian and Gujarat ships were destroyed. To save himself from the defeat and destruction, Malek Ayaz made peace with the Pourtuguese and returned the prisoners of war.

Mahammad Begda, who was elated by the victory of Chaul and who had run down to Bassein to meet the heroes, received this news with a heavy heart. But, before he could do anything, he died in 1511 A. D., after a long and eventful reign of 53 years. Assuming the name Muzaffar II, his son, Khalil Khan succeeded him as Sultan of Gujarat.

The Portuguese did not rest after the destruction of the Egyptian fleet. The Viceroy sent Tristato Dega to the court of the Sultan in 1512 A. D. He, *inter alia*, requested the Sultan to give permission to the Portuguese to build a fort at Diu. The Sultan refused to give such permission. However, Ahmedabad and Goa tried to come near each other and make friends but both of them were suspicious of each other. In 1513 A. D., the Portuguese general Albuquerque on his return from Aden stopped at Diu where he was given a royal reception by Malek Ayaz who agreed to let the Portuguese ship cast anchor in the harbour of Diu and sell the merchandise loaded therein. The captain of this ship was paying more attention to espionage than to his business. He sent secret reports to Goa on the situation at Diu and relying on these reports, Albuquerque was about to send a deputation to the Sultan with rich presents to secure the permission to build the fort, when he was recalled. His successor, Deogo Lopis who reached Goa in 1518, A. D., had orders to anyhow build a fort at Diu. He tried to get this permission by addressing petitions to the Sultan without success He, therefore, visited Diu in 1520 A. D., in order to explore possibility of building a fort by any means. In 1521 A. D., he revisited Diu but he hesitated to open fire. After his departure, the ships anchored earlier or selling merchandise were also called away. This gave a cause to Ayaz to order Agha Mahammad the admiral to attack the Portuguese Agha's squadron pursued the sailing Portuguese ships and chased them away.

Ayaz had amassed immense wealth and commended a powerful army. He was a popular and influential officer whom the Sultan could not afford to displease but somehow or other he did not like him, and to make a swift end of him, he directed Ayaz to march on Chitod and humble the proud Rana Sang. Ayaz proceeded on his new mission and the Sultan was expecting everyday the news of defeat of Rana or death of Ayaz when he was informed that Ayaz had made peace with the Rana. The Sultan was

displeased and enraged but he could not do any harm to Ayaz who returned safely to Diu.

Diogo Lopis disappointed at his failure to get permission to build a fort at Diu tried to build one at Muzaffarabad (modern Jafrabad) in 1521 A. D., but his attempt was foiled by the muslim prisoners of war who set fire to the ship containing magazine (ammunitions).

Ayaz died at Una in 1522 A. D. In his death, the Sultan lost an able and astute soldier, statesmen and the Portuguese a formidable foe.

Sultan Muzaffar died in 1526 A. D. He was succeeded by his son Sikandar who was murdered by Imad-ul-Mulk a trusted noble of his court, who crowned Mahammad the youngest son of Muzaffar as Sultan. This action of Imad-ul-Mulk was resented by Fattehkhan, brother-in-law of the murdered Sultan. Sikandar and Khudavind Khan the vazir, who invited Bahadur Shah, the second son of Muzaffar who was in north India, to march on Ahmedabad and claim the gadi. Bahadur Shah reached Gujarat without loss of time and crowned himself the king of Gujarat.

Malek Ishaq, son of Malek Ayaz, who had inherited the jagirs of his father at Diu and Junagadh, rose in rebellion. He marched with a large army to capture Diu which he proposed to sell to the Portuguese. He was opposed by Agha Mahammad, the local commander of the navy who inflicted heavy losses on him. Meanwhile, Sultan Bahadur Shah, reached Devil near Junagadh to interrput the rebel, who after fighting Tughlak Khan the Thandar of Morvi, attempted to cross the Rann of Kutch. But he was caught and executed.

Bahadur Shah spent sometime in Sorath visiting Mangrol, Chorwad, Prabhas-Patan, Kodinar and Delwada. Ishaq's brother, Tughan paid his respects to the Sultan, but the Sultan placed Kiwan-ul-Mulk in charge of Diu and Mujahid Khan in charge of Junagadh. The Sultan after spending one month in Diu returned to Ahmedabad.

In 1530 A. D., Malek Tughan was placed in charge of Diu as the Portuguese were expected anyday to renew their attempts to capture this strategic island. In 1531, they did come under Nuno D' Cunha with a well-equipped fleet and attacked Shiyal Bet a small island about 30 miles east of Diu and massacred the inhabitants mercilessly. As everyone on the island was killed, the Portuguese called it *Ilba dos Mortos* or an Island of the dead.[1]

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1. COMMISSARIAT M. S.(PROF.), *History of Gujarat.*

Though Nuno had made overtures to Tughan offering him a heavy price to surrender Diu without firing a shot, he remained true to his salt and obtained aid of Turkish Admiral, Amir Mustafa, whose very persence frightened the Portuguese Governor Nuno. He (Nuno), however, ventured to bombard the fort of Diu, but the Turkish artillery replied more effectively. When Nuno found that no practical purpose would be served by continuing the fight, he sailed away without doing any damage to Diu.

Bahadur Shah conferred the title of Rumi Khan on Amir Mustafa and a Jagir in Gujarat as a reward for his heroic defence of Diu. He removed Tughan, from his office and placed Rumi Khan in charge of Diu. Thereupon, Tughan felt insulted and approached the Sultan to represent his grievance, but Bahadur Shah put him to death.

After several unsuccessful attempts to capture Diu, the Portuguese turned away from the war path and opened negotiations with the Sultan through Simao Farrerira, the accredited Portuguese envoy to the court of Ahmedabad. He arranged at Diu a meeting of the Sultan and the Governor but the Sultan changed his mind at the last minute and did not meet the governor.

Meanwhile the Mughal king, Humayun invaded Gujarat and finding it difficult to oppose this powerful foe, Bahadur Shah fled from Champaner and reached Diu *via* Khambhat. He placed 300 chests full of priceless jewels and rich treasures which his grandfather had acquired from Junagadh, Pavagadh, Abu, Chitod and Malwa and the ladies of his harem in ships well guarded by soldiers, and despatched them to Madina, where he intended to follow them if Humayun was not pushed out. The treasure and the harem fell into the hands of the Sultan of Turkey and never returned to India.

Rumi Khan, trusted aid to Bahadur Shah proved a traitor and defected. He joined the camp of the Mughal king and driven by despair, Bahadur Shah entered into a treaty with the Portuguese under which he gave permission to them to build a fort at Diu.

When Humayun returned to Delhi to save his kingdom from Sher Shah, Bahadur Shah became safe but before he would do anything to revoke the permission given in his helpless condition, the Portuguese, who had without a day's respite, started building the fort and completed it in 1536 A. D. Sultan Bahadur Shah could not tolarate this. With a view to retrieving his position, he camped at Diu.

In 1537 A. D., the Portuguese Governor, Nuno D'Cunha reached Diu to meet the Sultan. Once when the Sultan went to pay a visit to the

Governor, the latter seizing the opportunity, attempted to take the Sultan's life. Bahadur Shah anticipated mischief and fled. He was followed by the Portuguese soldiers and before the Sultan would reach his yatch, Diogo de Mesquita wounded him with a halbert. Other soldiers also inflicted fatal blows on the Sultan who died on the spot.

The Portuguese Governor invited Mirza Mahammad, a rebellious cousin of Humayun and entered into a treaty with him under which the Portuguese recognised him as Sultan of Gujarat and in return he gave to the Portuguese, Mangrol, Daman and a strip of land on the Gujarat coast.

Bahadur Shah had no son and to ease the question of succession, a minor boy supposed to be a son of Bahadur Shah's brother, Latif Khan was placed on throne.

The nobles of the court then deputed Imad-il-Mulk Malekji to Sorath to establish Sultan's authority and drive away Mirza Mahammad. In a pitched battle near Una, Malekji gave a crushing defeat to Mirza who decamped and left Sorath.

In 1535 A. D., Bahadur Shah had sent deputation to Sultan Suleman of Turkey to help him expel the Portuguese from Diu. The Sultan welcomed the proposal as he was at war with the Portuguese. He despatched an Armada under Admiral Suleman Pasha in 1538 A. D. Meanwhile, Bahadur Shah had died and as the new Sultan was a minor, the nobles could not find a way out. They anyhow gave their co-operation to Suleman Pasha, by sending the army on the island and ships in the sea.

The Portuguese Fort was besieged from both the land and the sea. The Portuguese admirably defended the fort. Meanwhile, Khwaja Safar of Gujarat command, who was fed up with the insolent behaviour of Suleman Pasha and whom he had suspected of having an eye on Gujarat, decided to drive him away. He raised a false alarm that a mighty fleet was on its way from Goa and that it will not be possible for them to fight the fleet. Suleman took fright and sailed away leaving his guns behind.

In 1546 A. D., Khudavand Khan *alias* Khawja Safar who was conversant with the methods and tactics of the Portuguese marched on Diu. The Portuguese defended the fort to the best of their ability. When De Castro, the Governor arrived in November, they opened the gates and fell on the Muslims. All the generals were killed and their camp was looted. De Castro elated by this victory burnt and looted the port towns of Saurashtra including Prabhas-Patan and Mangrol and he burnt the ships anchored in these ports and gave towns to open plunder. He also carried away a Sanskrit inscription of V. S. 1343 (1287 A. D.) known as Shridhar Prashasti which now lies in the town of Cintra in Portugal.

In 1554 A. D., Sultan Mahammad III was assassinated by the favourite Burhan.

In the reign of this feeble and fanatic Sultan who was given up to pleasures and who remained under the effects of intoxicants, the nobles siezed power.

The Hindu princes also did not miss the opportunity and most of them regained their lost territories and authority. In 1519, Jam Raval of Kutch entered Saurashtra and by sheer dint of courage and diplomacy, carved out a powerful State in the east of Saurashtra. He extended his sway over the villages of Jethwa Rana Khimaji, who asked for the military aid from the Sultan's officer stationed at Junagadh. Jam Raval's army was engaged by the Sultan's army but the tide had turned. Togaji a brave soldier hit nails into guns of Gujarat army and silenced them. The Sultan's army was routed leaving the military equipment of the Sultan behind.

Mahammad III had no son and with a view to keeping the line unbroken, Itimad Khan placed on gadi a boy and named him Ahmed Shah III. Ahmed Shah went out of control of Itimad and before his puppet would finish him, Itimad cut him to pieces. He then installed on the gadi a boy named Nathu, alleged to be a son of Mahammad III in 1561 A. D. He assumed the name Muzaffar Shah III.

Mahammad III had no son, as he never wanted one and had given standing orders for procuring abortion if any woman of his harem conceived. The nobles knew this attitude of the ruler and still accepted this fraud and fabrication only with a view, to serving their mean ends. They divided the State amongst themselves. In this spoil Junagadh and the province of Sorath came to the lot of Tatar Khan Ghori.

The nobles were not satisfied with this divisions and with a view to gaining independence, started fighting among themselves. The Mirzas also tried to avail themselves of the opportunity and grab the kingdom of Gujarat. In order to stop the rot and maintain his power, Itimad Khan invited Emperor Akbar in 1573 A. D. to annex and rule over the kingdom of Gujarat Akbar readily accepted the invitation. He reached Patan four months after he left Fatehpur Sikri and entered Ahmedabad with all pomp and splendour. All the nobles paid their respects to him, including Tatar Khan Ghori of Junagadh. Sultan Muzaffar III was taken prisoner and despatched to Delhi.

Gujarat was annexed to the Mughal empire in 1573 A. D., but in 1578 A. D. Muzaffar escaped from his confinement and once again confusion prevailed in Gujarat.

Junagadh was allowed to be ruled by Amin Khan, son of Tatar Khan by the Emperor but he soon fell out with Fateh Khan Sarwani, an experienced soldier and commander of his army. Fateh Khan went to Ahmedabad and tempted Shahbuddin Ahmed to take Junagadh. Shahbuddin sent his newphew, Mirza Khan with 4,000 horse to invest the fort of Junagadh. As it was beyond his capacity to fight this powerful army, Amin Khan negotiated with Jam Sataji of Jamnagar for help. Jam Sataji grasped the opportunity, sent an army consisting of 30,000 horse and foot under Jasa vazir assisted by Bhanji Dal and Bharmal to fight Mirza Khan and save Amin Khan.

Mirza Khan and Amin Khan were shocked to see the formidable army which was capable of exterminating their combined forces. Amin Khan thereupon asked the Jam's army to camp at Majevadi about 8 miles from Junagadh as the belligerents were likely to come to a compromise. However, Mirza Khan thought of attacking Jam's army in the darkness of the night, but before he could carry out his design, the Rajput army attacked Mirza Khan's camp. The Muslim army ran in confusion with heavy casulities. Mirza Khan took to heels and his elephants, horses, guns, tents and other materials fell in the hands of the victorious army, which chased Mirza Khan, who sought shelter at Mangrol. Thereafter, the Jam's army besieged Mangrol. Mirza Khan slipped sway and reached Kodinar where he was again engaged. There he suffered heavy losses and leaving his men behind, took to flight. The generals of army of the Jam took Amin Khan to task for his betrayal. He apologised and surrendered to the Jam the paraganas of Bhod, Jodhpur and Chur.

In the political confusion, the Gujarat nobles were keen to create trouble and fight. They declared support to Muzaffar, who had gone under ground. Coming out from his hide-out, he was met by his nobles and old generals. But Mirza Khan drove out Muzaffar inflicting heavy losses on him. Muzaffar fled to Rajpipla from where he managed to reach Junagadh.

Mirza Khan marched on Junagadh to capture the fugitive, Amin Khan the ruler of Sorath was in no mood to help his old master at the cost of his life and State and so he drove him out. The unfortunate Sultan reached Jamnagar when Jam Sataji gave him a political asylum. The Imperial army, therefore, marched on Jamnagar and sent an ultimatum to the Jam to hand over the fugitive, Muzaffar. The Jam true to the tradition of his house refused to surrender the Sultan.

Meanwhile, supporters of Muzaffar could secure the support of Amin Khan and his son Daulat Khan, Loma Khuman a powerful Kathi chief and Raijada Khengar, the direct descendant of Rah Mandlik, who joined Jam's camp.

In 1591 A. D., in the battle field of Bhuchar Mori near Dhrol in Jamanagar district, the armies of Jam Sataji and the Mughals met. When the fight was at its height, Daulat Khan Ghori and Loma Khuman crossed the floor and joined the Imperial army. The Jam generals were taken unawares and they lost the battle. The Imperial army gained a decisive victory. Jam Sataji fled and Jamnagar was annexed.

Muzaffar fled to Arambhada near Dwarka and then to Kutch where he was handed over to Abdalla Khan, a general of the Imperial army. On his way to Delhi, he committed suicide near Dhrol and with him came the end of a dynasty of sultans that ruled Gujarat from 1407 to 1573 A. D.

Mughal Empire

The Mughal authority was completly established in Saurashtra in 1591 A. D., and Sorath the only the Khalsa district was designated as " Sarkar ". The first Governor of Sorath was Navrang Khan.

Mirza Aziz Kokaltash, the viceroy of Gujarat toured round Sorath in 1594 A. D., and apprised the Rajas, Chiefs, Talukdars and others of the liberal and tolerant policy of the Emperor Akbar. He visited Prabhas-Patan where he told the Muslim to be tolerant and refrain from disturbing the Hindus in observance of their religious rites. He created or renewed the office of the Desais[1], for revenue administration at various places. He appointed Nagar Raghavji and Gangji Vishnuji, two brothers of Prabhas-Patan as Desais who had fought in the battle of Bhuchar Mori from the Emperor's side.

Mirza also visited Kodinar. Una, Diu and Palitana. On his way back to Ahmedabad, Raijada[2] Khengar who had fought on the side of Muzaffar was pardoned and allowed to retain his Jagir due to the intervention of Desai Sarangdhar of Prabhas-Patan.

Navrang Khan held the post of Governor of Junagadh till 1605 A. D., during which period peace and prosperity prevailed. In the following years, the revenue of Sorath was given as a Jagir to nobles of the court or to the allies of outstanding influence. According to the records of the Bikaner

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1. Desai S. H., *Prabhas Ane Somnath*, (Gujarati).

2. Raijada, is an old surname of the Chudasamas. The descendants of Rah Mandlik after they lost the State adopted it. It is erroneously believed by some that it is a combination of word Rai-King and Jada, a persian word meaning son. Really speaking, it is derived from the word Rai-Jadav, prince of Yadav family.

Desai S. H., *Saurashtra-no-Itihas*, (1968).

State, Sorath was given to Raja Raising of Bikaner in 1597 A. D. In later years, Sorath was given to the cadets of the royal house and it may, therefore, be surmised that the recipients enjoyed only the produce of Sorath, the administration remaining with the Governor.

In the temple of Somnath, which was desecrated and deserted, the Ling was re-installed. Emperor Akbar died in 1605 A. D. His son and successor, Jahangir visited Ahmedabad in 1616 A. D. ; but did not come to Junagadh. The Governor of Sorath, Kasam Khan went to pay his respect to the Emperor. In 1622 A. D., prince Khurram who was the viceroy of Gujarat rebelled and Kasam Khan could do nothing either way. He was, therefore, recalled and replaced by Isarat Khan. He rebuilt the fort of Junagadh during the tenure of his office.

Jahangir died in 1627 A. D., and was succeeded by Khurram who assumed the name Shahjehan. In 1642 A. D., Isarat was transferred and Inayatulla was posted as Governor of Sorath. In 1646 A. D., Aurangzeb was appointed as viceroy of Gujarat whose iconoclastic zeal verged on madness and under his orders Inayatulla revived the policy of intolerance and conversion of the Hindus. The celebrated shrine of Somnath was ordered to be broken and idol worship was forbidden. Aurangzeb was recalled in 1646 A. D.

Inayatulla was transferred in 1650 A. D., and was replaced by Mahammad Saleh. He was recalled in 1654 A. D. Kutubuddin Khashgi was appointed as governor of Sorath. In his time, Aurangzeb rebelled successfully against his father, Shahjehan and ascended the throne of Delhi, after throwing his father into the confinement.

In 1686 A. D., Sorath was given to princess Zebunnissa for pocket expenses. Her deputy, Shahverdi Khan relieved Saiyad Mahmmad Khan and took over the administration.

Shahverdi Khan tried to administer the Jagirs and other inams according to terms and conditions of the original grants. But his reforms cost him his office. He was recalled before he could complete even one year in Sorath.

Sorath was then given to prince Azam, whose deputy Kartalab Khan stayed at Junagadh for a few months, when he was promoted as viceroy of Gujarat with the title of Sujaat Khan.

He was followed by Sher Afghan (1687 A. D.), Bahlol Sherwani (1687 A. D.), Sher Afghan (1698 A. D.), Mahammad Baig Khan (1704 A. D.) and Sardar Khan (1704-1711 A. D.).

It was again in 1704 A. D., that Aurangzeb issued a *firman* calling upon his officers to destroy the temple of Somnath in such a way that it could never be rebuilt. He also directed them to expel all the idol worshippers from there. The temple was already broken and deserted and there was no need to break it again. It was not possible to drive away the Hindus and, therefore, the *firman* remained on paper. Aurangzeb died in 1707 A. D.

In 1706 A. D., Malek Khan Jiya Khan marched on Prabhas-Patan with a strong army and besieged it. He intended to occupy it but Desai Mahavji Ganpat bravely defended the town with the help of the local people. Malek Khan was killed by Desai Ganpat in 1665 A. D., at the time of destruction of the Somnath temple. He (Malek Khan) wanted to avenge the death of his father by killing Mahavji. When he saw that it was not possible to take the fort easily, he bribed some persons in the town and won them over. At the dead of night, these traitors opened the gates of the town and Malek Khan killed Mahavji Desai and his two brothers in a street fight. Mahavji's teen-aged son Surajmal secured[1] help from the Governor of Junagadh, and killed Malek Khan. Emperor Aurangzeb on the recommendation of his prince Mahammad Karim gave him (Surajmal) Jagirs.

Surajmal then cleared the district of lawless elements. He fought a pitched battle on the ground between villages Rakhej and Kanzotar and routed the Kasbatis and Pattanis led by Shaikh Abdulla of Una and Malik Gani of Prabhas-Patan. During the absence of Surajmal, the Pattanis once again started giving trouble. They occupied Prabhas-Patan and Surajmal retook it in a decisive battle in 1736 A. D.

MANGROL

Mangrol was in possession and enjoyment of one Jamal Khan Lohani, a noble of the Imperial court. In 1732 A. D., one Jadav Jashwant, a Maratha sardar drove away the Muslims and occupied Mangrol in the name of the Peshwa. According to *Tarikh-e-Sorath*, the local officer, Netaji compelled the Muslims to observe[2] fasts on Ekadashi and Monday. He was assisted by two officers, Dentaji and Trambakrao. In 1748 A. D., Shaikh Fakhruddin aided by other soldiers, revolted successfully and captured Mangrol.[3]

1. DESAI S. H., *Prabhas Ane Somnath*.

2. DEWAN RANCHHODJI, He also adds that people had willingly accepted the Maratha authority.

3. Persian inscription dated 1162 A. H. (1749 A. D.) Mangrol *Corpus Inscriptionium Bhavnagari*.

After Aurangzeb's death the mighty Mughal empire began to disintegrate and the imperial court unmindful of the rising power of the Marathas and the weakness of the centre, deputed worthless or faithless Governors to distant provinces who either failed to maintain the imperial dignity and authority or planned and conspired to become independent.

In 1717 A. D., Emperor Farukhshiar1, under the advice of king-maker, Sayeed brothers appointed Haiderkuli Khan as Governor of Sorath. Though his deputy Fattesinh Kayastha was a powerful man, he sent for Salabat Khan Babi of Ghogha to assist him. The Babi agreed to accept the new assignment provided he was given a higher salary. As Haider could not agree to this demand, Salabat Khan went back. Haiderkuli Khan who failed as Governor of Junagadh was promoted as deputy viceroy of Gujarat.

After a series of such weak Governors, Sher Khan Babi a soldier-statesman was appointed Naib Fozdar of Sorath in 1748 A. D. He declared himself as an independent "Dewan" of Junagadh and assumed the name Bahadur Khan.

The last Hindu king Rah Mandlik was defeated in 1472 A. D., and Junagadh was annexed to the kingdom of Gujarat. Emperor Akbar conquered Gujarat finally in 1573 A. D.. and Sorath became a *Sarkar* in the province of Gujarat and with Bahadur Khan's declaration of independence in 1748 A. D., after 275 years, it was again detached from the Imperial government and became a separate entity.

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1. The following Governors came to Junagadh after 1707 A. D., and till Sher Khan attained independence :

Sardar Khan 1704-1711 A. D.	Salabat Khan 1729-1730 A. D.
Mahammad Gilani 1711-1714 A. D.	Gulam Mohyuddin 1730-1732 A. D.
Maharaja Abhaysinh 1714-1715 A. D.	Sorab Khan 1732-1735 A. D.
Abdolhamid Khan 1715-1717 A. D.	Mosan Khan 1735-1737 A. D.
Maharaja Abhaysinh 1717 1717 A. D.	Hasbarali 1737- * A. D.
Haiderkuli Khan 1717-1718 A. D.	Himatli Khan * -1748).
Abdulahamid Khan 1718-1721 A. D.	Sher Khan 1748- *).
Asadkuli Khan 1721-1729 A. D.	

Period is not known.

States

JUNAGADH STATE

Introduction

The State of Junagadh over the destinies of which the rulers of the Babi dynasty had presided for years was in the Sorath prant of the olden days. It thereby acquired primacy over all the States in the province of Kathiawar. For, former Political Agents had brought to the notice of the British Government that the Junagadh State from the commencement had a rank superior to the other States of Kathiawar. In classification of these rulers. Col. Lang, Political Agent proposed in 1853 A. D. (1909 Samvat) that Junagadh alone should be ranked in the first class, that Nawanagar and Bhavnagar were to be placed in the second class, and that Porbandar and Dhrangadhra in the third. Sir (then Mr.) James Peile the Political Agent, in his historical sketch about Mangrol submitted to Government with his letter No. 419, dated 10th October, 1877 and observed as under :

"In 1851, the Political Agent was instructed by Government to send up a list of Kathiawar Chiefs with some account of their families and the order of precedence. In February 1853, Col. Lang sent a list and proposed the following classification :

Junagadh	1st
Nawanagar Bhavnagar	2nd.
Porbandar Dhrangadhra	3rd
Morvi Wankaner Rajkot Gondal Limbdi Wadhwan Palitana Dhrol	4th
10 Smaller Chiefs	5th

Out of 193 States and Talukas of Kathiawar, large and small, no less than 134 including the first class States of Nawanagar, Bhavnagar, Porbandar, Dhrangadhra and Morvi paid Zortalbi (a kind of tribute) to the Nawab of Junagadh through the British Government, the total amount Rs. 92,421-8-0. The word 'Zortalbi' literally means a levy collected by Zor or force. It was a hereditary right of the ruler of the Sorath, and was

evidently a proof of their precedence and priority in rank over all the remaining Chiefs of Kathiawar. Before Colonel Walker's Settlement, these collections amounted to Rs. 12,66,000 and during the administration of Raghunathji Dewan Rs. 2,84,755 (*Vide* Barnewall's Report to Government, dated 31st October, 1821)."

Babi Rule

Sher Khan who established an independent State in 1747 A. D., was a descendant of one Kais who belonged to village Pushta in the province of Ghor in Afghanisthan. He embraced Islam at the instance of Hazrat Mahammad Saheb, the prophet and assumed the name of Abdul Rashid. One of his 3 sons was Babi. His descendants adopted the surname Babi and lived in their native country. In 1556 A. D., when Humayun marched on Delhi. Adil Khan Babi accompained him.[1] His son, Oosan Khan lived at Delhi but his son Bahadur Khan came to Gujarat when he was given Jagir in Sirohi. His son Jafar Khan was a recipient of the title of Bahadur Khan, and subsequently, the Emperor conferred upon him the title of Safdar Khan and Jagirs of Radhanpur, Sami, Mujpur and Terwada in recognition of his bravery in fighting Durgadas Rathod. Safdar Khan opposed the Marathas in 1705 A. D., at Ratanpur near Rajpipla, but lost heavily. He was caught alive and imprisoned. His sons, Salabat Khan and Sher Khan managed to escape from the battle field and got their father released on payment of a heavy ransom. Safdar Khan then got the post of a Governor of Patan. He died in 1725 A. D., and his son Salabat Khan was appointed a Governor of Virmgam and was granted Jagir in Ghogha.

In 1728, his son Sher Khan was appointed as Deputy Governor at Junagadh but he left his post and returned to his Jagir, when Mir Ismail, a deputy of Mohyuddin, the Governor interfered in his duties.

Maharaja Abheysinh of Jodhpur when appointed as Viceroy of Gujarat posted Mir Fakruddin as Governor of Junagadh. Mir Ismail protested against this new appointment. When he was proceeding to Junagadh to take up his new assignment, Mir Ismail tried to stop Fakruddin at Amreli with the help of Bhavanidas Vaishnav. Two officers of the same State fought against each other. In this engagement Fakruddin was killed and Sher Khan who had been watching the game approached Maharaja Abheysinh and managed to get the order of the Governor-ship of Baroda for him.

Meanwhile, one Sorab Khan was sent from Delhi as Governor of Sorath with the jagir at Ghogha. He removed all the relations and men of

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1. There are different versions as regards the origin of Babis. This one is officially accepted.

Sher Khan. But before Sher Khan could challenge Sorab Khan, Ratansinh Bhandari, a deputy of Maharaja Abheysinh killed him at Dhandhuka. Sher Khan meanwhile had to leave Baroda and settled at Balasinor, after refusing his appointment as Naib Fozdar at Porbandar.

In 1733 A. D., Momin Khan replaced Maharaja Abheysinh. Sher Khan was not on good terms with him but he could not afford to displease him. He, therefore, patched up his differences and accepted his orders appointing him as Deputy Governor of Junagadh, but lived at Ahmedabad assisting Momin Khan.

Sher Khan was a shrewd and astute diplomat. He saw that the Mughal power was fast disintegrating and that the Marathas got an upper hand in Gujarat. He, therefore, made friends with Rangoji, a Maratha Sardar. On Momin Khan's death in 1743 A. D., he openly co-operated with the Marathas. On that account, the new viceroy Jawamard Khan, who had assumed viceroyalty on the strength of a bogus *firman* despised Sher Khan and finding no other way he went to Junagadh and took over as Deputy Governor.

In 1747 A. D., Kanaji Takpore, a Maratha Sardar marched on Vanthali with the assistance and connivance of Amir Fakhrudaula and demanded a heavy fine. Though it was a difficult task to oppose such a big army with firm determination, Sher Khan fought and gave them a crushing defeat. He also paid heavy tributes to Pilajirao Gaekwad who marched on Junagadh in 1746 A. D., and also to the forces of Umabai, widow of Senapati Khanderao.

Sher Khan then saw that there was none at Delhi to maintain effective control over the administration and that everyone was busy scheming to get as much as possible by means fair or foul regardless of the interests of the State. He, therefore, felt that there was no reason why he should not fall in line. He, therefore, assumed the name and title of Bahadur Khan and commenced ruling as an independent ruler in 1748 A. D. He called himself "Dewan" and acknowledged the authority of the Emperor only in name or out of courtesy. He ruled in the name of the Emperor with a view to enjoying the rights and privileges of the Emperor as a self-appointed representative of the crown. He was assisted in his new venture by his trusted lieutenants, Muhammad Ali Khan, Abdula Khan Pattni, Farid Khan Karani, Buli Khan Yusufzai, Kameshwar Pant, Karsandas Bakshi, Mugatray Nagar, Dalpatram and Nyamat Khan Lodi. Out of them, he selected Dalpatram to be his Dewan.[1]

Though Bahadur Khan attained independence, he was not without difficulties. Vasantray Purabiya, a soldier of fortune and a free-lance who

1. DEWAN RANCHHODJI. *Tarikh-e-Sorath*

had under his command well-equipped contingent of experienced soldiers and who held rich jagirs in Dhoraji and Upleta, challenged the authority of Bahadur Khan, but Dewan Dalpatram cornered him and compelled him to leave Junagadh. Vasantray made an alliance with Manasia, a Khant chief and collecting a large force, occupied Uparkot[1] and mounted guns on its battlements pointing towards the city. Dewan Dalpatram had gone to Ahmedabad and taking advantage of his absence, with the help of Saheba Sultana, sister of Bhadur Khan, he placed the Nawab under house arrest and took over the administration of Junagadh State.

Bahadur Khan managed to escape from his confinement and reached Ahmedabad in safety. He contacted Dalpatram and giving him his jewellery for expenses asked him to reach Junagadh without delay and take Junagadh back from Vasantray. Dalpatram raised an army and marched on Junagadh. Meanwhile, Trambakrao, a Maratha general threatened Gondal and demanded a heavy tribute. Thakore Haloji was not strong enough to meet the challenge nor pay the heavy amount demanded by Trambakrao. He, therefore, stopped Dalpatram on the way and through his Dewan Ishwarji Buch entered into an alliance with him for mutual help. Accordingly, Thakore Haloji promised Dalpatram help to regain Junagadh and in return, Dalpatram agreed to fight Trambakrao and repulse his attack on Gondal. The joint armies inflicted a defeat on Trambakrao who fled. His Karbhari, Mamal Kikani of Junagadh was among the slain. Vasantray established his authority at Dhoraji, Supedi, Nanimarad and Pipalia, the villages of his jagir. He besieged Junagadh and threatened the town of Gondal.

Thakore Haloji, therefore, became a common enemy of Vasantray and hastened to Junagadh with his forces, accompanied by his prince Kumbhoji. He joined Dewan Dalpatram who had increased his strength by securing the services of Arab Jamadar Abdulla Zubedi. The combined forces marched on Junagadh, but Vasantray came out to meet the aggressor, half way and camped near Sabalpur on the banks of river Lol.

Vasantrai was defeated in the bloody battle and had to retreat. He entered Junagadh but was so closely and promptly chased by Dalapatram and Haloji that he could not find time to consolidate his army in the fort. Dalpatram besieged his house, but Vasantray escaped and went to Bilkha from where he returned after replenishing his armoury and raising a strong contingent of Khants under Manasia. He occupied Uparkot and being in a superior position, he threatened the town. Thakore Haloji assisted by his valiant son, Kumbhoji besieged Uparkot

1. Some charans maintain that Mansia was a Kathi Chief of Chanohai and not a Khant. *Tarikh-e-Sorath* clearly states that he was a Khant.

for eight months. The siege was tightened as the days passed. Ultimately Vasantray decamped and Uparkot fell in the hands of Dalpatram. After re-establishing law and order in Junagadh, Dalpatram went to Morvi where Bahadur Khan had reached from Ahmedabad. He entered Junagadh again in 1748 A. D., and ceded Dhoraji, Supedi, Nanimarad and Pipalia to Thakore Haloji in return for his active support and sincere assistance in reconquering Junagadh.

Nyamat Khan Lodi, an associate of Bahadur Khan, who had been granted Veraval, Prabhas-Patan and Kutiyana in jagir went to Veraval and with a view to establishing an independent state, devised ways and means to develop the area and restore peace and tranquillity in the district which had departed since long due to terror and oppression of Pattanis, a sect of Muslims who were converted Rajputs Pattanis opposed Nyamat Khan tooth and nail and fought hard to prevent him from enforcing law and order. After a series of skirmishes and pitched battles Nyamat Khan emerged victorious and compelled the Pattanis to accept his authority. But the illfated advanture was not destined to enjoy his possession in peace. In the same year, Manaji Angre, a Maratha naval chief anchored his fleet in the bay of Veraval and threatened the port. Nyamat Khan had neither the courage nor men to give a fight. He, therefore, had to pay a heavy ransom to Manaji.

Before Nyamat Khan could breathe a sigh of relief, a Portuguese fleet anchored in the bay of Veraval and threatened the port. Nyamat Khan again negotiated for cessation of fire and paid a heavy fine to the Portuguese, who left without doing any further damage As a result, Nyamat Khan was financially ruined. He had to repay the debt and had no reasources to raise any income. He, therefore, enrolled the Pattanis in his army with a promise to give them a share in his spoils and embarked upon a campaign of looting and plundering the villages. He fell on Gorakhmadhi, a village owned by Mahant Medninath and squeezed every pie from the people. Mahant Medninath, failed to prevent the tyrant from looting his people, therefore, ended his life by taking a *samadhi*. The atrocities of Nyamat Khan had serious reactions. The Desais of Prabhas-Patan who were uptil now silent spectators rose in protest and asked Nyamat Khan to leave Prabhas-Patan and Veraval or to face the consequences The Pattanis also left him and when Nyamat Khan found himself helpless and friendless, he left Prabhas-Patan for Kutiyana.

Nyamat Khan occupied Kutiyana, but there also he could not rest in peace. It is said that in order to test the miracle, he struck his battle-axe on a stone, floating in the Hauz of Pir Jmanjalal. He found blood oozing out of the stone, and died soon after. His grave is still in Kutiyana and as per the curses of the holy Pir, it is treaded by donkeys. The same is still

shown in the Dargah of Pir Jmanjalal at Kutiyana which bears a cut made by Nyamat Khan.[1]

With the expulsion of Vasantray and death of Nyamat Khan Bahadur Khan's path was cleared of all probable hurdles. He thereafter extended his sway over a large area of Sorath with the assistance of his Dewan Dalpatram. Bahadur Khan consequent upon the death of Dewan Dalpatram in 1750 A. D. appointed his trusted general Jagannath Jhala in his place.

Bahadur Khan had friendly relations with the Marathas and felt absolutely secured when Ahmedabad was occupied by them in 1757 A. D. The Mughal empire was no more and Bahadur Khan declared himself independent in Balasinor where he held Jagirs.

Thus, Bahadur Khan after many vicissitudes of fortune, became the absolute master of the States of Junagadh and Balasinor.

MAHABAT KHAN I (1758 A. D. to 1775 A. D.)

Bahadur Khan died in 1758 A. D., and was succeeded by his eldest son Mahabat Khan. His second son, Sardar Mohammad Khan who lived at Balasinor without caring for his brother's right, installed himself as Nawab of Balasinor. Mahabat Khan, however, did not take any objection.

Mahabat Khan lacked the foresight, diplomacy and wisdom of his father. He was by nature, short-tempered and cruel. He got his faithful general and Dewan, Jagannath Jhala murdered for no fault of his and put his family members into confinment, and gave up their houses to plunder. Thakore Kumbhaji of Gondal, who had succeeded his father Haloji and who had played an important role in regaining Junagadh for Bhahadur Khan kept a close watch on the affairs of the court at Junagadh. He interfered and directed Nawab's Pirzada Sayeed Khalafshah and Jamadar Radvi Khan

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1. The original name of Kutiyana is said to be Kundinpur where, Rukmaiya brother of Rukmini ruled. It was from this place that Shri Krishna carried away Rukmini. Some say that near the villages of Sakuka now a deserted timba Kunti a Charan lady had her 'ness' (hamlet) which developed into a town and was called Kutiyana after her. It is on the bank of river Bhadar.

It was a town of strategic importance in the medieaval period being on the main road to Porbandar-Barda and on the boundaries of Ghed and hill regions. It was named Muzafferabad by Muzaffer, Governor of Gujarat (1371-1407). In an inscription of Jamamasjid it is stated that in Sursan 940 (1539 A. D.) one Ibrahim Nizam Zermi build a Masjid there. In 1730-1740 Kalidas a Vanik of Ahmedabad who was a local officer and afterwards karbhari of Vasantray Purabia built a citadel called Kalikothi, which still exists there. As will be seen from the following pages Kutiyana has seen many a seiges and battles in history till 1947 when the Arzi Hukumat invested the fort of Kutiyana. It is also interesting to note that Kutiyana is the original native place of Mahatma Gandhiji who held Barkhali lands in that town.

to offer sureties for the safety of the family members of Jagannath, who were released and allowed to leave for Porbandar by the Nawab under Kumbhaji's advice.

Damaji Gaekwad marched on Junagadh to collect his *peshkashi* which was paid by Mahabat Khan without offering any resistance.

Mahabat Khan I had made himself unpopular not only with his people but with the Arabs and other soldiers of his army. As he had squandered away the balance in his treasury, he could not pay the salary to the army. He, therefore, emba ked upon a campaign of looting the countryside.

Taking advantage of the helpless and hopless position of the Nawab, his father's sister, Saheba Sultana, who was as ambitious and wise as her brother won over Jamadar Suleman with his help, and arrested and imprisoned the Nawab. She declared her son, Muzaffar Khan as Nawab of Junagadh.

On hearing this news, Jawamard Khan Babi, Jagirdar of Radhanpur, marched on Junagadh. He tried to take Uparkot but the garrison repulsed all his attacks. Thakore Kumbhoji of Gondal then besieged Junagadh and sent an ultimatum to Saheba Sultana either to release the Nawab or to face the consequences. Saheba bowed down and released the Nawab on accepting an offer of 24 villages of Ranpur as Jagir to her son. In return for his timely help, and a cash loan of 35,000 Koris, Thakore Kumbhoji got the Upleta taluka from the Nawab. As Saheba Sultana was not satisfied with 24 villages, she marched on Veraval and occupied it. Nawab had neither courage nor an adequate force to oust Saheba Sultana. Taking advantage of Nawab's weakness, Kazi Shaikhmiyan of Mangrol with the help of Sunderji Desai of Veraval, entered Veraval and compelled Saheba Sultana to leave the town.

Nawab Mahabat Khan then mustered courage and requested his generals to help him redeem Veraval, but the army could not march on hungry stomach. The Arabs refused to follow him till their arrears of emoluments were paid When the Nawab failed to meet their demand, the Arabs arrested him and occupied Uparkot.

Mahabat Khan had neither money nor men to help him. He had no friends and none to suppo-t him, but at the same time, he was a fortunate man. In the times of need, he always got assistance from unexpected quarters. This time, Amarji a young man of 18 offered his services to the Nawab. He attacked Uparkot with a handful of loyal Arabs under Jamadar Suleman and took the citadel. The insurgent Arabs surrendered and the Nawab was released.

Kazi Shaikh Mian of Mangrol when occupied Veraval had no fear from the Nawab, but Rana Sartanji of Porbandar an equally ambitious adventure asked Shaikh Mian to give him a share from his spoils. It was neither wise nor advisable for Shaikh Main to fight the Rana. Thereupon, he agreed to his proposal and gave to the Rana one half share in Veraval and Prabhas-Patan talukas. Amarji was appointed a Superintendent of the army. He soon invested and took the fort of Veraval in 1764 A. D., and re-established the authority of the Nawab on this most important of all the other towns of his State. Amarji chased and defeated Shaikh Mian and Rana Sartanji and captured Sil and Mewasa from Shaikh Mian and Kutiyana from the Rana which was granted afterwards to Nawab's brother, Hasham Khan.

Bahadur Khan, the founder of the house of Babi at Junagadh had two brothers Dale Khan and Sherzaman Khan who had helped him carve out an independent State. They demanded a share in Junagadh and after prolonged negotiations, Bahadur Khan gave them 84 villages of Bantwa and Limbuda talukas and 24 villages of Thanadevli taluka. This estate was subsequently divided into the Talukas of Manavadar, Bantwa and Sardargadh.

Sherzaman Khan not satisfied with his large estate tried to enter Junagadh and usurp the power in 1770 A. D. but the garrison foiled his attempts. Amarji was then appointed Dewan. He by his appointment as Dewan and by his courage, tact and organising capacity, recaptured Kutiyana from Hasham Khan, Nawab's brother, Sutrapada from Chand Pattani, a tyrant and Una from Shaikh Tahir, a Kasbati. Thus Amarji extended the boundaries of the Junagadh State upto Rajula in the east, Kutiyana in the west and Amreli in the north. He then marched on the neighbouring States and exacted tributes called Zortalbi,[1] which was paid by all the States of Saurashtra to Junagadh till 1946-47. Amarji, invaded Okhamandal and defeated the notorious Vaghers who were giving trouble to the subjects of Jamnagar and Kutch States.

Thakore Kumbhoji (popularly known as Bha Kumbha) could not tolerate the rising power of Amarji, who, by his exploits, military genius and integrity of character had endeared himself to friends and foes alike. He wanted to reap whatever benefits he could secure from the weakness of the Nawab and was interested in continuing chaotic conditions in the State Amarji had enriched the treasure of the Nawab and had restored the law and order in the State. Bha Kumbhoji, therefore, considered him a thorn in his path. He instigated Bamanioji, a scion of Raizadas house to conquer Junagadh which belonged to his ancestors. His army was

1 Zortalbi Agreement of 10th February, 1821 A. D.

placed at his disposal for marching with Bamanioji. He also hired Gaekwad's army. At Malasimdi, the joint forces routed Junagadh army. The Nawab secretly asked Kumbhoji to kill Amarji in the battle as he also had grown jealous of his great Dewan. Amarji without losing time reached Malasimdi and opened his attack on the joint armies and beat them back. Bamanioji fled and Amarji invested his fort of Chhatrasa and reduced it to shambles. The Nawab failed in his attempt to do away with an able and loyal general but he could not rest till he was done to death. He put to death Jamadar Suleman, the able lieutenant of Amarji and arrested Amarji and put him into prison. After five months, he released Amarji, and exacted a heavy fine from him. Offended by this treacherous act of his master Nawab, Amarji left Junagadh for Jetpur in 1773 A. D., leaving behind his son, Raghunathji at Junagadh as hostage for payment of the balance of the fine. The Nawab pleased not only himself by driving Amarji out of the State but his enemies who raised their heads and became active in regaining their lost power and territories. Sheikh Mian of Mangrol wasted no time and marched on Shil and Keshod.

Offers were made to Amarji by almost all the Rajas of Saurashtra, the Nawab of Cambay, the Rao of Kutch, the Nawab of Janjira, the Portuguese and others. But before he would decide as to where he should go, the Nawab sent a deputation, apoligised and requested him to take back his original position once again.

Amarji returned to power and soon subjugated Shaikh Mian and then marched on Okhamandal where Vaghers had started trouble. He bombarded Poshitra and before he could go further, the news of Nawab's death reached him in 1775 A. D. As the heir to the Gadi was a minor, he dashed to Junagadh in order to maintain control over the administration.

HAMAD KHAN (1775 A. D. to 1811 A. D.)

Amarji seated Hamad Khan on the gadi and embarked upon his victorious campaign once again.

The Babi Adil Khan and Mukhtiar Khan of Bantwa secured the help of Gaekwad's army and occupied Vanthali. When Amarji reached Vanthali, the Gaekwad's army did not fight, but withdrew. The Babi brothers apoligised and were allowed to go back to Bantwa.

Amarji's genius was put to test when he had to fight a pitched battle with the armies of the Peshwa and the Gaekwad near Jetpur. At the end of the day, Amarji emerged victorious and the generals of the combined armies made a truce. Amarji then marched on Kutch and without

exchanging a shot, he returned with rich presents given by the Rao who did not think it prudent to fight Amarji. He then went to help Rana Sartanji against Meru Khawas of Jamnagar and there also, Meru sued for peace. Amarji then invested the fort of Amreli and destroyed it. Fatehsinhrao Gaekwad took this as an act of aggression and marched on Junagadh. Amarji met him near Jetpur and before the gun fire would commence, Fatehsinhrao Gaekwad called Amarji to his camp as a friend and made a treaty with him.

Bha Kumbhoji could not tolerate the rising power of Amarji, who seemed to have become invincible. He failed to understand why a Hindu General should engage himself in enriching the treasures and extending the boundaries of a Muslim ruler. He, therefore, called a conference of the Rajput princes in 1782 A. D. and convinced them of the danger of the rising power of Amarji. All the States agreed and their combined armies captured Kutiyana and marched on Junagadh. Near village Panchpipla, Amarji attacked this army composed of valliant heroes from all over Saurashtra led by experienced generals. At the end of a bloody battle, Amarji held the ground, chased the retreating forces and inflicted a crushing defeat on them. The armies were dispersed and Meru the leader sued for peace. Amarji then punished all the princes, one after other who had ventured to oppose him.

Amarji had thus become a power to be reckoned with and there was no one in Saurashtra, who could oppose him. The Nawab, instead of being proud of his achievements, grew more jealous and got him murdered treacherously in 1784 A. D. With his death, a brilliant military and administrative career came to an end.

Amarji's family members were arrested and their houses plundered. The Arab and Sindhi soldiers who had fought under Amarji revolted and demanded the release of Amarji's sons. Meanwhile, Morarrao Gaekwad and Rupoji Sindhia marched on Junagadh and camped at Dhandhusar. They called for Nawab's explanation and sent an ultimatum. The Nawab released Amarji's family members and appointed his eldest son Raghunathji as his Dewan. The Nawab repented for his action. He gave some villages also to the sons of Amarji towards satisfaction of the debt owed by the Nawab.

No sooner Morarrao Gaekwad and Rupoji Sindhia turned their backs, than the Nawab snatched away the villages. As there was no safety in living at Junagadh, Amarji's family migrated to Jetpur.

After the murder of Amarji, Nawab's enemies became active and formidable. He was, therefore, forced to invite Raghunathji to Junagadh to be the Dewan, Raghunathji took over as Dewan in 1786-87 A. D.

During this period Maharani Ahalyabai Holker of Indore built a new temple at Somnath on a site other than the one on which the old temple stood. The work commenced in 1783 A. D., and was completed in 1788 A. D.[1]

Nawab Hamad Khan married a daughter of Nawab of Radhanpur in 1787 A. D., and soon after Raghunathji, started on a campaign of conquests. He was assisted by his younger brother Ranchhodji a scholar, soldier, statesman and a historian.[2] They took Keshod and Chorwad from the Raizadas and Veraval from Rana Sartanji. Govindji, who had captured Amarji's brother took Kandorna also from Rana.

The Dewan brothers also suppressed a revolt of the Arabs and established the authority of the Nawab once again. Shortly thereafter, the Nawab put Raghunathji in confinement. Ranchhodji thereupon rose in an open revolt and for six months did not let the Nawab rest. The Nawab ultimately released Raghunathji, who with his brother left Junagadh for Dhoraji.

The Kathis of Visavadar had parted with one half of their produce to the Junagadh State in 1782-83 A. D., in return for the protection of Junagadh State provided against the armies of the Gaekwad and Gondal.

The Nawab of Junagadh gave in dowry this right to collect half the produce to his daughter, who was married to a Babi Bhagdar of Bantwa in 1794 A.D. The Kathis ignored the right of Bantwa and refused to give any share. The Bantwa Bhagdar thereupon gave this right to Raningwala, a Kathi chieftain. He established his sway over the Visavadar taluka and ruled independently from his headquarters at Visavadar. He made raids on the villages of Gondal State and Vasanji Buch, the Dewan of Gondal drove him away.

The Nawab appointed Kalyan Hirji as Dewan in whose time Jamadar Amin of Baroda, invested the fort of Junagadh and took it in 1798 A. D. The Nawab paid him a heavy tribute.

The Nawab was at his wit's end as his treasury had become empty and the Diwan Kalyan who could not face the hungry soldiers went underground. The Nawab marched on Dhandhalpur, a small Kathi taluka enjoyed by Godad Khavad to collect a rich booty. This small Chieftain offered resistance for three months against the Nawab who returned empty handed leaving behind his valiant men dead and prestige of his arms in the field.

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1. Desai S. H., *Prabhas Ane Somnath*.
2. Ranchhodji's persian work *Vakayaya Sorath* known as *Tarikh-e-Sorath* is a pioneer work of history of Sorath. He has also written 26 books in Hindi and Gujarati.

The Nawab then marched on Bhavnagar. There also he lost a battle at Rajula. At Dhasa, he again met the Bhavnagar forces but the result of the battle remained indecisive. He somehow made peace with Bhavnagar and returned crest-fallen as he lost his rights over the territories of Kundla and Rajula. Kazi Badardin of Mangrol ceded Prabhas-Patan to the Nawab in 1798-99 A. D., in lieu of the amount he owed from the Nawab.

At the instance of Nawab, Dewan Ragunathji returned to Junagadh as Dewan in 1801 A. D. Kalyan Sheth thereupon rebelled but Ranchhodji defeated him at Kutiyana and imprisoned him. Kalyan Sheth shortly afterwards died in captivity.

The British had meanwhile made inroads into Saurashtra. The Gaekwad still enjoyed his right to collect *peshkashi*. Dewan Balaji, therefore, demanded a heavy amount from the Nawab and threatened Junagadh, occupied Vanthali and looted the villages on his way to Somnath. But Ranchhodji followed him at Prabhas-Patan where Desai Umiyashanker and Desai Vaghji had closed the doors of the gates on him. After some skirmishes, a tealy was signed by the State of Junagadh and Baroda in 1804 A. D.

Col. Alexander Walker of the East India Company called all the princes of Saurashtra at Ghuntu (near Morvi) in 1807 A. D., and made them agree to a Permanent settlement of all dues to be paid to the paramount power, Gaekwad, Junagadh or interse. Junagadh also agreed to abide by the terms of the settlement. In 1813 A. D., the Junagadh State also agreed to collect *zortalbi* through the East India Company.

Nawab Hamad Khan died in 1811 A. D.. and was succeeded by his son Bahadur Khan II.

BAHADUR KHAN II (1811 A. D. to 1840 A. D.)

Bahadur Khan II before he ascended the Gadi was externed with his mother Rajkunver for an alleged offence of attempting to set fire to the Nawab's residence. He lived at Prabhas-Patan from where the courtiers brought him back to Junagadh and was seated on Gadi as the Nawab. He was advised to appoint Raghunathji as Dewan. Inspite of the past sad experience and his advanced age. Raghunathji took over as Dewan in 1811 A. D., in deference to the Nawab's desire.

In the following year, Fatehsinhrao Gaekwad demanded succession duty from the Nawab. Raghunathji made preparations to decide the issue by show of arms. When he was about to attack the forces of the Gaekwad camping at Lalwad about 8 miles from Junagadh, Col. Carnac who

accompanied the Gaekwad army intervened and brought about a truce. It was agreed to settle this question at Amreli where Dewan Vithalrao Dewaji of Baroda was celebrating the marriage of his daughter and on which occasion Raghunathji was invited to attend the festivities. As advised by Jamadar Umar Mukhasan, the Nawab wrote to Vithalrao not to negotiate with Raghunathji and when this letter was shown to him, he (Raghunathji) returned to Junagadh annoyed and insulted. Soon after he resigned and taking advantage of his departure, Vithalrao pressurised the Nawab to relinquish his rights on the talukas of Amreli and Kodinar.

Raghunathji's exit from the State induced Jamadar Umar Mukhasam to play his old game again. He revolted and won over the powerful Arab generals on his side whereby Nawab's very existence was imperilled. He sent for Dewan Ranchhodji to help him suppress the revolt. Ranchhodji wrote to Col. Ballantyne who rushed to Junagadh and placated the insurgents by grant of two villages, Timbdi and Pipalia as inam and one and a half lac koris as rehabilitation grant. Jamadar Salam Bin Hamid who stood firm by the side of Nawab, was given Saragwada. In return for the aid and assistance by the East India Company, the Nawab relinquished in 1817 his right to levy zortalbi on Ghogha, Dholera, Dhandhuka and Ranpur talukas under British administration.

At this stage, there appeared on the political scene an ambitious diplomat, Sunderji Shivji, a horse merchant from Kutch. With the help of the British officers, he aspired for the Dewanship of Junagadh. When the Nawab thought of recalling Raghunathji, he advised him to arrest Amarji Rudraji and Mulchand Himatram, two lieutenants of Raghunathji. As this was uncalled for, Kapurgiri Mahant of Kovli who had stood surety for these officers, requested the Nawab to set them free but the Nawab turned a deaf ear to his request. The Mahant with one hundred *sadhus*, Mulubhai Bhat, other Bhats of Meghpur and Saiyads of Junagadh sat on Dharna. The Nawab infuriated at this development despatched Samat Khan Babi and Jamal Khan Baluchi to settle the issue. The Saiyads gave up the Dharna but the *sadhus* and the Bhats remained adamant. Thereupon, the Nawab's officers ordered the sepoys to charge the helpless squatters. All the *sadhus* except one were murdered in cold blood. The one, who survived was dragged, manhandled and brought to Junagadh where he was beheaded.

Col. Ballantyne connived at this heinous crime, as Sunderji was his favourite. But to placate the angry people, the Nawab gave the villages of Bodka and Navlakhi to the Mahant. 1

Sunderji replaced Prabhashanker Vasavada and under pressure from Col. Ballantyne, the Nawab farmed out the entire revenue of the State to Sunderji.

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1. This village was subsequently resumed and Rangpur was given in exchange.

Dewan Raghunathji died in 1820. In the same year, the East India Company established its 'Kothi' at Rajkot, all the States of Saurashtra acknowledged its paramountcy and with that the swords were sheathed and the guns became silent.

Due to constant and continuous political unrest, the country was ruined. The Nawab and his Dewans had nothing to do except fighting, plotting, looting and murdering. They had as if no other duty to perform towards their subjects. Col. Walker rightly remarked in his report dated 12th January, 1806 that Sorath had come to such a sorry plight that any man with conscience would turn away hearing the stories of its miserable state. This country had became a rendezvous of thieves and freebooters. It was deserted and people had become poor and starving. Col. Walker added that only *Bavas* and *Sadhus* could travel with safety and the traders made oral transactions. The officers were a curse and the landlords were devoid of mercy of God. There was no trace of law and order.

The British Agency took away the powers of the Gaekwad and the Nawab to collect the *peshkashi* and the *zortalbi* respectively and settled the amounts to be paid by the States to them. In 1822 A. D., Bavavala, son of Raningwala, a powerful Kathi chief of Visavadar challenged the authority of the Nawab. When his attempts to gain independence failed, he became an outlay. During his campaign, he captured Captain Grant, a British officer whose services were lent to the Gaekwad and gave him bad treatment. With a view to securing the release of Captain Grant, Captain Ballantyne interfered and compelled the Nawab to satisfy demand of the outlaw, who was given some villages as a ransom for the release of Captain Grant and in full satisfaction of his claims on Visavadar.

Sundarji Shivji died in 1823 A. D. He was succeeded by his nephew, Hansraj Jetha in his office. He was removed in 1825 A. D., and Govindji Jhala was given Dewanship.

The soldiers of Junagadh became idle on cessation of fighting and looting. When the Nawab, who so far paid them from the spoils, could not pay them from his treasury, they were on a rampage and started pillaging villages. They mercilessly ransacked the Math at Koyli. When the Mahant complained to the Agency, Captain Barnwell deputed Captain Wilson and Mr. Blain to punish the Nawab. Nawab was compelled to return the booty which he had collected from the sepoys.

HAMID KHAN II (1840 A. D. to 1851 A. D.)

Nawab Bahadur Khan II died on 17th May, 1840 A. D., and was succeeded by Hamid Khan II. Najubibi, the second wife of the deceased

Nawab protested against succession of Hamid Khan and claimed that her son Mahabat Khan was the legal heir, as he was though younger of the two was born of a Babi Begum. She took position in the Haveli of Indraji Jhaverchand and prepared for the settlement of the issue by force. Hamid Khan without letting the grass grow under his feet, besieged Haveli and opened gun fire. Najubibi surrendered and was placed in confinement. However, She was allowed to go away with her minor son to Radhanpur to live with her brother, the Nawab of Radhanpur.

The Shaikh of Mangrol who was a vassal of Junagadh once again challenged the authority of the Nawab and declared himself independent. Col. Jacob of the East India Company occupied Mangrol at the request of Junagadh on 22nd December, 1841 A. D. and returned the possessions on the 6th April, 1842 A. D., on the Shaikh tendering an apology and signing an agreement acknowledging the authority of Junagadh.

The Nawab thought of giving trouble to one Jabbar Sheth, a Bhatia diplomat and merchant who hailed from Jam Kandorna and who was the Dewan of Junagadh. He, therefore, ordered for his arrest. Jabbar Sheth confined himself in his Haveli and combated the forces of the Nawab which surrounded it. The Nawab opened gun fire on the Haveli and caught Jabbar Sheth whom he kept in prison with his sons for 18 months and released them on payment of a heavy fine.

The Nawab disturbed the possessions of the Kathis of Visavadar with the result that the latter resumed their campaign of outlawry. The Nawab made peace with the Kathis and gave Mandavad and other four villages to Kala Harsur.

Nawab Hamid Khan died in the prime of his youth in 1851 A. D., without leaving a male heir. He was succeeded by his brother, Mahabat Khan II.

MAHABAT KHAN II (1851 A. D. to 1882 A. D.)

When Mahabat Khan ascended the gadi, he was only 14 years old. The Political Agent of Kathiawar, therefore, appointed a council of regency with Anantiji Amarchand Vasavada as President, the other members being Babi Mahammad Khan of Bantwa, and Sarwani Habib Khan of Kutiyana. As both the members died shortly after Babi Sherbuland Khan and Saiyad Ahmed Abdulla Edrus were appointed vice them.

On Mahabat Khan's attaining majority, the regency council was dissolved and Anantiji Amarchand Vasavada was appointed Dewan and Saiyad Ahmed Abdulla as his assistant. However, the real power remained in the hands of the Nawab's mother, Najubibi, who was advised in all matters

by her favourite associate Chaitibu. They had inherited the traditions of the past and lived in the old bye gone day's style. When Anantiji wanted to establish a rule of law and organise the administration, these ladies, who were nurtured in the atmosphere of plots and intrigues, did not like any improvement in the old pattern of administration. They did not allow the Nawab to think of the welfare of his people and peace and order in the State. In the name of Nawab, they, therefore, represented to the Agency to remove the Dewan. The Political Agent accepted her plea and reappointed the Regency Council. But Najubibi was not satisfied by this step. She wanted the entire administration under her control. She, therefore, won over the military officers and instigated them to create trouble. She also pressurised the young Nawab, who lacked independent judgement, to go to Rajkot and prevail upon the Political Agent Mr. A. K. Forbes to remove Anantiji. Anantiji resigned and Sheth Dungershi Devshi took over as Dewan in 1861. Najubibi ignored the Dewan and ruled independently. As Dungershi could not stand this any more he resigned within 4 months. Najubibi was advised, assisted and helped by Keshavji and Virji, two brothers. They wielded immense influence with the queen mother and became so powerful that officers and Amirs had to abide by their wishes.

The Nawab then appointed Gokulji Sampatram Jhala as his Dewan but he also could not make any headway due to the continuous interference of Najubibi and her friend Chaitibu. The Nawab was virtually a prisoner in their hands. When he realised that he had lost his independence, he secretly wrote to the Political Agent to rescue him.

One British officer Mr. Coulson was deputed by the Government who camped at Vanthali and before he could commence inquiries, the Nawab escaped and reached his camp with Shaikh Bahauddin. Najubibi followed her son but was refused permission. She was asked to dismiss Chaitibu, live in a separate house and cease interfering in the administration. Virji and Keshavji were arrested. Keshavji was prosecuted on the charge of harbouring outlaws and sentenced to imprisonment for 9 years. While in jail, he died and his brother Virji committed suicide.

Mr. Coulson, a British Officer and with the active assistance of his farsighted Dewan, Gokalji Jhala, the Nawab introduced reforms in the State. The concept of personal rule was replaced by the laws in force in British India with suitable modifications. The courts were established, 20 departments were set up and the entire administration was re-organised. The boundary disputes with the neighbouring States which were settled by force were now amicably settled through tribunals and the old tradition of brandishing swords for settling every trivial issue yielded place to judicial inquiries and settlement in the courts.

The Wagher outlaws, who had created trouble in 1857 A. D., in Okhamandal, were driven out from the Barda hills in 1860 A. D. They sought shelter in the Gir forests. During their hide-out, their leader Jodha Manek died and other leaders were arrested and sentenced. But after a short while, Mulu and Deva, nephews of Jodha raised a standard of revolt in Saurashtra. The Junagadh forces under Dewan Anantiji joined all Kathiawar forces and fought a battle near the Macharda hill where two British captains Robbert and Latouche were killed.

The Junagadh State had exercised its right to mint its currency since its inception. The right was recognised by the British Government and accordingly the Dewanshahi *koris* and copper *dokdas* were minted. In 1875 A. D., gold *koris* were also minted in the Junagadh mint.

In 1878 A. D., Dewan Gokalji Jhala, the brilliant and far-sighted Dewan changed the entire pattern of administration of the State. He was a great scholar of the Vedant philosophy. After his death, Jamadar Salehbin Saleh Hindi was appointed as Dewan. He divided the interests in the villages jointly owned by Junagadh and Jetpur and Junagadh-Mangrol.

Nawab Mahabat Khan II married four wives and had 4 sons, one of whom Ahmed Khan was declared to be illegitimate. His second son Bahadur Khan was recognised as heir apparent. The Nawab died in 1882 A. D., after a long reign of 30 years. He was succeeded by Bahadur Khan III.

BAHADUR KHAN III (1882 A. D. to 1892 A. D.).

Bahadur Khan was born on 22nd January, 1856 A. D., and was educated at the Rajkumar College, Rajkot. He had taken practical training in administration and served as the head of the police department. His maternal uncle and the Vazir of the late Nawab, Jamadar Bahauddinbhai continued to be his adviser and Jamadar Saleh Hindi as his Dewan. The young Nawab in the very first year of his reign was faced with a serious situation. The Maiya girasdars of Kaneri and other ten villages of Keshod taluka, felt that their grievances as regards some taxes illegally levied in 1877 A. D., were not redressed inspite of their repeated requests. They, therefore, sat on *dharna* on the Kanda hill on 27th December, 1882 to focus the attention of the State and the Agency authorities on their grievances. They sat there for 29 long days hoping for some compromise. Meanwhile, on 25th January, 1883 A. D., the forces of the Junagadh State under Jamadar Suleman surrounded them and attacked them. The Malyas had no arms and were not in a mood to oppose the armed forces of the State. In this action, 85 Maiyas were butchered, 70 seriously wounded and 110 bound and dragged to Junagadh in the most cruel and merciless manner, where they were thrown into prison. Among the slain was a twelve year boy,

the only representative of his house and his sister who accompanied him. This heinous crime perpetrated by the State authorities enraged the public opinion, and compelled the Agency authorities to take action. Dewan Saleh Hindi and Naib Dewan Bapalal were forced to resign and Sardar Haridas Viharidas Desai was appointed Dewan and Purushotamray Sunderji Jhala as Naib Dewan in 1888 A. D. The new Dewan introduced certain administrative reforms. To begin with, he did away with the *ijara* system under which right to collect revenues of villages was farmed out to individuals. He also abolished the system called the jamadari system, a remnant of the old feudal days under which a jamadar was appointed for the purpose of certain type of service and was expected to maintain law and order by employing a certain number of men who were paid from the income of the lands given to the jamadar. The land revenue was based on a crop share system. The quantum of the *vaje* or the government share was fixed for food crops and cash assessment was fixed for each crop. The land survey commenced in 1890 A. D. In 1884 A. D., a Commission was appointed under the presidentship of Major Hunter, to ascertain the share of Mangrol in *majmu* or jointly owned villages. However, the question was settled amicably and Mangrol was allotted land revenue of 21 villages in lieu of its share in 70 villages. Subsequently, the Shaikh of Mangrol claimed jurisdiction over these villages but without success.

In this region, some gangs of outlaws also were at large. Among them, the gang of Kadu was the most notorious. In 1884 A. D., the Makaranis, Ali Mahammad and Vali Mahammad of Village Inaj of Patan Taluka acted in objectionable manner in utter disregard of Government orders. When they were called upon to behave properly, they fortified their villages and rose in revolt. A contingent of the state forces besieged the fort and exchanged shots. The Makranis were either killed or captured but their nephew Kadu *alias* Kadar-baksh embarked on outlawry. He engaged the State police for 27 months from 16th January, 1885 A. D., to 20th April, 1887 A. D., and ultimately fled to Karachi where he was caught and hanged.

The Governor of Diu, the then Portuguese possession picked up a quarrel with the Vahivatdar of Una in 1891 A. D., by forcibly taking water from river Chasi against the terms of an old treaty. The British Government interfered and a settlement was reached.

Mr. Ardeshir Jamshedi Kamdin, special Dewan and an Archaeologist of note was entrusted with the work of preparing the *Gazetteer of Bombay Presidency*. He carried out excavations at Bordevi in the vicinity of the Girnar and discovered a Buddhistic *stuppa*. He also made elaborate survey for locating the site of the lake Sudershan.

Bahadur Khan III had married five wives but had no male issue. He died at the age of 36 on 21st January, 1892 A. D. He was succeeded by his younger brother Rasul Khan.

RASUL KHAN (1892 A. D. to 1911 A. D.)

Rasul Khan was born on 30th July, 1858 A. D. Before he was invited to the gadi, he had practically renounced the world and led a saintly life. His other brother, Edal Khan a well-educated and polished young man aspired to be the Nawab and his claim was about to be accepted, when Rasul Khan's claim was put forward and the paramount power recognised him as the ruler of Junagadh. He was installed on the gadi on 20th June, 1892 A. D.

Shaikh Bahauddinbhai, the Vazir and Haridas Viharidas Desai, the Dewan continued to hold the offices held by them in the last regime. The Dewan retired in 1893 A. D., and was replaced by Chunilal Sarabhai Hazrat of Ahmedabad.

On 25th July, 1894 A. D., some Muslims of Prabhas-Patan insisted on immersion of Tazia at the holy spot, where Shri Krishna's mortal remains were cremated. The Magistrate issued a prohibitory order under section 144 of the Criminal Procedure Code but regardless of the consequences, they formed an unlawful assembly and with a view to enforcing their demand by force, became violent and murdered 12 Hindus including *sadhus*, Brahmins and Government servants. The insurgents were arrested and tried by a tribunal presided over by Sir Phirozshah Mehta, who awarded sentences of different terms to 18 persons. With a view to establishing permanent peace between the two communities, a compromise was made under which the rights of both the communities were defined.

In 1893 A. D., Dewan Chunilal Sarabhai was recalled by the British Government and Dewan Haridas was reappointed as Dewan but he resigned in 1895 A. D., and was replaced by Shyamji Krishna Verma as Dewan. But Shyamji's services were terminated within 6 months of his assuming charge.[1] Sardar Bechardas Viharidas Desai then took over as Dewan in 1895 A. D. He relinquished his charge in 1899 A. D. and Shri Chunilal Sarabhai was reappointed to serve as Dewan till 1903 A. D., when Bechardas again took over. He resigned in 1906 A. D., and Sir Abbas Ali Baig was appointed Dewan. He proceeded to England to join the India Office in 1910 A. D. and was replaced by Mr. Kureshi, the last Dewan.

In 1895 A. D., the Alienation Settlement Department was set up for settling the alienations in the State. It completed its work in 1898 A. D.

1. Shyamji later on turned out to be an active revolutionary who lived in France.

During this period, the State suffered from plague in 1897 A. D., and a severe famine in 1900 A. D. They took a high toll of human lives.

The Nawab evinced great interest in development of the forest resources. In order to have an extensive area covered by the Girnar hills and the Gir forest surveyed by a well qualified Geologist, and to determine the properties and value of the different materials found there, the services of Dr. J. W. Evans were utilised by the State in January, 1893 A. D. Dr. Evans visited all the principal mahals, and submitted a report in 1894 A. D. In the report, he observed that geologically the greatest part of the State consisted of rocks, in most cases the result of volcanic activity. Nawab also appointed Harprasad Udayashanker Desai for the purpose of development of forest resources converting lands useless for afforestation into agricultural lands. He populated 33 new villages and developed the reserved forest. He was then asked to develop Chorwad which was laid waste and within a short period, he planted panwadis, mango and other fruit trees and made Chorwad a garden of Saurashtra.

The Nawab had married three wives. His son and heir Sherzaman Khan predeceased him in 1908 A. D., without leaving a male issue. Nawab Rasul Khan died on 22nd January, 1911 A. D., and was succeeded by his minor son Mahabat Khan.

MAHABAT KHAN III (1920 A. D.)

As the Nawab was a minor, the paramount power appointed Mr. H. D. Rendall as an Administrator. He carried on the administration of the Junagadh State till 31st March, 1920 A. D., when the Nawab was invested with full powers on attaining majority.

After ascending the gadi, the Nawab announced certain reforms and showed keen interest in the welfare of his people. He constituted the municipalities, introduced principles of democracy in election of revenue patels and members of the panchayats in villages, liberalised the pension rules and made primary and secondary education free. He was assisted by Sir T. Chhajuram, a Dewan of considerable experience but he was obliged to resign soon. His place was taken by R. B. T. D. Rana. He retired after two years in 1923. After a short period of 9 months, when Darbar Viravala held the post, the Nawab appointed his companion Shaikh Mahammad as his Dewan in 1924. In 1929-30 a riot took place between Hindus and Muslims at Una.

Somewhere around July, 1931 some Muslims were on a rampage in the streets of Veraval and stabbed to death five Hindu leaders. The Dewan could not control the riot. In protest, the Hindus struck work and demanded

justice. The Muslims placed certain demands before the Nawab and offered satyagraha at the palace door. The entire administration was paralysed. The British government at this stage interfered and the Nawab was summoned to Delhi by the Government of India. Although the Muslims withdrew the satyagraha, communal riots broke out in Keshod and Vanthali in 1932. The Government of India advised the Nawab to terminate the services of Dewan Mahammadbhai. The Dewan relinquished his charge in February, 1932. His place was taken by Mr. (afterwards Sir) Patrick Cadell of the Indian Civil Service.

The new Diwan brought the situation under control. The Nawab was then asked to leave the State and live outside for 6 months. All the accused of Veraval riots were tried and sentenced to death. The communal activities were suppressed and law and order established.

Mr. Cadell left charge on 5th April, 1935 and his place was taken by Sir J. Monteath who held the post till 1st August, 1938 and was succeeded by Sardar Mahammad Khan of Tonk. He left Junagadh in 1942 and was succeeded by K. B. Abdul Kadar Mahommad Hussain of Karachi.

THE PRAJA MANDAL MOVEMENT

Like other princely States, there was no freedom of speech in the Junagadh State. Nobody dared to raise his voice against the administration or the ruler. The effect of the Home Rule and the Swarajya movements launched in the British India had practically no effect on the people of the State. For centuries, the people were under a despotic rule. Further, the British Government always supported the States and expected the rulers to nip any freedom movement in the bud. In the circumstances, those who thought of Swarajya could not do precious little. Some of the soldiers who had fought and lost the war of 1857 A. D., had sought refuge in the Junagadh State and lived in the guise of sepoys, *sadhus* or *fakirs*. During the movement of the Bengal partition, some terrorists were reported to have sought shelter in Junagadh. It was in 1919 that Shri Amratlal Sheth started a weekly called "The Saurashtra" from Ranpur (Ahmedabad district) and vehemantly fought for the rights of the people. His bold and convincing articles opened the eyes of the people. The "Saurashtra" weekly exposed the sins of commission and omission of the princes and their administration most mercilessly and fearlessly. He also was one of the founders of the All India Parishad of the people of the princely States in which Shri Popatlal Chudgar and Shri Abhayanker of Sangli worked actively. Shri Amratlal Sheth was the pioneer of the freedom movement in Saurashtra. The Kathiawad Rajkiya Parishad was constituted in 1921. Its first president was Shri Kalyanray Jethabhai Baxi. With the inception of body such as this, the Kathiawad Hitvardhak Sabha started in 1919 ceased

to exist. The Parishad consisted of liberals but within months, it came to be dominated by the leaders who had worked under Gandhiji and who wanted to convert the Parishad into the counterpart Congress in Saurashtra.

All the activities of the Parishad were, however, confined to Rajkot and other places under the Agency, as the British Government tolerated such political activities to a certain extent but not the native States. Still, however, the Parishad organised satyagrah in Dhrangadhra. Malia-Miyana, Palitana and other princely States but it could not gain ground in Junagadh.

In 1938, the Parishad launched a movement in Rajkot and the all-India leaders like Sardar Vallabhbhai Patel and Gandhiji visited Rajkot. By their efforts, the people were awakened from their deep slumber and became ready to fight. In Junagadh, the leaders of the Praja Mandal prepared themselves for a struggle.

But the problem of Junagadh was more of a communal nature than a political one. The aspirations of the people, however, humble were viewed and treated from communal considerations. The Muslims always thought that the State was a Muslim State and that it was the primary obligation of the State to safeguard the interests of the Muslims. The Hindus had to fight for their religious rights and for the protection of their holy places. Although they were in a majority, they could not do anything for want of co-operation from the Muslims. The State also frowned upon all political activities and discouraged all social work. An attempt of the Parishad to hold a meeting at Junagadh was foiled by the State authorities and the workers were obliged to hold it on the Railway Station which was outside the State limits.

It was under such circumstances that the Praja Mandal had to carry on the struggle. They moved round the villages of the State and spread the massage of the Mandal to every nook and corner of the State. Although the leaders were bent upon constitutional reforms, the merchants passed five resolutions in a meeting of 9th December, 1938 asking for certain concessions and remissions in the customs duties and for removal of certain difficulties experienced by them in their trade. The agriculturists also asked for certain concessions and prayed for amendments in the revenue law and rules. The Nawab's Government readily accepted some of these demands. The Nawab held a Darbar on 11th December, 1938 in which he conceded their requests.

The President of the Praja-Mandal, Shri Narshinhprasad K. Nanavaty apprised the Dewan of the Mandal's demands for responsible Government. As a result, the Government appointed the Administrative Reforms Committee. The committee consisted of certain gentlemen who were favourably inclined to the State. The Mandal thereupon bycotted the

committee which presumably was based, on communal considerations. The Nawab's Government was in no mood to reconsider the requests of the Mandal and the Mandal was, therefore, obliged to adopt a programme of mass demonstration and Statewide strikes. As a result, the Government exhorted the leaders to give up the agitation and co-operate with the work of the committee. The leaders of the Mandal were divided on this issue and, therefore, the leaders including Sarvashri Dayashanker T. Dave, Jethalal Rupani, Maganlal Gathi and others resigned from the committee. The Mandal then fixed 13the January, 1939 as the "D" day for staging demonstrations and observed *hartal*. The Nawab thereupon issued a *firman* No. 203 of 10th January, 1939 in which he expressed concern over the decision of the Praja Mandal and a desire for granting reforms as recommended by the committee.

The Mandal was as determined to implement the programme as the State was to enforce its will and, therefore, on the eve of the "D" day, arrested Sarvashri Narottamdas Sheth, Nautamlal Vyas, Prabhudas Vakharia, Dr. Manilal Vaishnav, Ratilal K. Dave, Dr. Mahashankar Vithaldas, Jivabhai Patel, Abde Rehman Patel and others. The Muslims kept aloof from the Praja-Mandal with a few exceptions. They were told that if the demand of the Praja-Mandal were satisfied and the representative Government was formed, the Muslims being in minority would have little or no voice in the administration. The Muslims also formed a body called Jamiyatul Muslim which called upon the Muslims to keep aloof from the Praja-Mandal's activities.

By a Notification No. 24, of dated 26th January, 1939, the State Government declared the Praja-Mandal as an unlawful body and crushed the activities of the Mandal throughout the State by consficating the land holdings of all those who had participated in the movement. The leaders who were jailed were subjected to tourtures in order to force them to tender apologies. They could not resist long and after two month's imprisonment, they executed bonds for good behaviour and apologised for their conduct. Sometime after, Gandhiji withdrew the Rajkot movement and the popular movement fizzled out.

The Attached Area Scheme

In 1943, the British Government decided to wind up the Agency at Rajkot and place small States and Talukas under the first class States. The decision was conveyed to all concerned by a Notification[1] No. 87 of

1. Western India States Agency Gazette, Extraordinary, Friday 10th April, 1943, pp. 148-150.

8th June, 1943. This scheme was called the Attached Area Scheme under which the following States and Talukas were placed under the Junagadh State :

(1) Bantwa Bada Majmu, (2) Bantwa Chhota Majmu, (3) Sardargadh, (4) Suryapartapgadh, (5) Anida, (6) Nadala, (7) Sanala, (8) Bhayavadar, (9) Manpur, (10) Mayapadar, (11) Khijadia, (12) Alidhara, (13) Akala, and (14) Sardarpur.

The following non-jurisdictional talukas were also attached to the Junagadh State :

(1) Amarpur, (2) Lunagiri, (3) Kuba, and (4)Vichavad.

The States of Manavadar, Thanadevli and Jetpur were subsequently attached to the Junagadh State by Notification No. 192 of 30th November, 1943. As a result, the area of the Junagadh State was thus increased by 680 sq. miles.

Arzi Hakumat

When the affairs of the Junagadh State, went out of control in 1947 the Government of India first hesitated to take any action on account of the constitutional technicalities. But the situation hotted up so much that the Government of India was forced to take action. At the time, the Kathiawad Rajkiya Parishad passed a resolution on 25th August, 1947 for taking suitable action in the matter. It appointed a Defence Committee consisting of Sarvashri Rasiklal Parikh, Jethalal Joshi and Ratubhai Adani. It was empowered to take all necessary steps "to eradicate Pakistan from Saurashtra". The Parishad also called upon the people of Saurashtra, the Hindus as well as the Muslims to extend their co-operation to the Parishad and be ready for struggle and sacrifice. As a first step, the Committee applied economic sanctions to Junagadh and exhorted the people of Saurashtra to stop movement of all commodities into the Junagadh State. The people honoured the call of the Parishad with the result that Junagadh was cut off from the rest of Saurashtra. As it was a rainy season, the roads were blocked and the railway was, therefore, the only communication link, which was under jurisdiction of the Indian Union. The link of Junagadh with Pakistan was only by sea which was at the time rough and unsafe for transport. Consequently, the economic sanctions became very effective. as Junagadh was blockaded from all sides.

Before the Parishad could take further action, two questions were raised as to whether people from outside the Junagadh State had a legal or natural right to fight for the freedom of the people of that State and

whether only economic sanctions would meet the situation. In order to consider the political situation, the late Shri Amratlal Sheth, the veteran leader and the editor of the "Janmbhumi" and Shri Shamaldas Gandhi, editor of the "Vande Matram" called a meeting on 25th September, 1947 in Madhavbag at Bombay, and denounced the accession of the Junagadh State to Pakistan. As the State was declared to have acceded to Pakistan against the wishes of the people, the Nawab had forfeited his right to the State which vested in the people. Shri Nyalchand Moolchand Sheth, who had presided over the meeting read out the following historic Declaration drafted by Shri K. M. Munshi.

"Whereas the Nawab of Junagadh has against the declared wishes of an overwhelming majority of his subjects and under the influence of the Agents of Dominion of Pakistan, executed on 15th September, 1947 an Instrument of Accession whereby the State is declared to have acceded to the Dominion of Pakistan :

"And whereas the Dominion of Pakistan has accepted the said Instrument of Accession in disregard of such declared wishes and in defiance of all natural ties which bind the people of Junagadh (82 per cent of whom are non-Muslim) to the people of Kathiawad and to the Dominion of India and in breach of understanding on the basis of which certain parts of India were allowed to secede and form into a separate State of Pakistan, namely, that only continuous areas predominantly inhabited by Muslims were to be included into the Dominion of Pakistan with the free and willing consent of the people inhabiting those areas :

"And whereas by his said act of executing the Instrument of Accession, the Nawab has purported to transfer the allegiance of the subjects of the State against their will to the Dominion of Pakistan so as to compel them to be nationals of Pakistan which is a State foreign to them and formed with the object of providing a national home to Muslims :

"And whereas before and after the said purported Accession, the authorities of the State under the guidance of Pakistan and in the name of the Nawab armed a section of the Muslims of the State with a view to terrorise the subjects of the State and to prevent them from claiming self-determination and voicing their antagonism to the Accession with the result that more than a hundred thousand of the subjects have already left and many more are leaving the State every day and the State authorities are infiltrating the State territories with Muslim refugeee:

"We the subjects of Junagadh State hereby declare that by transferring the allegiance of his subjects against their will to Pakistan and preparing for a reign of terror to coerce them to acquiesce in such transfer, the Nawab has forefeited his claim to the allegiance of his subjects :

" We hereby further declare that the Dominion of Pakistan in accepting the said Instrument of Accession of the Nawab has violated the principle of self-determination as also the aforestated understanding on which Pakistan was agreed to be formed and that, therefore, the said Instrument of Accession is null and void and not binding on the subjects of the State or the territories thereof :

" We further declare in exercise of our inherent right of self-determination our decision to accede to the Dominion of India and to join the territories of the Junagadh State with the contiguous territories of the Dominion of India :

" We further declare our firm and solemn resolve to adopt all such means and to take all such steps as may be necessary or incidental to the State of Junagadh formally acceding to the Dominion of India and forming and remaining an integral part thereof :

"In furtherance of our said solemn declaration and resolve, we hereby appoint Provisional Government consisting of—

1. Shamaldas Laxmidas Gandhi (President),
2. Durlabhji Keshavji Khetani,
3. Bhavanishanker A. Oza,
4. Suragbhai Kalubhai Varu,
5. Manilal Sunderji Doshi, and
6. Narendra Pragji Nathwani,

with all powers, authority and jurisdiction heretofore vested in and exercised by the Nawab of Junagadh prior to 15th September, 1947 over/and in relation to the said State of Junagadh and all territories thereof and we hereby authorise our said provisional Government to take immediate steps for implementing and carrying out our said declaration and resolve and to exercise all powers, authority and jurisdiction hereby conferred upon them :

" And we hereby solemnly pledge our allegiance to the said provisional Government and through it to the Dominion of India and call upon all the subjects of the Junagadh State wherever resident to carry out loyally the orders and directions of the said provisional Government."

The Declaration was received with thunderous applause from over thirty thousand people and was accorded approval. The ministers took the oath of office followed by a mass oath-taking by the subjects of the Junagadh State and then by those of the rest of Saurashtra.

Meanwhile, the Babaria Kathi Girasdars of Babariawad, a part of the Junagadh State, who had enjoyed full revenue rights over their 34 villages but who had no criminal and civil jurisdiction over these villages and who were during the transition period, when the Walker Settlement was made in 1806 A. D., had passed under the Junagadh State, declared independence and acceded to India. On account of some techical difficulties, the Union Government of India could not take over possession of these villages. With a view to coercing them, the Nawab's Government posted a strong contingent of the police force at Nageshri, the central village and the head-quarters of the police. The people got restless but were pacified by Shri Kanubhai Laheri, the leader of the area. Appointment of their leader, Suragbhai Varu as minister put courage into their dropping hearts. Then, they prepared themselves for the coming struggle.

The President and the ministers of the Arzi Hakumat left Bombay on 27th September, 1947 and reached Rajkot on the following day. Immediately, the Hakumat appointed a Committee consisting of Sarvashri Rasiklal Parikh, Ratubhai Adani, Jethalal Joshi, Mohanlal Mehta, Chimanlal Chakubhai and Gokuldas Gaglani, for giving guidance to the people in their struggle against the Nawab.

Shri Ratubhai Adani was nominated Commander-in-Chief of the armies of the Arzi Hakumat. He selected his team which seriously underwent a course of training the volunteers for a long struggle for egging the martial classes to join hands with the people.

In this political situation, the Government of India could not give any military help nor was it legal for other States to lend their troops. As such, the volunteers of the Hakumat had to fight without any previous experience or training. They had to carry the fight in the heart of the State which had a force of 177 Cavalry, 240 Infantry and 1,071 armed police. Some of the officers and men had fought in the Second World War and were trained and seasoned soldiers. Besides these regular forces, there were the Muslim Jagirdars and the sepoys of the Forest and the Revenue Departments, who were in possession of the arms and who were actuated by communal and political considerations. They were eager and prepared to defend the State. They openly boasted that they would beat back the members of the Committee who were " Banias from Bombay ".

The armies of the Arzi Hakumat had thus a tough task but they were resolute and determined to achieve the goal at any cost. The first attack was made on the Junagadh House at Rajkot, which was captured on 30th September, 1947 without any difficulty. This house became the headquarters of the Hakumat thereafter. This act proved that the Arzi Hakumat really meant business and that the articles about the struggle

appearing in Bombay newspapers such as the 'Vande Mataram' and the 'Janm Bhumi' and firy speeches made by leaders were not empty threats.

As a result, the Dewan of Junagadh and his band of officers were frightened and let loose the reign of terror on the helpless people who had not moved out of Junagadh. At the same time, the members of the martial classes whose grandfathers had fought battles became ready for the fight. The Hatis under Shri Jasabhai of Malia, the Maiyas under Shri Virabhai of Shergadh and the Mers under Shri Maldevji Rana of Porbandar, Ram Samat and Karsan Samat of Kotda and their spiritual Guru, Mahantshri Vijaydasji prepared themselves for the fight. The Kathi chiefs of the surrounding talukas and the Rajpupts also waited for the green signal. Motigirji, a *sadhu* of Mandavada moved from village to village spreading the message of revolt and Chhtubharti and Mayaramdasji, the two *sadhus* of Junagadh alerted people under their influence. Goswami Shri Purushottamlalji of Juni-Haveli who stood firm even under threats and intimidation encouraged and heartened the people of Junagadh. The clouds of a grim struggle were gathering on the horizon. The Dewan attempted to disperse them by a hiss. He tightened the defences and strengthened the hands of his irregulars who were drawn from the criminal tribes. He also made last minute frantic efforts to secure help from the Government of Pakistan. At this time, Mr. Zafrulla Khan of the Pakistan Government paid a flying visit to Junagadh and gave promises which he could not keep.

The Dassera (24th October, 1947) being an auspicious day, the Arzi Hakumat selected that day for launching an attack on the territories of the Junagadh State. With a band of Kathi and Rajput volunteers, Kathi Darbar Amrawala of Vaghania, Rajput Talukdars Ranjitsinhji and Chandrasinhji of Limbuda and Bhadva respectively joined the army of the Hakumat.

From the base camp of Kunkavav (in the Amreli district), Shri Ratubhai Adani assisted by captain Balamsinh marched on Amrapur, an enclave on eastern front of the Junagadh State and took it without any opposition from the local sepoys who surrendered and were taken prisoner. Leaving Amrapur in charge of Shri Anopchand Shah, the army marched further and captured 11 villages on the same day. At the Bhayati village of Devgam, 250 Muslims and 150 Daffers (a criminal tribe) girded up their loins to offer resistance but were soon overpowered. The village patel who took cover and opened fire was caught alive.

At this stage, the army had to be divided, as the villages of Junagadh were in different directions. One division under Shri Gunvantray Acharya attacked Moti Haliad where Mamad, a Pasaita (Village Police) offered violent resistance. After a brief exchange of fire, he was killed and his associates were arrested.

After establishing civil administration in 21 villages captured in the first two days, Shri Ratubhai Adani marched on Gadhakda, a fortified town and a police station. He personally attacked Noor Mahmmad, a notorious man and overpowered him. The men of the police station surrendered without offering any resistance. After placing Shri Amulakh Khimani in charge of Gadhakda, the army marched on Ramgadh were a Charan Pasaita Naran by name refused to surrender but he was overpowered and Ramgadh was taken.

But on the next day, the forces of the Hakumat came into trouble. When the forces were passing through Nesadi, a village of Bhavnagar State they were detained by the police officer and the leaders, Sarvashri Jashwant Mehta, Sanatkumar Mehta and others were arrested, but were subsequently released.

During a short span of 8 days, 36 villages were captured by the Hakumat forces. Encouraged by the advance on the eastern front, it was decided to open a second front and capture Nawagadh which was then known by the name Delawargadh. K. S. Virendrasinhji of Wadhwan invested and took the fort without difficulty.

By now all the enclaves of the Junagadh State were captured and the crucial hour of entering the mainland had arrived. It was decided to attack Kutiyana which was the headquarters of the Mahal with a major police station. The majority of the inhabitants were Muslims, which included rich women, Kasbati girasdars, sepoys and Sindhis (a criminal tribe). The villages in the vicinity were also inhabited by the Sindhis who were desperate and notorious. The town was surrounded by a strong fort wall which was inaccessible at certain points due to the ravines. There was a small fortress in the rear of the town in which there were offices including a police station.

Kutiyana was surrounded by villages of Manavadar, Sardargadh and Bantwa on the one side, of Mangrol on the other and Porbandar on the third side. The Bhadar, the biggest river of Saurashtra flowed nearby. The State had also kept a strong force there and the local Muslims led by Kazi Tajjudin and others had fully prepared themselves to meet the challenge. The Hindus were subjected to humiliating treatment and were threatened. It was not an easy task to invest Kutiyana as was the case with the villages captured so far. However, after fully considering the risk, the Hakumat forces attacked it but this attack was repulsed and the soldiers of the liberation had to retreat. While falling back, one of the cars overturned and in the accident, Dr. Rasiklal Vyas of Virpur lost his life.

Meanwhile, on the 1st November, 1947, the Indian Army entered and took possession of Babariawad. Earlier Mangrol, Manavadar, Sardargadh and Bantwa were occupied and so Kutiyana was isolated from all sides.

To bring pressure on Kutiyana, the Commander-in-Chief chalked out a strategy to take the villages of the Kutiyana taluka, and successfully occupied Mahiyari and other villages with a predominant population of the Mers. They joined the army in large numbers. The railway station of Saradia on the Junagadh Railway was next taken and rendered useless for traffic.

Kutiyana was only seven miles from there. The forces of Hakumat were strengthened by the recruitment of the Mers and others of the martial communities of Kathiawar. Before Shri Gokuldas Gaglani, the leader in charge could give orders for an attack, the news arrived that Junagadh had negotiated for surrender and it would be expedient to wait. But as it was not proper to take a chance, the army proceeded to invest the fort. The Jawans showed unexpected valour and scaled the walls braving heavy gun fire. Kutiyana fell and Kazi Tajjudin and Hasham Khakhar were killed and others captured and tried.

To revert to the capital of the State, Junagadh wore a deserted look, and the political uncertainty made the life miserable and difficult. The Muslim population also realised their mistake and their leaders brought pressure on the Dewan Sir Shah Nawaz Bhutto to end the deadlock.

Sir Shah Nawaz was at his wit's end. All his efforts to induce Pakistan to send help had failed. His adviser and Police Commissioner K. B. M. H. S. Naqvi went to Karachi on 4th November to secure help, but he did not return. He realised that it was impossible to resist the popular forces, when the State was surrounded on all sides by the forces of the Indian Dominion. He was also informed by his officers that the mines he had laid on the roads and the arms and ammunition he had stored in Junagadh could not be effectively used against the Indian army.

He, therefore, sought Nawab's orders, who advised him to surrender the State to the Indian Union and avoid bloodshed. The Dewan thereupon decided to negotiate with the Indian Government. He deputed Captain Harvey Jones, an Englishman and a member of the State Council on 7th November, 1947 to wait upon the Regional Commissioner Shri N. M. Buch, I. C. S. and requested him to accept the surrender of the Junagadh State.

Independence of India and Junagadh State

With the passing of the Indian Independence Act, 1947 and the partition of the British India into two Dominions of Pakistan and India,

the Junagadh State like all other States in India had to choose between independence and accession to either of the two Dominions. Junagadh State, on account of its geographical position, and the social, economic, commercial, cultural and linguistic ties of its people (Hindus and Muslims) with those of the rest of Kathiawar and on account of its position as an integral part of the peninsula of Kathiawar, could not, do anything but to follow the course adopted by over two hundred States in Kathiawar and to accede to the Dominion of India. This was the general expectation. The ruler and his communalist advisers, however, thought otherwise. Although the ruler wanted to accede to the Dominion of Pakistan, he and his advisers pretended to deliberate over the issue, called for representations from various sections of the people and even held conferences. After keeping up such pretensions they declared their decision to accede to the Dominion of Pakistan. This decision was taken against the popular will and the geographic, economic social and administrative consideration. As the State was autocratically ruled by communal Muslim officers, the people expressed their disapproval of the unwise decision of the ruler by resorting to mass exodus to the neighbouring parts of the Dominion of India. The Dominion of India could not view with unconcern this development which was likely to have far-reaching political repercussions. Mr. V. P. Menon, then Secretary to the Government of India, Ministry of States, sought an opportunity to discuss with the ruler, but this opportunity was denied to him by the Diwan Sir Shah Nawaz Bhutto on the usual ground of Nawab's alleged indisposition. Even the well-intentioned advice of his brother princes like His Highness the Maharaja Jamsaheb of Nawanagar and His Highness the Maharaja of Dhrangadhra of Saurashtra was not heeded by him

Due to economic breakdown, confrontation on all sides and absence of help from Pakistan Nawab was left with no alternative except to leave for Pakistan. Accordingly he with his family members and personal staff including two hindu doctors and veterinary surgeon fled the State on 17th October, 1947 by a plane from Keshod aerodrome.

THE ADMINISTRATION OF THE JUNAGADH STATE BY GOVERNMENT OF INDIA

The Regional Commissioner, Western India and Gujarat States Region at Rajkot was deputed by the Government of India to take over the administration of the Junagadh State on their behalf. The Regional Commissioner thereupon entered Junagadh on the 9th November, 1947 and issued the following proclamation :

"I, N. M. Buch, Barrister-at-law, O. B. E., I. C. S., Regional Commissioner, Western India and Gujarat States, Region, have this day assumed charge of the administration of the Junagadh State at 18-00 hours

under the order of the Government of India at the request of the Junagadh State Council supported by the people of Junagadh in view of the complete breakdown of administration resulting in chaotic conditions in the State. The first task of myself and officers will be to ensure complete peace and order throughout Junagadh State territory, and to give even justice to all communities. The majority community of the State has a special responsibility for the protection of the minorities. All the Junagadh State Officials and subjects are, therefore, invited to offer unconditional and loyal support and co-operation to the new administration. Any act of non-co-operation and disloyalty must in the interests of the people and for the preservation of peace and order be dealt with and shall be dealt with firmly."[1]

This development was a triumph of the popular will over the autocratic rule. The people who had migrated from the State soon began to return to their homes. On the other hand, the persons who had betrayed the people by their wrong-headed advice to the Nawab took to flight to Diu, Karachi and other places. Nawab went to Karachi.

Subsequently, Sardar Vallabhbhai Patel, the Deputy Prime Minister of India and the Minister for States, Government of India, paid a visit to Junagadh on the 12th November, *i. e.*, immediately after the administration of the State was taken over by the Government of India. He was given a very warm reception by the people of Junagadh State. Sardar Patel addressed a mammoth meeting on the grounds of the Bahauddin College at Junagadh. The leaders of the Arzi Hakumat led by Shri Shamaldas Gandhi who spear-headed the agitation were present at this meeting. Hon'ble Sardar Vallabhbhai Patel briefly recalled the history of the struggle in Junagadh and appealed to the people to help new administration in establishing law and order in the State. He emphasised that the Government of India would take over the administration of the State only if the people so willed and asked the people whether they wished the State to accede to the Dominion of India or to the Dominion of Pakistan. By show of hands, the people signified their assent for accession to India. This referendum gave a lie direct to the assertions repeatedly made by the Diwan before his flight that Junagadh people desired accession to Pakistan.

New Regime

Shri S. W. Shiveshwarkar, M. B. E., I. C. S., was appointed Administrator of the State. He was assisted by Rao Saheb Tarachand L. Shah, M. B. E., who was appointed as Joint Administrator. The Administrator had to

1. The Junagadh Executive Council—*Junagadh* (From 15th August, 1947 to 20th January, 1949), pp. 13-14.

re-establish the administrative machinery and law and order throughout the State. The administrator found that the administrative machinery had completely collapsed, the financial position of the State was very precarious and lawlessness was rampant throughout the State. He soon set about the gigantic task confronting him. Administrative officers were appointed in district with powers to deal with emergent situations. The police force was reorganised by drafting on deputation a few experienced officers of the Western India and Gujarat States region and from the province of Bombay. Inefficient and reactionary officials of the past regime were replaced by old servants of the State who were recalled wherever possible and by appointments of new officials in other cases. The repressive laws of the time of the old regime were repealed. All arms and ammunition were ordered to be surrendered and a great quantity of arms and ammunition dumps hidden in various places were recovered. Educational and other institutions of public utility which were almost exclusively manned by communalists were reformed and put on proper and sound non-communal lines to serve the interests of people in general.

Referendum

As soon as normal conditions were restored, it was decided to ascertain the unfettered choice of the people as to whether they wished the State to accede to the Dominion of India or to the Dominion of Pakistan. For this purpose, a referendum was taken in the month of February 1948. The referendum was conducted by the Judicial Commissioner, for the Western India and Gujarat States Region. On the 20th February, 1948 men and women of all communities cast their votes. The counting of votes was done in the presence of Committees of leading citizens, both Hindus and Muslims. Out of the total registered voters numbering 2,01,457, 1,90,870 votes exercised their right to vote. 1,90,779 votes were cast in favour of accession to the Dominion of India as against 91 in favour of the Dominion of Pakistan. After this almost unanimous decision of the people of Junagadh to accede to the Dominion of India, the work of administrative consolidation and reforms was undertaken. Law and order was completely established throughout the State and the finances of the State were stablished.

ESTABLISHMENT OF POPULAR RULE

On the 26th May, 1948, the following communique was issued by the Government of India, in order to associate the people with the administration of the States.

"The Government of India had for sometime under consideration the administrative arrangements in the Junagadh State. Their policy has always been to establish an administration responsible to the people. In

the context of political and constitutional developments this could not immediately be brought about. With the democratization and integration of the administration of Kathiawar States, however, it is essential that the people of the Junagadh State should have an effective voice in its administration. They have, therefore, decided to appoint an executive council consisting of persons who command the confidence of the people of Junagadh. The Administrator will be the President of the Council. Portfolios will be allotted amongst members and all important questions of policy will be decided in the Council. The Council will have full authority to administer the State subject to the superintendence and control of the Government of India through the Regional Commissioner. Detailed instructions are being issued to the Administrator explaining the new arrangement and for its smooth working. The Government of India are confident that these arrangements evolved in consultation with public leaders will be conductive to the welfare and contentment of the people of Junagadh, and harmonious relations with the Government and people of Saurashtra."[1]

In place of the administration by a representative of the Government of India, the reins of Government consequently were handed over to an Executive Council consisting of three popular leaders, with the Administrator as President. who were to administer the State under the general supervision of the Government of India. The three members, Sarvashri Shamaldas L. Gandhi, Dayashanker T. Dave and Smt. Pushpaben Mehta, took over portfolios as under :

(1) Shri Shamaldas Laxmidas Gandhi, Home, Commerce and Industries, Finance (including Customs), and Food and Civil Supplies.

(2) Shri Dayashanker T. Dave, Revenue, Law and Public Works.

(3) Smt. Pushpaben Mehta, Education, Medical and Refugee Rehabilitation.

The members of the Council took oaths of office on the 1st June, 1948 in the presence of a gathering of the leading citizens of the State and distinguished public men from outside.

MERGER OF JUNAGADH STATE WITH UNITED STATE OF SAURASHTRA

After the debacle of the feudal rule of the Nawab of Junagadh, the rulers at considerable sacrifice to themselves very patriotically entered into

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1. The Junagadh Executive Council—*Junagadh* (15th August, 1947 to 20th January, 1949). pp. 19-20.

a covenant for the formation of the United State of Saurashtra in which their several States were to merge and constitute one unit with Government responsible to the people. In order to ascertain the wishes of the people of Junagadh in this respect, the Junagadh State (Election to Saurashtra Constituent Assembly) Act, 1948 was enacted providing for the people of Junagadh to elect seven representatives. The seven representatives were to decide the future constitutional set up of Junagadh to provide for the conduct of the administration of the State as an interim measure and also to participate in the Constituent Assembly of the United State of Saurashtra, if they decided to have a common constitution for the United State of Saurashtra and the Junagadh State. The seven representatives were elected from the seven constituencies.

A meeting of these representatives was convened on the 29th November, 1948 for the purpose set out in the preamble to the Junagadh State (Election to the Saurashtra Constituent Assembly) Act, 1948. The Administrator and President of the Junagadh State Executive Council as Convenor of the meeting, requested that they as representatives of the people of Junagadh, should decide the future constitutional set up of the State and the conduct of its administration. He added that they were free to decide whether they should like to have a common constitution for the United State of Saurashtra and Junagadh State in which event they would be able to participate in the Constituent Assembly of the United State of Saurashtra. Shri Shamaldas Gandhi proposed the main resolution as under :

"We, the duly elected representatives of the people of Junagadh State, being convinced that, in view of the intimate ties of geography, tradition, economy, culture and language by which Junagadh has always been closely bound to the rest of Kathiawar, the welfare of the people of Junagadh can only be secured by having a common constitution and administration, with the United State of Kathiawar (Saurashtra) as established by the Convenant entered into by the Rulers of Kathiawar States, with a common Executive, Legislature and Judiciary.

Do hereby resolve to recommend to the Government of India and the Government of the United State of Kathiawar (Saurashtra).

(a) that the administration of the Junagadh State be integrated with that of the United State of Kathiawar (Saurashtra) and for the said purpose the Junagadh State be treated, in so far as may be

1 The Junagadh Executive Council—*Junagadh* (15th August, 1947 to 20th January, 1949), p. 25.

appropriate as a Covenanting State within the meaning of the aforesaid Covenant (excluding Articles X, XI, XII, XIII, and XIV thereof),

(b) that the seven duly elected representatives of the people of the Junagadh State be enabled to participate in the Kathiawar (Saurashtra) Constituent Assembly with a view to framing a common constitution for the United State of Kathiawar (Saurashtra) and the Junagadh State within the framework of the constitution of India and the aforesaid Covenant."

The resolution was unanimously passed and thus the way was made clear for the integration of the historic State of Junagadh with the rest of Kathiawar and the consummation of the cherished dream of its people for a United Kathiwar to play its proper part in the future development of India.

PORBANDAR STATE

Porbandar was known by the name Paur Velakul in the tenth century and was a town where people of different classes and castes lived. There were Shiv temples and Jain temples as also other places of religious importance. The guardian of the town, was goddess Porav whose temple standing on the mouth of the creek is suggestive of the significance of the town as a sea port.

In ancient time Sudama the great friend of Shri Krishna is said to have lived here, and, therefore, the town is also called Sudamapuri. The *Skandpuran* mentions Kedarkund and river Asmavati of Porbandar and existence of several places of religious and historical importance in the vicinity of Porbandar. These facts indicate that it was also a prosperous and important town long before the commencement of the Rajput period (875 A. D.).

The Jethwas

The Jethwas who ruled Porbandar had their Capital at Shrinagar, now a small village on the sea coast. From there they shifted it to Ghumali in the end of the ninth century. Ghumali was destroyed in 1392 A. D., and the then, *Rana* established his capital at Ranpur from where they shifted to Chhaya in or about 1550 A. D. Rana Khimji finally established his rule at Porbandar in 1700 A. D.

The Jethwa family is the oldest of all the ex-Rajput ruling families of Saurashtra but it is not definitely known as to when the Jethwas came to

Saurashtra and how they came to be called Jethwas. Different scholars have expressed their opinions on the origin of the Jethwas and probable time of their arrival in Saurashtra. Col. Todd is of the opinion that they came from the old stock and that they were called Kanwar in the eighth century. Some of the Jethwa kings had adopted suffix Kanwar after their names and, therefore, it cannot be said that they were called Kanwars. Dr. Wilson calls them Jats and Dr. Jackson believes that they had decended from the Yetha clan of the Huns. Dr. Altekar is of the opinion that the Jethwas are the descendants of the Saindhavs and have adopted the surname Jethwa from the original ancestor of the Saindhavs, Jaidrath of the epic fame.

It is also believed on the strength of a grant of land given to one Bashkaldeo in 942-952 A. D., in a province called Jyesh-thukadesh that because the Jethwas belonged to that 'desh' they called themselves Jethwas and because that country was ruled by the Saindhavs they are the decendents of the Saindhavs. This theory is not based on facts. The founder of the Saindhav family in Saurashtra was Pushyen who came and settled in Saurashtra in 735 A. D. The Jethwas were in the land long before that year and were called Jethwas. The country in which the Jethwas ruled or lived was called Jyeshthaka.[1] When Bashkaldeo got the grant in 942-952 A. D., the Jethwas had occupied Ghumli having shifted their capital from Shrinagar somewhere in the closing years of the ninth century and they, therefore, called the country Jyeshthuka.[2]

It is also argued that the Jethwas are perhaps the descendants of Jyeshthamitra Shung, grandson of Pushyamitra Shung the king of Magadh (185 B. C.—149 A. D.) who was also called Jetha. Jetha came to Saurashtra to fight the Bactrian Greeks who had established their sway over Kutch and Saurashtra. The history of the Shung dynasty does not say anything about Jetha after his invasion of Saurashtra. He did not return from the expedition and in his absence his brother usurped the throne. It is probable that Jetha died here and his son finding that Vasumitra will not let him enter Magadh stayed over here and ruled over a part of the country. As was the custom then he dropped the surname Shung and adopted Jethwa meaning "Sons of Jetha".[3] Vayu Puran makes mention of the Shungs and Hanuman was the son of Vayu, and as the Shungs were originally Brahmins and could not claim decent from either Surya or Chandra, the court poets called them descendants of Hanuman.

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1. Jyeshthukadesh is supposed to be the district round about Bhanwad of Jamnagar District.
2. It was a custom in India in general and Saurashtra in particular to name a province after the name of the ruling family, e. g., Zalawad from Zalas. Gohelwad from Gohels, Kathiawad from Kathis, etc.
3. Desai S. H., *Saurashtra—no—Itihas*.

According to the geneology of the Jethwas maintained by their bards the founder of the family was Makardhvaj, son of Hanuman. According to them in the Jethwa dynasty about 185 princes ruled, the last being Natwarsinhji, the last ruler of Porbandar.

In the local history the earliest reference is to Champsen who was 100th in descent and his son Adityaji. The former is said to have attended a *swayamvar* of the daughter of Kanaksen Chauhan in or about 875 A. D., and the latter defeated his brother Bhimji who revolted against him.[1] The period from 875 to 900 A. D., was uneventful during which the Jethwas appear to have shifted their capital from Shrinagar to Ghumali. By that time, the Jethwas had extended the boundaries of their state in the north-west of Saurashtra and as their capital was in a corner, they shifted it to a centrally situated place. Ghumali was also vacant as the Saindhava were no more at that time.

Shiyoji is said to have externed his nephew Halaman who according to one version brought the army of the King of Sindh and took Ghumali. He killed Shiyoji and ascended the throne.[2]

Nagji who flourished in or about 1000 A. D., gave Ghumali to his son Vikiaji and went to Dhank with his son Nagajan *alias* Nagarjun. Nagarjun is mentioned as a master of chemistry by Al-Biruni, the famous scholar, who accompanied Mahammud of Gazni to Somnath in 1026 A. D., in his book, ***Tarikhul Hind***. Nagarjun had written a book called ***'Rasratnakar'***.

The history of the Jethwas till the end of 11th century is based more on bardic stories. The history of the subsequent period till the end of 15th century is of mixed nature ; yet it gives some authentic account of the Jethwa king. Rana Nagji who flourished in 1115 A. D., conquered some villages of the western district of the kingdom of Rah of Jirnadurga who retaliated and took Ghumali, and killed the Rah. Rah anyhow returned the State to the Rana's son, Bharmal who ruled till 1172 A. D. Bhanji died in or about 1190 A. D., and was succeeded by his son Nagji.

In 1194 A. D., Kutubuddin Aibak, a general of Sultan Mahammad Ghori entered Saurashtra and attacked Morbi. He ransacked the country and defeated the Jethwa king Nagji who was obliged to withdraw from that area. Though

1. According to bardic account Makardhvaj founded Morbi and Shilkumar, 18th in decent, founded Shil near Mangrol and Ghumali. Varanhkumar 19th in decent or his brother Gop built the temple of Gop. Ashwasen 23rd in decent fought the Vaghelas near Morbi and Govindji 98th in decent built the temple of Jadeshwar. They have given incidents of each reign. *Kathiawad Gazetteer*.

2. The popular story does not say anything about Halaman's invasion but the bardic accounts though do not give the name of the king of Sindh say, that he did attack Ghumali and killed Shiyogi.

Kutubuddin went back, it appears that the Jethwas lost their foothold in the northern Saurashtra and did not try to recover territory thereafter. Rah Mahipal of Jirnadurg also dispossessed the Jethwas of their possessions in the south of Sorath. Nagji thus lost a large area but he made an effort after some years to regain the areas lost in Sorath. He conquered the strip of land on the sea coast including Madhavpur and Por. He also occupied Kutiyana and the villages of the Ghed area. Rah Mahipal thereupon attacked Kutiyana and inspite of valiant fight given by Vikiaji, Nag's son, Kutiyana was lost in 1200 A. D.

Nagji died in 1200 A. D., and was succeeded by Vikiaji who continued his war with Rah. After a series of a battles, Rah gained a decisive victory in the battle of Osammatri and compelled Vikiaji to surrender. Vikiaji died soon after. His son Vajesinh was an ambitious and adventurous ruler. He marched on Morbi to regain his lost possessions from the Vaghelas who had occupied that part of the country. The Vaghela Chief Virdhaval resisted a fierce battle fought near Thala in which the Vaghelas were completely defeated. Virdhaval married his daughter to the Jethwa king and surrendered his title of Rana to him. From this day, the Jethwas are called Ranas.[1]

Vajesinh was known as Sinh Jethwa. He exercised considerable influence on Vishaldeo who had assumed royalty and had established his sway over Saurashtra.

Fourth in succession from Vajesinh was Bhan Jethwa, whose name is associated with the story of Son Kansari, a widow of his nephew whom he proposed when she was going to perform Sati. According to a legend,. she cursed the Rana that his Ghumali would soon be destroyed.

In 1290 A. D., one Vijayanand of Vanthali who was Mahamandleshwar under the Vaghela king invaded Ghumali for reasons not recorded nor the result of the invasion is known.[2]

Bhan Jethwa died in 1360 A. D. His son Jashdhavai who succeeded him also died within few months of his accession. He was followed by Ranji who once again marched on Morvi, to make a bid to reconquer the territory lost by his ancestors. At that time, it was under the sway of Jam Unnadji of Kutch, Ranji could not make any head-way but as he had annoyed the Jam. Jam invaded Ghumali, the Rana defeated him. Unnadji died soon after but his son Bamnioji marched on Ghumali to avenge the

1. The bards put this incident as far back as 875 A. D. (*Kathiawar Gazetteer*).

2. Vanthali Inscription of V. S. 1346 (1290 A. D.), *Historical Inscriptions of Gujarat* G. V. ACHARYA

shameful defeat of his father.[1] He took the town and destroyed it in 1392 A. D. Bamnioji returned to his country and though the Rana had time to repopulate the ancient town, he gave it up and founded a new town called Ranpur where he shifted his capital.

There is no event worth the note in the history of the Jethwas after that disatrous event till 1520 A. D., when Jam Raval tried to annex the Jethwa State.

Jam Raval entered Saurashtra in 1519 A. D., and embarked on a campaign of conquest. After defeating the Dedas and annexing their small States, he turned towards the Jethwa State which during the Muslim period was reduced to the position of a Jagir. He took Nagnah, an important town of the State. One after the other, the villages of the Rana were subjugated including Khambhalia. Rana Khimaji fought hard but lost his territory.

Khimaji died in 1550 A. D. He was married to a daughter of Jam Vibhaji, son of Jam Raval and had a son Ramdeoji by that marriage. Because of this marriage, he had easy time in his later life. He was succeeded by Bhan who was killed by Jasaji of Dhrol and as he had no son, his younger brother Ramdeoji succeeded him. Meanwhile, Vibhaji died and his successor Jam Sataji called Ramdeoji to his palace and murdered him by trachery. Ramdeoji's son could not raise his little finger against Jamnagar and when he saw that his State was annexed by the Jam, he died of shock.

The family had to run for life from pillar to post and ultimately settled at Chhaya, a village near modern Porbandar. Bhanji's widow Rani Kalabai, a lady of out-standing courage and foresight raised an army of the Mers and the Rabaris and waited for an opportunity to strike. Meanwhile Jam Sataji fought the battle of Bhucher Mori and fled. Rani Kalabai seized the opportunity and regained a portion of her lost territory. She installed her minior son Khimaji on the Gadi of his ancestors and made Chhaya his capital. Khimaji attained majority in 1608 A. D., and ruled till 1621 A. D.

Khimaji was succeeded by his son Vikiaji, who ruled for 50 years and died in 1671 A. D. He was succeeded by his son Sartanji *alias* Sultanji. This bold and ambitious ruler planned for expanding the boundaries of his State

1. There are contradictory stories as regards the date of destruction of Ghumali and as to the identity of Bamnioji. Some scholars have asserted that Bamnioji was the king of Sindh whereas others state that he was of Kutch. Coincidentally at the time there was king in Sindh called Bamnioji whose father was Unnadji. It is more probable that he was Bamnioji of Kutch. *Saurashtra-no-Itihas* DESAI S. H.

Ghumali was destroyed by Bamnioji as stated here but one scholar has asserted that it was Shamshkhan who was responsible for its ruin. The Muslim historians of the Tuglak period has no where mentioned that Ghumali was destroyed by them. If he would have done it the chroniclers would not have missed to take a note It might be that the Muslims destroyed the temples of Ghumali in their time.

and as a step towards that direction he built a fort near the village Por and called it Porbandar. In 1671 A. D., however, he did not occupy it either because he did not like to run the risk of displeasing the officers or because he could not get the permission of the Emperor.

Sartanji died in 1699 A. D., and was succeeded by his son Bhanji. Taking the advantage of the long absence of Emperor Aurangzeb in the south and uncertain political situation at Ahmedabad, he expelled the Muslim Thandar stationed at Porbandar and occupied it in 1700 A. D.

Rana Khimaji took Madhavpur with the help of the Desais of Mangrol in 1726 A. D., on the excuse that the temple of Madhavrayji was being desecrated. He repaired the temple and reinstalled the idol. This act of the Rana enraged Mubariz-ul-Mulk Sherbuland Khan, the Viceroy of Gujarat, who marched on Madhavpur and invested the fort. Sher Khan Babi, who assisted the Viceroy attacked the defences of the Rana. The commander of the Rana's garrison, Ranchhoddas Nagar died and the town fell to the invaders. They desecrated the temple and carried away the idol which was ransomed for 40,000 Koris (Rs. 10,000).[1]

Rana Khimaji died in 1728 A. D., and was succeeded by his son Vikmatji, who snatched away Kutiyana from Sher Khan Babi.

In 1774 A. D., Shaikh Mian of Mangrol occupied Navibandar and the Rana was obliged to call to his aid Kumbhaji of Gondal, who compelled Shaikh Mian to give up Navibandar.[2]

With a view to defending his possessions against the aggression of the Jam, Sartanji built a fort at Bhetali on the Jamnagar boundary. Meru Khawas, the minister of the Jam asked him to pull it down and when the Rana refused to do so, he marched on Bhetali. The Rana called Dewan Amarji to his help and though Meru Khawas withdrew on arrival of Amarji, the Rana was anyhow advised to pull the fort down.[3]

Rana Sartanji was one of the confederates when the Rajput States of Saurashtra Joined hands and opened an united front against Junagadh for

1. Dewan Ranchhodji in his *Tarikh-e-Sorath* says that the idol ransomed was that of Parasnath.

2. There is an interesting anecdote connected with this event. Sartanji had married a daughter of a brother of Kumbhaji of Gondal. She was called Navi Rani. Coincidently Navibandar was lost soon after she came to her new home. Other Ranis taunted that "Navi" (Rani) came and Navi (Town) was lost. She wrote to her uncle who despatched a strong army on Mangrol to compell Shaikh Mian to vacate Navibandar and he did it without giving a battle.

3. It is related that a Charan went to Bhetali to see the new fort. The officers in charge did not allow him to do so. He thereupon went to Jamnagar and told Meru that if the Rana will be allowed to build this strong fortification on the borders, the State of Jamnagar will always be in danger.

exterminating the Muslim State or atleast putting a curb on its rising power. Dewan Amarji who was more than a match for all of them, met the united forces at Jetpur and gave them a crushing defeat in 1728 A. D. He chastised all those who joined the opposite camp and compelled Sartanji to pay a heavy fine. The Rana, however, obtained permission from Dewan Amarji to repair the fort of Devda.

Dagoji Rayjada of Chorwad was heavily in debt. He, therefore, sold Chorwad to Rana Sartanji. As Veraval, the second town of Junagadh State was only 12 miles from there, Sartanji made a surprise attack on Veraval and took it. When this news reached Junagadh Dewan Raghunathji and his brother Dewan Ranchhodji marched on Chorwad. Chorwad fell in no time. Dewan brothers then invested the fort of Veraval. Rana Sartanji was not present there, but his men gave stubborn resistance and made it difficult for the Junagadh army to take the fort. Dewan Raghunathji finding that the seige will be long drawn and the result was doubtful, bribed the officers of the garrison and entered the fort when the traitors opened the doors of the gate. The officers and the soldiers of the Rana's army were put to sword and those who escaped were chased and slain. The Dewan brothers devastated the country of the Rana. Dewan Govindji meanwhile took Kutiyana, which was in the occupation of the Rana.

In 1807 A. D., Murad and Fakir Muhmmad, two Jamadars of the garrison of Rana sold the fort of Kandorna to the Jam of Navanagar without the knowledge of the Rana and handed over the possession to him. When the Rana's protests fell on deaf ears and the Jam refused to return the possession, the Rana asked the East India Company to help him. Col. Walker thereupon invested and seized the fort of Kandorna.

In 1804 A. D., Haloji, the heir to the gadi took over the responsibilities of the administration on account of the old age of Rana Sartanji. His son, Prithiraj, however, wanted to by-pass his father and usurp the gadi. He revolted and occupied Chhaya. Haloji found it difficult to eject him and control his seditious activities. He, therefore, sought the help of the East India Company whose forces took Chhaya and put the disobedient prince into prison. Haloji predeceased his father who died in 1813 A. D., and his son Prithiraj succeeded his grandfather assuming the name Khimaji. Khimji died in 1881 A. D., and was succeeded by his son Bhojraj who assumed the name Vikmatji.

Vikmatji's Yuvraj, Madhavsinhji died in prime of his youth when the Rana was on tour of India. On his return, he was told that the prince was under the influence of his personal servant, Laxman, who was responsible for his untimely end. Enraged and infuriated, the Rana ordered that his nose and ears be cut. Laxman ashamed at the loss of his limbs committed suicide.

The British Government took a serious view of the matter and removed Rana Vikmatji outside the State and reduced the powers of the ruler from the first class to that of the third class. The Porbandar State was managed by an Administrator during Rana's absence.

Vikmatji died in 1900 A. D. He was succeeded by his grand son and son of Madhavsinh, Bhavsinh. He died on 10th December, 1908 A. D., and was succeeded by his son Natwarsinhji. As he was a minor, the State was put under an Administrator during the minority of the Maharana. Maharana Natwarsinhji was invested with all the powers on 20th January, 1920 A. D.

The State merged in the Union of Saurashtra in 1948 A. D., and was placed in the Halar District (Now called Jamnagar District), thereafter it was placed in the Junagadh District in 1949 A. D.

At the time of merger, the ruler accepted the privy purse agreement. His privy purse was fixed at Rs. 3,80,000 per annum but the privy purse was abolished by a special Ordinance with effect from 6th September, 1970. On an appeal by some rulers, the Supreme Court struck down the Ordinance as *ultra vires* of the Constitution with the result that the privy purse had been revived.

Subsequently, the Parliament passed the Constitution (twenty-sixth Amendment) Bill in 1971, for abolition of the privy purses and privileges. The President of India has, with effect from 28th December, 1971, withdrawn the recognition of the Rulers of the States and, therefore, the Rulers ceased to be Rulers and their privy purses and personal privileges hitherto, enjoyed by them stand terminated from 28th December, 1971.

The privileges enjoyed by the Rulers and their families were mainly free medical facilities to them and their families, the Palace Guards at their official residence, exemption from the provision of the Indian Arms Act, the Motor Vehicles Act, the Education Cess Act, exemption from the local taxation, use of red number plates on the cars belonging to them and their family members, their right to be addressed by their usual recognised titles, gun salute according to the official table, fishing and shooting rights, immunity from the process of the courts of law. Full military or police honour at the time of their funeral or the funeral of their wives of heir apparents and requisitioning of their private property, etc.[1]

MANGROL

Mangrol was not a State in the political sense of it. It was called a Taluka and the Shaikh who ruled it was called a Vassal of Junagadh.

1. G. R., G. A. D., No. PLR—1071—888—GH, dated 12th January, 1972.

He could not correspond directly with the paramount power nor with other States.

In all there were 44 villages under Mangrol out of which 23 villages were under its jurisdiction, whereas in 21 villages Mangrol had only revenue rights.

Mangrol is not mentioned anywhere in the anicient book either by that name or as Mangalpur, the sanskritized name of Mangrol. Ptolemy (161 A. D.) has referred to the Monoglossan and the scholars have inferred that it was Mangrol. In *Kanhad-de-Prabandh* a Gujarati Poem (1456 A. D.) Mangrol is mentioned as Mangalpur. The Arabs called it Manglur and locally it came to be known Mangrol. No mention of Mangrol is made in any of the Purans or no reference is found in the Vallabhi Copper Plates or inscriptions of the period prior to the establishment of Rah's dynasty in Sorath It may, therefore, be surmised that Mangrol came into either existence prominence in or after the end of the 8th Century.

From random references, it is gathered that Mangrol was ruled over by Chavdas in the sixth or the seventh century. It is not known who ousted them but at the time of fall of the Valabhi dynasty (770 A. D.), it was under the Guhil Prince, probably a cadet of the house of Valabhi, descended from King Guhaditya who was in possession of the Jagir of Mangrol. The Guhils continued to rule over Mangrol ever after the fall of the Valabhi Empire. As mentioned in an inscription of V. S. 1202 (1146 A. D.),[1] known as Sodhlivav inscription, Somraj brother of Thakur Muluk had donated a portion of several levies charged on the export and import of certain commodities, for the maintenance of the temple of Sahjigeshwar. Therein Muluk was referred to as Thakur and Naik of the Saurashtra Mandal. Probably, he was the Thakur of Mangrol and the Naik appointed by Kumarpal the King of Gujarat.

In another inscription of V. S. 1282 (1229 A. D.). known as Kamnath inscription, the name of Ranak son of Mulu is mentioned. It is also found from the inscription of V. S. 1328 (1272 A. D.),[2] known as Koteshwar inscription of Kodinar that one-seventh share of the revenue of Mangrol was given to Pandit Nanak by Gandshri Virbhadra of Somnath. In an inscription of Mangrol known as Sodhlivav inscription of V. S. 1375 (1319 A. D.),[3] it is stated that Mangrol was at the time under the jurisdiction of Rah Mahipal of Jirnadurg.

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1. ACHARYA G. V. (Compiler), *Historical Inscriptions of Gujarat*, Vol. III.
2. *Ibid.*
3. *Ibid.*

Taking the above facts into consideration, it becomes clear that the Guhils who enjoyed the patrimony of Mangrol continued to be in possession of Mangrol till the fall of Jirnadurg in 1146 A. D., when Sorath was annexed to the kingdom of Gujarat. Guhil Muluk was then appointed as Naik and permitted to rule over his State. In 1300 A. D., the Guhil[1] ruler was ousted by Alp Khan when he took Mangrol. In 1310 A. D., when Rah Mahipal reconquered Mangrol, he reinstated the Guhil Chief who ruled Mangrol as his vassal. His son Kumarpal ruled Mangrol in 1368 A. D. In that year, Sultan Firoz despatched a powerful army under Shamsh Khan and Izzudin Bin Aram Shah, two able generals assisted by Sikandar to subjugate Raja Kumarpal of Mangrol. Makhdoom Jehania the spiritual Pir of the Emperor blessed them and gave them a Kasu (bowl) a robe and a Neja (flag). Kumarpal defended the town but was over powered and defeated. However, he killed Shamsh Khan. Kumarpal was offered pardon if he embraced Islam but the Hindu raja refused to accept the offer and made desperate attack again in which Sikandar killed him and in his death, the line of Guhils became extinct.

It also appears that the Guhils and the Vajas continued fighting for a long time for the possession of Mangrol even after the fall of Guhil State of Mangrol. In an inscription of V. S. 1450 (1394 A D.), it is stated that one Raneshwar Guhil died fighting Shivraj (Vaja) at Chorwad only 8 miles away from Mangrol

It is related in the local history that Bhan Jethwa, the king of Ghumli divorced his favourite Rani but after sometime he desired to take her back. On being consulted the Brahmins advised him to give in Kanyadan 1800 brides at a time if he wanted to take the divorced wife back. Bhan thereupon married 1800 virgins to 1800 boys at Mangrol where he built a large Hall called "Bhan Jethwa's Chori". Dewan Ranchhodji gives the year of the Kanyadan as 1206 A. D., and in the absence of any evidence to the contrary, we have to accept the date which is with little variation the date of the first Bhan. It is also nowhere mentioned that the Rana ruled over Mangrol. If we accept this popular story the question would be as to how he selected Mangrol for the performance leaving his capital The answer would be that either his divorced wife belonged to Mangrol or because 1800 brides were available only there. He went to Mangrol not as a master but as a guest. Thus there is no cogency in the argument that the Jethwas ruled over Mangrol in 12th or 13th centuries.

It appears that the Haj pilgrims embarked for Mecca and Madina from the port of Mangrol after the Muslim conquest of Sorath and even

1. These Guhils are not in anyway connected with the Guhils of Bhavnagar. It appears that the decendants of Kumarpal and those of other Guhils mixed with the Karadia Rajputs of Sorath. A village called Guhil Ni Khan exists to day in Kodinar Taluka of Amreli District on the border of Patan-Veraval taluka.

earlier Muslim merchants from foreign countries had opened their firms there. To safeguard their rights and interest the Sultans of Delhi were appointing officers.

After the fall of the Hindu State, the district of Mangrol was ruled by the Naibs or the Deputies of the Governors of Sorath. It appears from the Persian inscriptions that the fort walls were built in 1395 A. D.,[1] and iron doors were fitted to the gate in 1396 A. D.,[2] and the walls were built again in the following year.[3] The temples were converted into Masjids during this period. Among them, the Rahemat Masjid (1382 A. D.) and the Ravali Masjid (1397 A. D.)[4] were prominent.

We have no specific information of this place of the Sultan's period except that Prince Fatte Khan, uncle of Sultan Ahmed Shah was the officer in charge of Mangrol.[5]

During the Mughal rule, Mangrol was given to nobles of the court in Jagir. The last noble was Jamal Khan Lohani. He was an absentee Jagirdar and his local managers fleeced the subjects. Meanwhile, the army of the Peshwa camped at Mangrol and the leaders of the people requested the Commander of the army to take Mangrol under the direct control of the Peshwa. The Peshwa appointed Dattaji as a Thanedar of Mangrol. He was succeeded by Trambakrao. In 1723 A. D., Jadav Jaswant was transferred there. He perpetrated atrocities on the Muslim population and forced them to observe fasts on *Ekadashi* and Monday. On the complaint of the Muslims, Sher Khan Babi and Nyamat Khan Lodi attacked Mangrol; but before they could open fire, a Maratha force arrived at Mangrol and as it was not possible to fight with the Marathas, the Junagadh army decamped. Kanoji, a Maratha general then camped at Mangrol and suppressed the Muslims. As soon as the army left, Shaikh Mian Kazi, his brother Fakhurdin, Malek Shahbudin and other Muslim leaders attacked the Marathas and shot Jadav Jashwant dead in 1749 A. D.[6] After the conquest the leader unanimously selected as their ruler Shaikh Mian a man of outstanding qualities, who by sheer dint of merit and courage carved out a small State in the most fertile and rich part of Sorath in the teeth of opposition of more powerful adversaries.

1. *Persian Inscription* of A. H. 797 (1395 A. D.).
2. *Persian Inscription* of A. H. 798 (1396 A. D.).
3. *Persian Inscription* of A. H. 800 (1397 A. D.).
4. *Persian Inscription* of A. H. 784 (1382 A. D.) and of A. H. (1386 A. D.).
5. *Persian Inscription* of A. H. 815 (1413 A. D.).
6. *Persian Inscription* of A. H. 1162 (1749 A. D). *All Corpus Inscriptionium Bhavnagari.*

To quench his thirst for more land and wider authority, he raised a powerful army and marched on Veraval in 1762 A. D., and took it. He also took Prabhas-Patan and the villages under that Taluka and exacted taxes from the villages of Malia, Keshod and Kodinar. With a view to putting a check on the rising power of Shaikh Mian, Dewan Amarji of Junagadh marched on Mangrol and threatened the very existence of Mangrol. Shaikh Mian sued for peace and ceded one half share in his newly acquired possession to the Junagadh State. He also compelled Shaikh Mian to give up Veraval.

Shaikh Mian could realize that it was futile to fight Amarji and so he turned to Porbandar. He took Navibandar in 1776 A. D., but he could not retain it for long as the Rana called Kumbhaji of Gondal to his aid and he forced Shaikh Mian to withdraw.

After a brilliant military career, Shaikh Mian died in 1783 A. D. As his son Nurudin had predeceased him, his grand son Badrudin succeeded him.

Though Shaikh Mian was dispossessed of Veraval by Dewan Amarji, Prabhas-Patan was still held by the Shaikh. His officer, Kazi Mahammud and Abdal Khaliq levied exhorbitant taxes on the people and followed a policy of intolerance. When their tyranny and lax administration caused considerable misery, Desai Jibhai Chhabildas invited Dewan Ranchhodji, who had revolted against the authority of the Nawab to come and take Prabhas Patan. Ranchhodji drove the Kazis out of the town and occupied it in 1792 A. D.

The Kazis of Mangrol rose in open revolt in Mangrol in 1791-92 A. D. and made vain attempt to oust Badrudin. Shaikh Badrudin died in 1816 A. D.

Shaikh Badrudin was succeeded by his son Abamiya *alias* Bavamiya. He died in 1824 A. D., without leaving any male issue to inherit him. He was succeeded by his brother Badamiya *alias* Shaikhmiya. During his time in 1846 A. D., Sakar Jamadar a free-lance collected a band of desperadoes, entered the palace of the Shaikh in broad day light and plundered it. In 1848 A. D., due to certain reasons, the Ghanchis of Mangrol quarrelled with the Shaikh and many families migrated to Prabhas-Patan. The Mahajan also had some grievances and they also decided to leave Mangrol. But they were persuaded by the Shaikh who redressed their grievances and made them change their mind.

Badamiya died in 1874 A. D. He was succeeded by his son Shaikh Mahammad Badrudin *alias* Bapumiya. He died in 1879 A. D., and was succeeded by his son, Hussainmiya. As Hussainmiya was a minor, the

Taluka was managed by a manager till he attained majority. Hussainmiya died in 1908 A. D., and was succeeded by his brother, Jahangirmiya, as Hussainmiya had no son.

Shaikh Jahangirmiya was succeeded by his son Abdul Khaliq who died in 1943 A. D., and was succeeded by his son Nasarudin *alias* Nassermiya. He fled to Pakistan in 1948 A. D., and the Taluka was merged into the Union of Saurashtra in 1948 A. D. It was included in the Junagadh District in 1949 A. D.

Since its inception, Mangrol had no independent status as a State. It was a vassal of the Junagadh State which had conferred the powers of a second class State on the Shaikh. Mangrol fought the Junagadh State for an independent status in the battlefields before 1820 A. D., and in the courts after that but could not succeed.

MANAVADAR STATE

When Sher Khan assuming the name of Bahadur Khan and the title of Dewan proclaimed himself Nawab of Junagadh, his brother Diler Khan and Sher Zainan Khan demanded their shares in Sher Khan's. acquisition. With a view to avoiding any quarrel that would endanger his position, Sher Khan granted 84 villages of Bantwa and Limbuda and 24 villages of Thana Devli to his brothers in 1752 A. D. In 1760 A. D., these brothers effected a partition of the estate, and Diler Khan was allotted the villages which formed the Manavadar Taluka.

Diler Khan was followed by Sardar Khan, Gaznefar Khan, Kamaludin Khan, Jorawar Khan and Gaznefar Khan II in succession. Gaznefar Khan II died in 1887 A. D. He was succeeded by Fattedin Khan. When he died in 1918 A. D., his son Gulam Moyuddin Khan was a minor. On attaining majority he was invested with full powers on 21st November, 1931. In 1948, he migrated to Pakistan.

The State paid Rs 14,821 to the British Government as tribute.

BANTWA TALUKA

The Talukdars of the Bantwa Taluka belonged to the same stock as that of the Nawab of Junagadh.

Sher Zaman Khan died in 1779 A. D. His sons Edal Khan and Mukhtyar Khan divided their State in equal shares each getting 12 villages. Edal Khanji lived at Bantwa and Mukhtyar Khan settled at Gidad which was renamed Sardargadh.

The Bantwa Taluka was further subdivided into Bantwa Majmu and Sherbuland Khan Estate. It was a partible estate. Edal Khan's eldest son Mahammad Khan, his son Sherbuland Khan and after his death Sher Khan was the Talukdar. As Sher Khan died issueless, the seniority passed on to his younger brother Rustam Khan, whose son Sher Khan was the last Talukdar who went to Pakistan in 1947. The Bantwa Taluka merged into the Union of Saurashtra and was subsequently placed in the Junagadh district. The Bantwa taluka paid Rs. 7,410-8-0 per annum to the British Government as tribute.

SARDARGADH TALUKA

The Ruling family of Sardargadh came of the same stock as that of the Nawab of Junagadh.

As stated in the history of Bantwa, Mukhtyar Khan got his share separated from Bantwa and settled at Gidad which was renamed Sardargadh. His son Salabat Khan and three sons one of whom Anwar Khan died childless. Second son Nathu Khan had two sons Anwar Khan and Samat Khan.

Anawar Khan was granted village Khambla, which was renamed Sultanpur by Jabarjast Khan, the son of Sardarmohammad Khan. Samat Khan's son, Husseinyavar Khan succeeded his father in 1880 A. D As he was involved in certain offences, he was deposed and kept in custody at Ahmednagar and his son Gulammoinudin Khan was installed on the gadi. In 1947, he went to Pakistan.

Sujat Khan, the younger son of Salabat Khan got Pajod. He was followed in succession by Murtza Khan and Imam Khan. Imam Khan acceded to India. The taluka was merged into the United State of Saurashtra in 1948 and placed in the Junagadh district in 1949.

BILKHA-RAVAT WALA

For centuries, Bilkha was held by Khants. Their chief was called Mer. The Khants were martial people who had a tradition of exploits and adventures. They were desparadoes. One Jesal Mer had helped Mahmmad Taglak, when he invested the fort of Junagadh, in 1350 A. D. As a reward, he was given the entire forest and hills of the Mount Girnar. Another Khant whose name is not traceable gave so much trouble to Mohmmad Begda that when he was caught his head was cut off and buried publicly.[1]

1. *Persian Inscription* of A. H. 875 (1470 A. D.), Boremasjid, Junagadh

When Bahadur Khan Babi established his independence at Junagadh in 1747 A. D., he was challenged by Vasantray, whose ally Mansia Khan belonged to Bilkha and, therefore, after Vasantray's exit the Nawab occupied Bilkha but the Khants would not let him retain it easily. He, therefore, instead of losing it gave it to Darbar Virawala of Jetpur on the occasion of a birth of a son, as a gift. When Virawala occupied it, the Khants under their leader Mer Bhaya started giving him trouble. When the Khants failed in ousting Virawala, their leader Bhaya approached Kumbhaji of Gondal for mediation. He called both the claimants to discuss and find out a solution. Kumbhaji planned to poison Virawala in order to end the dispute. When Bhaya was informed that his enemy was to be given poison in food, he exposed the plot and saved the life of his enemy. Virawala was pleased by the noble gesture of Bhaya and granted him two villages of the Estate.

Virawala had three sons, Oghad, Kumpo and Kathad. Oghad was born as a result of the blessings of a saint, who had also cursed the Khants. Virawala gave Bilkha to Oghadwala and Jetpur to his younger sons.

Oghadwala had three sons, Ala, Somla and Sata. Ala the eldest was succeeded by Devdan, Kala, and Naja in succession. Najawala was deposed as he was involved in criminal offences. He was succeeded by his son Kathadwala, who ruled the estate very well. He died without leaving a male heir and, therefore, the inheritance devolved upon Ravatwala, a descendant of Satawala, the third son of Oghadwala. Ravatwala was installed on the Gadi on 19th January, 1928.

Consequent upon Ravatwala's getting the succession in the senior branch, his right in his patrimony known as Alawala estate remained with him.

The Bilkha Darbars were from the Jetani stock and their State was attached to the Baroda State in the Attached Area Scheme, with a right to represent as senior Bhagdar.

The Taluka was merged into the union of Saurashtra in 1948 and was placed in the Junagadh district in 1949, Darbar Ravatwala died in 1963.

Mendarda Taluka

Manasia Nag Estate

The Talukdars who were Kathis were descandants from Bhokawala, son of Jaitawala of Jetpur whereas other scions of the family established

their Talukas at Chital, Thanadevli, Luui, and Sanala. Hamir Champraj, grandson of Mansur, son of Bhokawala settled at Mendarda. The last Talukdar Vala Shree Naja Manasia came to the Gadi on 2nd February, 1927.

The Taluka was of the Jetani stock and was attached to the Junagadh State in the Attached Area Scheme. It was merged into Union of Saurashtra in 1948 and was placed in Junagadh district in 1949.

The Taluka paid Rs. 665-7-4 to the British Government as tribute, Rs. 23-14-6 as Peshkashi to the Baroda State and Rs. 109-6-4 to the Junagadh State as Zortalbi.

Desa Nag Estate

The last Talukdar Desa was the younger brother of Mansia Nag Amra Moka Estate (Mendarda).

Tribute—The Taluka paid Rs. 665-7-3 as tribute to the British Government, Rs. 23-4-6 as Peshkashi to the Baroda State and Rs. 109-6-4 to the Junagadh State as Zortalbi.

AMAR MOKA ESTATE

The Talukdar of the Amar Moka Estate was a descendant from Jethawala, son of Jethawala of Jetpur.

The Amar Moka estate was attached to the Junagadh State, in the Attached Area Scheme. It was merged into the Union of Saurashtra in 1948 and was merged in the Junagadh district in 1949.

The Taluka paid Rs. 1,259-10-0 as tribute to the British Government, Rs. 598-2-0 as Peshkashi to the Baroda State and Rs. 135-3-9 to the Junagadh State as Zortalbi

At the time of merger, the ruler of Bilkha accepted the privy purse agreement. His privy purse was fixed at Rs. 1,00,000 per annum but the privy purse was abolished by a special Ordinance with effect from 5th September, 1970. On an appeal by some rulers, the Supreme Court struck down the ordinance as *ultra vires* of the Constitution with the result that the privy purse had been revived.

Subsequently, the Parliament passed the Constitution (twenty-sixth Amendment) Bill in 1971, for abolition of the privy purses and privileges. The President of India has, with effect from 28th December, 1971,

withdrawn the recognition of the Rulers of the States and, therefore, the Rulers ceased to be Rulers and their privy purses and personal privileges hitherto, enjoyed by them stand terminated from 28th December, 1971.

The privileges enjoyed by the Rulers and their families were mainly free medical facilities to them and their families, the Palace Guards at their official residence exemption from the provision of the Indian Arms Act, the Motor Vehicles Act, the Education Cess Act, exemption from the local taxation, use of red number plates on the cars belonging to them and their family members, their right to be addressed by their usual recognised titles, gun salute according to the official table, fishing and shooting rights, immunity from the process of the courts of law. Full military or police honour at the time of their funeral or the funeral of their wives or heir apparents and requisitioning of their private property etc.[1]

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1. G. R., G. A. D., No. PLR-1071 888-GH, dated 12th January, 1972.

Important Historical Events

Sl. No. 1	Period 2	Events 3
		Ancient Period
1.	Circa 322-298 B. C.	Pushyagupta Vaishya, Governor of Chandragupta Maurya constructed the Lake Sudarshana at Junagadh.
2	Rock Edict	Maurya Emperor Ashoka incised 'Religious Records' on a rock near the Mt. Girnar (Circa 273-237 B. C.).
3.	Indo-Greek Coins	Coins issued by the Indo-Greek Kings during their rule (Circa 165-95 B. C.) were current in this area.
4.	Kshatrapa Coins	Coins issued by Kshatrapa Kings (Circa 89 A. D. to 400 A. D.) were current in Junagadh areas.
5.	Circa 415-470 A. D.	Gupta kings issued coins bearing *Garuda* and *nandi* symbols.
6.	Circa 477-788 A. D.	Maitraka rule-Copper plates issued by the kings bear references to the places in Junagadh area.

Important Historical Events—*contd.*

Sl. No. 1	Date 2	Events 3
		Rajput, Medieval and Modern Periods
1	875 A. D.	Chandrachud established the rule of Chudasma tribes in Sorath.
2	915 A. D.	Chandrachud died and was succeeded by his son, Vishwavarah.
3	940 A. D.	Graha Ripu succeeded Vishwavarah. During his time Mulraj visited Somnath after his Rah Dyas *alias* Mahipal I. During his time tributes from the Chiefs and vassals of Saurashtra and returned to Patan.
4	982 A. D.	Rah Kwat I ascended the throne. He attacked Abu ten times and defeated the king.
5	1003 A. D.	Rah Kwat I died and was succeeded by Rah Dyas *alias* Mahipal I. During his time the king Durlabhrai, grand son of Mulraj attacked Jirnadurg.
6	1020 A. D.	Rah Navghan I was installed on the throne. He marched on Sind and defeated Hamir Sumro. During his time Mahammad Gazni attacked the Somnath temple.
7	1044 A. D.	Rah Khengar succeeded his father.
8	1067 A. D.	Rah Navghan II was installed on the throne. He invaded Kutch and marched on Patan.
9	1094 A. D.	Rah Khengar II succeeded the throne. He marched to Anhilwad Patan and removed the gates of the fort and carried them to Junagadh.

Important Historical Events—*contd.*

Sl. No. 1	Date 2	Events 3
10	1113 A. D.	Sorath was annexed to Patan by Sajan, a Governor appointed by Sidhraj who defeated Rah Khengar II.
11	1125 A. D.	Rah Navghan III re-captured Jirnadurg, but accepted suzerainty of Sidhraj.
12	1140 A. D.	Rah Kwat II succeeded to the throne.
13	1152 A. D.	Rah Kwat II died fighting the army of Kumarpal whose authority he had challanged. He was succeeded by Jayasingh I.
14	1184 A. D.	Rah Jayasingh died in the battle of Abu and was succeeded by his son Raisingh, who also died in the same year. Rah Mahipal succeeded to the Gadi, thereafter. He conquered Mangrol and Chorwad which were in possession of Jethwa Rana of Ghumali.
15	1201 A. D.	Rah Mahipal II died and was succeeded by his son, Rah Jaymal. Rah Jaymal defeated Jethwa Rana Vikiaji of Ghumali in the battle of Osummatri.
16	1230 A. D.	Rah Jaymal died and Rah Mahipal III succeeded.
17	1253 A. D.	Rah Khengar III ascended the throne.
18	1260 A. D.	Rah Khengar was killed by Mers.
19	1264 A. D.	The Muslims from the foreign countries had established their firms in Prabhas-Patan, Veraval and Mangrol.

Important Historical Events—*contd.*

Sl. No. 1	Date 2	Events 3
20	1300 A. D.	Alp Khan invaded Prabhas-Patan. He got the ling of Somnath broken into pieces and destroyed the temple.
21	1306 A. D.	Rah Mandlik I died and was succeeded by Rah Navghan.
22	1308 A. D.	Rah Mahipal IV ascended the throne and renovated the temple of Somnath.
23	1325 A. D.	Rah Khengar IV succeeded Rah Mahipal IV. During his time Mahammad Tughlak dispatched a contingent of army to Prabhas-Patan. The contingent sacked the town and destroyed the temple of Somnath.
24	1352 A. D.	Rah Khengar IV died and was succeeded by his son, Rah Jaysingh II.
25	1369 A. D.	Zafar Khan attacked Jirnadurg. Rah gave him full fight and inflicted heavy losses. During his campaign Zafar Khan destroyed the temple of Somnath. Rah Jaysingh died in 1369 A. D.
26	1373 A. D.	Rah Mahipal IV died and was succeeded by Rah Mokalsingh. Rah shifted his capital from Junagadh to Vanthali because he wanted to avoid the interference of the officer of the Paramount power.
27	1397 A. D.	Rah Mandlik II succeeded Rah Mokalsingh.
28	1398 A. D.	Muzzaffar Khan attacked Prabhas-Patan and destroyed the temple of Somnath.
29	1400 A. D.	Rah Mandlik II died and was succeeded by Rah Melag.
30	1406 A. D.	Muzzaffar Khan again marched on Somnath and broke the famous temple.

Important Historical Events—*contd.*

Sl. No. 1	Date 2	Events 3
31	1407 A. D.	Rah Melag drove out the Officer of Sultan and compelled his soldiers and Muslims to follow the Hindu rituals.
32	1414 A. D.	Ahmad Shah marched on Sorath and besieged Vanthali.
33	1415 A. D.	Ahmad Shah marched on Somnath and broke the temple. On his way back he sacked Delwada and Una. In the same year, Rah Melag died and was succeeded by his son, Rah Jaysinh III.
34	1440 A. D.	Rah Jaysingh died and was succeeded by his son Rah Mahipal IV. To respect the wishes of Sultan, Ra Mahipal asked his son to attack, Duda Gohil the Raja of Arthila.
35	1451 A. D.	Rah Mahipal IV abdicated the throne in favour of Rah Mandlik III. Rah Mandlik III evicted Muslim officers stationed at Jirnadurga.
36	1468 A. D.	Mahammud Begada marched on Sorath and called upon Mandlik either to embrace Islam or to give a fight. In the fight Rah surrendered.
37	1472 A. D.	Mahammud Begada again attacked and Mandlik was defeated, captured and converted to Islam. He was taken to Ahmedabad and Jirnadurg was annexed to the kingdom of Gujarat.
38	1490 A. D.	Sultan Mahammud marched on Somnath and destroyed the temple. During this period, Diu became head-quarters of Gujarat navy.
39	1513 A. D.	The Portuguese General Albuquerque stopped at Diu where he was given Royal reception by Malik Ayaz.

Important Historical Events—*contd.*

Sl. No. 1	Date 2	Events 3
40	1531 A. D.	Portuguese under Nuno de Cunha with a well-equipped fleet attacked Shiyalbet (now in Amreli district).
41	1537 A. D.	Sultan Bahadur Shah was killed by Portuguese.
42	1554 A. D.	Sultan Muhammad Shah III was assassinated by his favourite Burhan.
43	1573 A. D.	Gujarat was annexed to the Mughal Empire.
44	1591 A. D.	In Battle of Bhuchar Mori, Daulat Khan Gori of Junagadh and Loma Khuman crossed the floor and joined the Imperial army. In this year, the Mughal authority was established in Sorath.
45	1616 A. D.	The Governor of Sorath, Kasam Khan went to Ahmedabad to pay his respect to Emperor Jahangir.
46	1704 A. D.	Aurangzeb issued *firman* calling upon his officers to destroy the temple of Somnath.
47	1747 A. D.	Sher Khan established an independent State of Junagadh. Thus the Babi rule was established.
48	1757 A. D.	Bahadur Khan declared himself independent in Balasinor where he had Jagirs.
49	1758 A. D.	Mahabat Khan I succeeded Bahadur Khan
50	1775 A. D.	Hamid Khan was installed on Gadi by Diwan Amarji.
51	1784 A. D.	Diwan Amarji was murdered treacherously. During this period, Maharani Ahlyabai Holkar of Indore rebuilt a new temple at Somnath Patan.

Important Historical Events—*concld.*

Sl. No. 1	Date 2	Events 3
52	1821 A. D.	Zortalbi Agreement was executed between Nawab of Junagadh and East India Company whereby the Nawab consented that the East India Company should collect his Zortalbi throughout the province and retain one quarter on account of collection charges.
53	1884 A. D.	A commission was appointed to ascertain the share of Mangrol in Majmu or jointly owned villages under the presidentship of Major Hunter.
54	1900 A. D.	Nawab under the advice of Sir Charles Olivant, the Political Agent erected a building over the rock bearing the edicts of the King Ashoka and inscriptions of Rudradaman and Skandh Gupta.
55	1938 A. D.	Kathiawad Rajkiya Parishad had decided to hold a meeting at Junagadh. Its attempts were foiled by the State authorities and the workers were obliged to hold it at the railway station of Junagadh which was under Agency Jurisdiction.
56	Sept., 1947 A. D.	The president and ministers of Arzi Hakumat appointed a Committee. Shri Ratubhai Adani was nominated as Commander-in-Chief of the army of the Arzi Hakumat.
57	Oct., 1947 A. D.	Nawab of Junagadh fled from the State on 17th October, 1947 and went to Pakistan.
58	Nov. 1947 A. D.	The Diwan of Junagadh deputed Cap. Harvey Zones, an Englishman and the member of the State Council to tender surrender of the Junagadh State to the regional Commissioner Shri N. M. Buch.

APPENDIX I

The Rock-cut Monuments and the Structural Temples of Junagadh District

INTRODUCTORY

The conception of deities and their worship has a great antiquity in India. The earliest known remains of sancturies enshrining the *stupa* of the Buddhist creed as the object of worship appear in the form of *chaitya-griha* and could be ascribed to the period after the end of the Mauryan period (C. 322-185 B. C.). In course of time the Buddhist and the Jains adopted worship of bodily form of the *Buddha* and the Tirthankaras respectively and began to construct temples for their worship. The followers of Brahmanism, too, began to worship their various deities in the form of images. Hence, the temple of this creed generally represents a sacred building enshrining the image of a deity or an emancipated personage dignified as deity. Originally the deity was posed therein in the form of the images of his or her person or limb, symbolising the deity.

From architectural point of view, the district of Junagadh is, perhaps the richest region in whole of Saurashtra. It contains both rock-cut and structural monuments sacred to Buddhists, Brahmins and Jains.

The Buddhist Monuments

The Buddhist monuments in the Junagadh district are of two types, rock-cut and structural. The former comprises *chaitya-griha* and *vihara*, while the latter has all the three principal types, *stupa*, *chaitya-griha* (sanctuary) and *vihara* (monastery). The *stupa* found in this district at Boria, is made of bricks; and the *chaitya-grihas* at Junagadh are all rock-cut; while the *viharas* made of bricks are traced in Intwa and hewn in rocks are formed at Junagadh.

Stupa

The Boria *stupa* discovered in the forests near Mt. Girnar had a solid burnt-brick core. The relic-casket was imbeded in this structure at a considerable depth Some finds of sculptured marble slabs and pieces showed that the relic as well as crowing umbrella were probably made of stone. The remains along with relic-casket are exhibited in the Junagadh Museum.

Rock-cut Chaitya Grihas and Viharas at Junagadh

The site known as Bawa Pyara lying to the east of Junagadh, has a number of Buddhist caves arranged in three lines. The first on the

north, facing southward consists of a large cave with two pillars supporting the roof, three cells at the back and a chamber at the west-end screened off by two plain square pillars and their corresponding pilasters. The front part of this cave is partly destroyed, only three square pillars with octagonal neck and fragment of *chaitya*-window ornament survive. Towards the east of this cave, are three smaller caves with varandah decorated with two square pillars.

The second cave which runs towards the south has an open 16 meters long court, to the west side of which is the principal cave of the *chaitya-griha* apparently of a very primitive form, but only one of its kind in whole of Saurashtra. It is flanked by two side-cells and is flat roofed, supported originally by four pillars, now ruined. This *chaitya* cave, 6 meters wide and 8·4 meters deep, is nearly semi-circular, *i. e.*, apsidal on the west end. The frontal varandah has six pillars which have *simha*-brackets to the roof projecting and the facade is carved with very crude *chaitya*-window ornaments. Each end of the varandah also is carved in low relief with winged lion on the wall. On one of the subordinate caves of this group, on the door there is some rough carving and the other contains carving of Buddhist symbols like the *swastik*, *chaitya*-arch, *kalasa*, flowers, etc.

The third group, which comprises five caves, runs west from the southern extreme of the second group. One such cave has an octagonal pillar in the centre supporting the roof.

The pillars of Bawa Pyara Math have different shapes. They have a base formed like a water-jar with inverted leaves; bulbous capital surmounted by couchant lamb like animals: and square shafts adorned with lion brackets.

Within the north wall of Junagadh, there is cave of Mai-Gadechi. It is supported internally by two octagonal columns with sculptured capitals. The two pillars outside contain lion figures.

To the west of this cave there is a rock-hewn dwelling, now attributed to Khapra Kodia. Originally it seems to be Rah Khengar's palace. It consists of a 11·6 metres square hall with four massive pillars. At the south-east, there is a door leading to a much larger hall measuring with 16 pillars arranged in four porches leaving between them two aisles crossing at right angles, in the centre.

The caves at Uparkot in Junagadh are cut into two floors. The excavations at the upper floor comprise a deep tank (*kunds*) or bath about 2·3 metres square with a three sided covered verandah with the western

and north-east sides decorated with a *kakshasana* divided into long compartments, probably for depositing the garments while bathing. Their bases are moulded into architectural courses below, and a frieze above, ornamented with *chaitya*-windows and chequer carvings. On the lower floor, there are similar rooms, each with a corridor and pillars supporting the floor above with stone bench recesses, and above them, another *chaitya*-window ornament. The four pillars round the open area, from a square, but the other two on the north are octagonal with animal figures carved on the abaci, but the bases and the capitals are mutilated to the extent to which restoration is an impossibility. Some more apartments around this central one are also visible.

The pillars of the Uparkot are distinguished by their decoration and form. In the corridor on the upper floor, there are pillars having round shafts decorated with spirals and have octagonal bases with leaf and scroll design and round capitals decked with friezes and animal carvings. The pilasters are decked, in such a way as to show that the spirals run into opposite directions, in each of the three divisions of the shafts.

There are also the pillars with square shafts which, at the centre, terminate into octagonal shape. The base of these pillars is square and simple. Its capital consists of a round plate and an abacus cut into four parts, each like an inverted stair. There is a round plate between the shafts and the abacus.

At the base there are pillars with shafts, which are round and slightly fluted to give many sided appearence. The bulbous parts of the bases have necks deeply cut and decorated with string courses, making a small fastoon, which rests on a row of petals. The capital is divided into three sections; the upper-most sculptured with couchant lions in the corners and miniature figures in the centre. The middle ones are cut into figures of women in different poses and the lowermost decorated with couchant rams facing the outlooker.

The *chaitya*-window ornament at Uparkot is almost round cut within an oval frame with a finial and side loops. Its lower part contains the *vedika* while the upper has two female figures peeping out from it. The window in the front runs into a long finial surrounded by a crown-like head, with leaves spreading out on all sides. The broad band between the inner and outer side is decorated with rose buds.

Intwa—The remains were Rudrasena monastery (*vihara*) was excavated at Intwa near the Mt. Girnar. A rectangular floor paved with two layers of bricks was dug out. The main courtyard, each with two steps on all the four sides also came out. The platform, touching the western wall probably

ment as a preacher's seat was also traced. The excavations on the eastern quarter brought to light six rooms, with a frontal varandah, which contained two water closets and *pucca* gutters.

TEMPLES

The district has several places were old Brahmanical and Jain shrines survive. They are found at the Mt. Girnar, Junagadh, Porbandar, Prabhas-Patan, Sutrapada, Kadvar, Prashnavada, Kinderkheda, Visavada, Boricha, shrinagar, Khimeshwara, Mevasa, Zamara, Ranavav, Bhansara, Miyani, Akhodar, Odadar, Bileshwar and other places. Junagadh is famous for its group of Buddhist caves and the Jain temples on the Mt. Girnar. Prabhas-Patan is known for its Somnath temple, recently erected in place of the ruined one. Among the shrines at other places some contain conspicous pre-Solanki characteristics, while others exhibit the Solanki or the post-Solanki features.

The Pre-Solanki Phase

From the architectural point of view some of the pre-Solanki edifices in the district are varied but plain.

As regards the ground-plan, the simplest form consists only of the sanctum. The unicellular shrines may be illustrated by the solitary shrine east of Odadar, that one on the slope of the Koyala hill near Miyani ('near Porbandar) and two temples at Bhansara and Saptamatrikas at Boricha, Pata and Nandishwar.

The bicellular temples either consist of a sanctum and an open porch or a sanctum and a *mandapa*. The Chamunda temple at Kinderkheda, the Dhingeshvar temple near Porbandar, temple No. 7 at Khimeshwara and an old temple at Savani contain a sanctum and a frontal porch. While the sanctum with closed frontal *mandapa* is found at temple No. 5 at Khimeshwara, Siva temple at Vasavada ; Naga and Surya temples at Prashnavada and a Sun temple at Pata. In the Cheleshwar temple at Mevasa a porch is added to the *mandapa*.

A number of temples comprise a cella, circumambulatory and a closed *mandapa*. This is found in the Shiva temple at Bilesver ; Pithadmata temple at Balej ; temple No. 2 at Khimeshwara ; Anjani temple at Chhaya, the Sun temples at Zamara, Sutrapada and Akhodar and Randal Mata temple at Visavada. The temple of Bhimanath Mahadev at Prachi is decorated with an *antarala*. Some temples have cella, an ambulatory, a *mandapa* and a porche, *e. g.*, the Varaha temple at Kadvar ; Surya temple at Kinderkheda ; Chamunda Mata temple at Bokhira ; Vidyavasini devi temple at Srinagar and temple No. 1 at Khimeshwara.

Temples otherwise similar to the above group have a large open hall instead of a porch. The Gayatri temple at Prashnavada and the temple, Bhansara are the best illustrations of this category.

In a few temples instead of the usual square plan of the cella the rectangular form is visible especially when it is dedicated to a group of deities as at the Varaha (or *Dasavatara*) temple at Kadvar and the Saptamatrika temples at Boricha, Rata, Nandishwar and the monastery type temple at Khimeshwara.

There is also a triple shrine at Sarama possibly dedicated to three principal Hindu divinities—*Brahma, Vishnu* and *Mahesh.*

The *mandapas* and porches of these temples besides having free standing square or partly square and partly octagonal pillars, often contain dwarf pillars and parapets (*vedikas*). In this case the *vedika* is often provided with back seats (*kakshasana*). The ceiling of the cella was formed by the corbelled principle of superstructure. The ambulatory, the *mandapa* and the proch were covered by flat or slanting roofs. But the superstructure over the sanctum indicated a variety of forms, indicating various stages in its evolution.

The superstructures of these pre-Solanki temples were formed by a number of receding horizontal tiers, giving the roof the shape of a stepped pyramid. The number of tiers ranges from two to seven and were decorated with the motif of arched windows, called the *chaitya*-arched windows. In course of time the practice of this particular roof type was extended to the roof of the ambulatory as seen in the Varaha temple at Kadvar. At times the cores of these tiers took the form of the roll-cornice. The old temple at Oddar and the Chamunda temple at Kinderkheda have plain tiers, but the roofs of the old temple at Visavada and Dhingesvera temple at Chhaya have tiers decorated with the arched window motifs.

The cornice of another group of temples is marked with the form of the inverted cyma-recta. Here too, the tiers in some cases are plain as in (i) the Shiva temple at Boricha, (ii) the Sun temple at Kinderkheda, one among the group of temples at Srinagar, (iii) a temple in the Khimeshwara, (iv) the Sun temple at Pata, and (v) the Chelesvera temple near Mevasa. But the roofs of some temples of this group are adorned with the *chaitya* window motifs. The Pithad temples at Balej, Bhansara and Zamara are the best illustrations of these types of temples.

Few temples have cyma-recta from and roll cornice in alternate tiers, as seen in the roof of the Chamunda temple at Bokhira.

The roof has sometimes wider space left between its consecutive tiers. These are decked with quoins shaped like miniature roof replicas. This variety is found in the roof of (i) the two temples of the Khimeshwara group, (ii) the Sun and Vindhyavasini temple at Shringar, (iii) the Chamunda temple at Degam, and (iv) the celebrated Shiva temple at Bileshwar.

The superstructure of one temple at Khimeshwara has a marked difference in that it is semi-cylindrical in shape and is decorated with the large motif of an arched window at either end of its long side.

The gradual transition to the curvilinear spire with vertical facets seem discerned from the instance of the superstructures of the Sun temples at Sutrapada and Akhodar.

Pre-Solanki Temples

Akhodad (*Taluka Keshod*) has a large Sun temple. Its plain walls are topped by several mouldings, the final one being broad band punctuated by five *chaitya* windows on the north and the south and three on the west. Some of them retain figural walls. The roofs of the *mandapa* and ambulatory are flat. The *jala* (*i. e.*, a series of deeply cut *chaitya* arch design) spire over cella is very bold and prominent.

Balej (*Porbandar Taluka*)

A group of three temples and one late *torana* are found here. A small temple dedicated to the Sun consists of a square cella and an ambulatory. It has a rectangular *mandapa* supported by four pilasters and a frontal semi-open rectangular porch. The ambulatory has a sloped roof while the *mandapa* and the porch have flat roof. The spire over cella is a typical pre-Solanki construction containing four tiers, the first three being adorned with *chaitya*-arch ornaments. In front of the temple there is a *torana* probably a latter addition during the Solanki period.

Another temple known as the Kotha temple comprises cella, with all the tiers lost, except the lowermost. It is of the roll cornice form and is decorated with arched windows. The pillars of the *mandapa* have double-roll brackets, and the door way contains jambs decked with lotus leaves and a rosary of *bakula* flowers.

The *Sandhara* temple, dedicated to Goddess Pithad has an ambulatory and the cella and is fronted by a *mandapa* and a porch. The roof tiers over the cella are decorated with arched windows contain the lotus flower pattern. The group of temples at *Bhansara* are nine temples, five of which are

noteworthy. In the centre of these temples there is a reservoir. All the temples at present are dedicated to Shiva but, formerly, many of them seem to be Sun temples.

The chief temple in the group faces the west. It has square cella with ambulatory. The rectangular *mandapa* is supported by eight plain pilasters and covered with a flat roof. The ambulatory is also covered with a flat roof. The cella has a three tiered spire over it. The recess between first and second tier shows a band of rafter's ends. However, the crowing member of the spire is lost. Adjacent to this temple, there is another temple square in shape. Both are located on the east of the reservoir. On the west, there are two temples facing the east and the temple on the south faces the north. The temples on west are of the same shape but they differ in the architectural form of the spire.

Again from the view point of the form of the spire, the whole group is divided into two forms of superstructure. Some of the temples have spires with four horizontal superimposed tiers of diminishing sizes. The tiers are adorned with the *chaitya*-arch motif. But the spire of other temples, contained three gabbed tiers with high reliefed *chaitya*-arches in the centre of each tier and miniature spire at the corners. The high relief arches are decked with full blown lotus like design in the centre.

Bileshwar (Ranavav Taluka)

The temple of Bileshwar Mahadev has a large cella and a wide ambulatory. The temple walls are relieved by pilasters on both sides. The pyramidal roof consists of six tiers decorated with arched window quoins of various forms. It is crowned by an *amalaka* and *kalasa*. The cella enshrines a very large but mutilated *linga*. On a late stylobate, erected opposite the temple, is seen a seated *nandi* probably of later origin.

Bokhira (Porbandar Taluka)

The three tiered roof of the cella of the Chamunda Mata temple contains tiers in the inverted cyma-recta form alternated by minor roll cornice. The temple stands on a low pedestal and includes an ambulatory and a porch which are covered with pent-house roof decked with arched window motifs at intervals.

There is a Sun temple of *Boricha* of which only a square cella and a superstructure composed of four tiers are in existence. Only the uppermost tier is decorated with a *chaitya*-arch ornament in the centre, while the rest are simple. The present images of the Sun and his consort do not appear to be old.

In this village, there is an old Shiva temple facing the east. At present only a plain square cella with four tiered roof is in existence. The door frame consists of three jambs, but its architrave is lost. The jambs are carved with lotus leaves and rosery of *bakula* flowers.

The Chamunda Mata temple at Degam faces the east. Its plain cella walls are topped by two bands carved in the shape of 'rafters' ends and cyma-recta. The three tiers of the spire are original, but the upper two appear to be recent. The original portion of the temple is embellished with *chaitya* windows and simple miniatures on each end of the tier.

Kadvar (Patan-Veraval Taluka)

The Varaha temple, facing the east, is remarkable for its oblong cella. It stands on a lofty basement adorned with few simple mouldings. In front of the cella, there is a *mandapa* basically square in its ground plan but as the cella is surrounded by a closed ambulatory, it appears to have been constructed in relation to the shrine at the back. The disparity is reduced by projecting a square on either side of its front. The back walls consequently fall in line with the side walls of the ambulatory. A similar square is also projected on either side of the front entrance. The entrance is flanked by a plain pilaster on either side.

The *mandapa* roof rests on four plain square pillars. The side walls are relieved by deep niche, each crowned by a pediment. The door frame contains five vertical sections. Seated figures of *Vishnu* and *Ganesh* are installed in the centre and those of standing Ganga and Yamuna are found near the base. The central section, (*rupastambha*) is shaped like a round pilaster, with capital decked in pot and foliage (*ghatapallava*) motif superimposed by arched window motif. The architrave above the door frame contains a panel of five deities--*Surya, Brahma, Vishnu, Shiva* and Chandra. At present a big image of *Varaha* with a surrounding frame enshrining images of remaining nine incarnations of *Vishnu* is found in the temple. But from the oblong plan of the sanctum, it seems that it enshrined all the incarnations on the long pedestal all along the back wall. The cella had a semi-cylindrical roof in the past.

Kuchhdi (Porbandar Taluka)

The site known as Khimeshwara near Kuchhdi houses several temples dedicated to *Shiva, Surya, Randal mata, Bhairava,* etc. The chief among these are the Shiva temples known as Khimeshwara, Dhingeshwara, Khandeshwara and Dudheshwara. Other temples are dedicated to *Surya* and his consort *Randal mata*. The temple sacred to the *Bhairava* stands unique in this group on account of its peculiar superstructure.

The *Sandhara prasada* Khimeshwara Mahadev temple has a spire closely resembling that of the Bileshwar Mahadev temple. The surmounting horizontal tiers of diminishing sizes, adorned with bold *chaitya*-arch ornaments and replica of miniature spire at each corner provide a pleasant view. The ambulatory is covered with a sloped roof, while the square *mandapa* and oblong square pillared porch have a flat roof. The pillars of the *mandapa* are of composite shape, being square below and octagonal above. The threshold is decked with projecting semi-circular step flanked by a *kirtimukha* on either side. The plain walls are relieved by ventilators filled with grills, displaying lotuses and chequer pattern and a diamond design.

Opposite Khimeshwara, there is a temple of Bhairava; facing north, but has its entrance on the east. The square cella is attached to a rectangular *mandapa*, with four pillars in the centre. The outerside of the front wall contains a big *chaitya*-arched niche at the base, on each side of the entrance to the cella. There are similar niches on the other side of the back wall also. The spire is a cylindrical gable roof with two big *chaitya* ornaments at each end. The rectangular *mandapa* is covered with a flat roof.

The temple dedicated to the Dhingeshwara Mahadev faces the east. Its square cella has an attached half open porch with four miniature pillars at the corners and two pillars in front. The porch is flanked by a seat on either side. The spire is composed of horizontal tiers of gradual diminishing sizes.

The Dudheshwara and the Khadeshwara Mahadev temples are located in east-west directions. The former with a sloped roof ambulatory is attached with a rectangular flat roofed *mandapa*.

The temple dedicated to *Randal mata* lies opposite to the Khimeshwara Mahadev temple. It consists of a square cella and an attached rectangular flat roofed *mandapa*. The peculiarity of this temple is that the two huge niches having superstructure of three horizontal *chaitya*-arch ornamented, tiers are flanked on the entrance door of the temple. Nearly there is a Sun temple of larger dimension, comparatively very simple in plan and design.

The main temple of Khimeshwara Mahadev in this group, is locally ascribed to have been constructed by a Jethva prince Rana Khimaji of Porbandar, who flourished in the 17th century A. D. But an inscription on one of the pillars of the gate-house mentions that the temple was renovated by him as the monument itself and other shrines in the vicinity are old.

Kinderkheda (*Porbandar Taluka*)

Sun temple facing the east consists of the cella, an ambulatory, and a closed *mandapa* the roof of which is supported by four free-standing square pillars. The hall is enclosed by a blind grille on either side, adorned with three rows of full-blown lotuses, each of which is bordered by beaded circle or semi-circle. The square, plain cella contains mutilated images of *Surya* and his consort locally known as *Randal mata*. The cella is surmounted by a four tiered pyramidal roof around a fragmentary *amalaka*. The hall is covered by a large pent-roof, while the roof of the porch is lost. The ambulatory and angles of the hall are covered with sloping stone slabs.

Another noteworthy temple, here is that of *Chamunda mata*. It consists of a plain square cella surrounded by a five tiered pyramidal roof and a semi-open porch supported by four plain square miniature pillars. It is decked with an cave above the lintels and a sloping roof.

Madhavpur (*Porbandar Taluka*)

In a group of temples at *Madhavpur* there is an old temple dedicated to the Sun. It faces east and stands on a low plain basement. It consists of a square plain cella and a large *mandapa*. Among the tiers of the superstructure over cella, some are original. The four square pillared *mandapa* supports a prominent pent-roof. Its side walls are relieved by heavy grilles of the chequer pattern.

Mevasa (*Junagadh Taluka*)

The Cheleshver temple near here consists of a plain cella with central offsets. The existing hall and porch seem later additions, perhaps following the original plan.

Miyani (*Porbandar Taluka*)

Miyani has some small temples of pre-Solanki phase. The *mandapa* of the extant temple on the way to village Vadal is in ruins. The door lintel has a badly defaced *Navagraha* panel. The walls have no projections but contain *kumbha*, *antarpatrika*, *kevala* and *jangha* mouldings and a cornice upon which the whole superstucture rises. The spire has two lateral projections surmounted by heavy cogged *amalaka* but its finial is not found.

A small Shiva temple with a half covered porch can be seen here. The external side of the walls contain all the horizontal and vertical mouldings. The spire has a heavy *amalaka* devoid of finial. The porch has

four small pillars supporting the damaged *Samvarna* type of super-structure.

Another small temple dedicated to Shiva is comparatively more elegant in plan and design. It differs from the above temple in that its spire and superstructure of the porch have flat tiered roof wherein each successive tier is adorned with deeply out *chaitya* window motif.

A small, mono-celled shrine, on the hillock on the other side of the creek, has triple-tiered superstructure adorned with *chaitya*-arched motif. The doorway of another pre-Solanki temple of this village contains figures of *Varuna* and *Kubera* as attendants of the deity. The spire is partly ruined.

The site known as *Nandishwar* contains several temples sacred to Shiva. The principal shrine of *Nandishwar* belongs to Solanki period from the architectural point of view, but rest of the temples are of pre-Solanki period. The oldest in the group, though very crude in form is on the left to the principal shrine. It is dedicated to some goddess as there are several images of goddesses in the cella. The spire of the cella is decorated with miniature spires, at each corner. The two sides of the door are decorated with large and bold *chaitya*-arch ornaments.

Oddar (*Porbandar Taluka*)

The site known as Gorkhnath here abounds in many small temples of the pre-Solanki phase. The temple, now sacred to Gorakh was originally dedicated to Sun, as can be seen from its extant form. Repairs to it are so extensive that it is now difficult to trace its original form. In another temple the icons of *Surya* and his consort are preserved, but its super-structure is badly damaged. The mono-spired Shiva temple as also the plain walls have heavy moulded cornice at the top from which the four tiered spire decked in quadrant curves rise and is topped by a cogged wheel. There is also a mutilated temple of Anjani Mata, but only its basement survies. The pillars decked with floral bands and medallions bearing a variety of *Kirtimukhas*, Ganesh, etc., of the original shrine are installed in a new structure nearby.

Prashnavada (*Patan-Veraval Taluka*)

There is a temple dedicated to the Sun. Its square cella is attached with a rectangular *mandapa* having 12 pillars in three rows and is covered by a flat roof. The spire is composed of horizontal tier with square moulding at the base and three round edged successive moulding at the upper

cornice and a shape of torus towards the bottom with a recess between these two mouldings, each successively diminishing in size up to the apex. The latter is covered by an *amalaka* and *kalasha*. Each tier is adorned with a vertical series of heavy *chaitya*-arches at the centre. This device is found repeated in the Jardeshwar temple at Ranavav. The curious four faced structure lies in front of the closed hall with a Sun god image on each side; perhaps used as a Sun-dial. It is with lotus petal design and superimposed on the cornice above the entrance door of the temple. It appears that the temple was originally dedicated to the Sun. This salient feature may also apply to the nearby temple of Gayatri, which is closely associated with the Sun god.

The sanctum of this temple is surrounded by an ambulatory and fronted by a double *mandapa*, one closed and the other open with an entrance porch. The whole structure rests on a high plinth. The semi-circular dome ceiling of the closed *mandapa* rests on 8 pilasters of varying shapes. There is a circular lotus pendant in the centre. They are square at the base, octagonal at the centre and round at the top with simple capital. Over the door lintel of the cella, there is a panel of the Navagraha and figure of Ganesh in the centre. The entrance porch contains the remains of *kaksasana* (back seat) on either side.

The high plinth of the temple has several mouldings some of which have *chaitya*-niches at intervals, each containing either human figures or a single human head. But the conspicuous superstructure over the sanctum is shaped like a square recessed block with perpendicular sides surmounted by a tall slender finial of very late origin. The sloping roof over the ambulatory, which goes over the *gudhamandapa*, consists of seven tiers decorated with *chaitya*-arched motifs. Each tier is a pent-house in shape.

Nearby this temple a small spireless structure rests. It is locally known as *naga derun*.

Pata (Porbandar Taluka)

The Sun temple at *Pata* has a square cella, and the flat roofed covered *mandapa* is supported by four massive pillars in the centre. The twelve pilasters support the slopping roof of the aisles. The *mandapa* had on the north and south back seats probably open on the sides but they possessed grill of simple chequer design as revealed during the recent renovations to the temple. The cella has images of Sun and his consorts made to rest over a recessed seat. The superstructure and the *mandapa* are devoid of their original elegant form. A large *chaitya* window glaces its front just above the opening of the mandapa. The Sun dial is lying in the front of the temple.

Porbandar

The Shiv temple of Dhingeshwara Mahadev is an old site. The cella and the porch rest on a low plinth having heavy square edged cornice. The plain wall has tooth edged cornice. The spire is a four tiered superstructure, each tier being adorned with a series of *chaitya*-arched niches. The stepped out superstructure of the porch is comparatively of recent origin.

Towards the north of Porbandar, facing the c.eek, stands the basement of a temple sacred to Pora Devi, the patron goddess of Porbandar. It belongs to the late thirteenth century; but another small older rectangular shrine nearby has a few highly mutilated images of mother goddesses. The shrine is in total ruins.

Ranavav

There is a newly built temple of Jardeshwar, which also houses some old temples of pre-Solanki phase in the compound. The temple has a covered *mandapa* on three sides but the open frontal side is adorned with a row of four pillars supporting the end of the flat roof of the *mandapa*. The cella has a six tiered spire having similar horizontal mouldings as those at the Sun temple at Prashnavada. The square pillars tapering at the upper end have torus profile at the centre. The capitals of the pillars are carved with different figures of elephant, seated bull, the face of a tiger, etc. There is a temple of Ravaneshver Mahadev which has been renovated recently.

Shrinagar (Porbandar Taluka)

There are three temples worthy of notice. On the south of the village, there are two temples facing each other and dedicated to the Sun God and Shiva respectively. The third on the north of the village is dedicated to goddess Vindhyavasini.

The Sun temple which has been extensively renovated rests on a very wide plinth. It is a bicellular temple having a square sanctum and an open porch. The superstructure over cella roof and porch have been faithfully reproduced from the original. Each tier of the spire of the cella has a series of *chaitya*-arches flanked by a miniature cogged ornament at each corner.

The temple dedicated to Shiv is much older in appearance than the Sun temple. It has an attached closed *mandapa*. The cella is covered with a low pyramidal spire composed of a series of horizontal tiers, as those in the Sun temple at Prashnavada. Only the central portion of each tier is adorned with *chaitya*-arched motif.

The temple of Vindhyavasini is comparatively larger than the above two temples and has cella, ambulatory, rectangular closed hall and a partially covered rectangular porch. The cella contains *vedim* used as the seat for images. The *mandapa* has four faced standing pillars at the centre and twelve pilasters attached to the walls. The ambulatory is covered with a slopped roof while the *mandapa* and the eight pillared porch have flat roof. The spire closely resembles the Sun temple's spire but the relief of *chaitya*-arched ornament is much bolder and deep. The whole superstructure is similar to that of the Shiv temple at Bileshwar.

Sutrapada (Veraval Taluka)

The Sun temple at Sutrapada has square pillared hall supported by plain walls. The spire is adorned with the integration of deeply cut *chaitya*-arches. The curves of the spire retain the pyramidal form. The roof of the hall is slopy and embellished with unfinished *chaitya*-arch ornaments. A rectangular shrine, sacred to Navadurga, is found in the vicinity.

The present image of Sun god was installed in V. S. 1351 (1300-01 A. D.).

Jamra (Kutiyana Taluka)

The Sun temple at Jam a, comprises a cella with ambulatory and a closed semi-open facade. The four tiers of the spire over cella are enriched by *chaitya*-arch ornaments. The *mandapa* has a flat roof. The image of the Sun God probably enshrined in V. S 1351 in the cella is mutilated.

The extant remains of a number of old ruined temples in this district seem to belong pre-Solanki period, but owing to the total loss of their superstructures, a definite conclusion cannot be drawn as to whether they had the pyramidal roof or a curvilinear shape. The Naga temple at Sutrapada, the Siddhanath temple at Prabhas, the old temple at Savani, the Bhavnath temple at Junagadh, the old temple at Gosa, the *Anjani Mata* temple at Oddar, the *Saptamatrika* temple at Porbandar, the *Ravaneshwar* temple at Ranavav, the *Mahishasurmardini* temple at Kuchhdi, etc., could be ascribed to this category.

The Solanki Phase

The Solanki or the Chaulukyan period was the most glorious period in the history of Gujarat. The rulers of this dynasty patronised many cultural activities and contributed much towards construction of architectural temples and other monuments speaking volumes about the past glory of Gujarat.

The general scheme of Solanki temples consist of the cella and pillared hall and a porch attached. The exterior walls are broken up by horizontal mouldings and vertical chases, projected and recessed alternatively and carried up into the elevation producing effective contrast of light and shade. The chases are obtained usually by means of projections, *bhadra* end *pratirath* in the ground plan of the temple. In some temples the circumambulatory of the pre-Solanki phase is in seen even during this period. In some cases a vestibule is added between the cella and the hall. Thus full-fledged Solanki temples consist of five horizontal compartments namely cella, ambulatory, vestibule, hall either covered or open and an entrance porch or *sringara-choki.*

The temple complex is further amplified by another *mandapa* fully or partly covered, in which case, the original *mandapa* is called the *gudha-mandapa* and the other is called the *sabha* or *ranga mandapa,* sometimes provided with a porch in front. To the *mandapa* is sometimes added transept on each side corresponding to the ambulatory around the cella.

In some monuments, the temple complex is fronted by an arched gate or the *Kirtitorana* and an artificial reservoir, or step-well.

In elevation, the temples of the Solanki phase rise from a high socle with panelled wall raised upto the entablature. The socle and the wall consist of a series of mouldings carved in conventional decorative motifs.

The superstructure is in the form of a tall curvilinear spire adorned on all sides with miniature *sringas* and crowned by *amalaka* and *kalasha.*

The superstructure over *mandapa* and porch are low pyramidal roofs, composed of diminishing horizontal courses with decorative bell shaped motifs all around. The superstructures of this nature are called *samvarna.*

The peristyle *mandapa* is composed of richly carved pillars divided into three principal sections, a moulded base, an elegantly carved shaft and the capital. Its side projections accommodate the leaning back seats at balconies.

In some cases, shrines of two or three different temples are planned in such a way that they may have a common *mandapa.* The four faced temple is characterised by a common shrine with *mandapas* on all sides.

Sometimes the temples of the chief deity are surrounded by those of subordinate deities, classed as *parivara devatas,* called the *Panchayatana.* In the double shrined temple the *mandapa* is either arranged axially or placed at right angles. In triple-shrined temples adjoining three sides, a *mandapa* is found.

Solanki Temples

Junagadh

Historically Junagadh represents the ancient *Girinagara*. The inscriptions on the Asokan rock bear testimony to its antiquity. It was the capital of the Chudasama dynasty during the Rajput period and the famous saint poet Narsimha Mehta lived at Jungadh.

(i) *Damodar Temple*

The *Damodar Kunda* between the town and Mt. Girnar is said to have been built near the temple of *Damodar* or Lord *Krishna*. The water of the reservoir is held sacred by the devout Hindus and they immerse the last remains of their deceased relatives. To the west of the *Damodar Kunda* lies the *Revati Kunda*, the daughter of King Revata and consort of Balarama, the elder brother of Lord Krishna. The Damodarraiji temples is a lofty temple, reminiscent of the ancient temple of *Chakrabhrit Vishnu* built by Chakrapalita, the administrator of *Girinagara* in 457 A. D., during the reign of the Gupta sovereign Skandagupta. The present temple is evidently of late origin, probably of the post-Chaulukya period. It is closely associated with the saint poet Narsimha Mehta and the garland episode that testified his veracity to Rah Mandalik, the then ruler of Junagadh. The idol of the saint poet is enshrined in a small cella opposite the main shrine.

(ii) *Mt. Girnar*

Apart from its natural beauty and scenic surroundings the Mt. Girnar has been a sacred place of pilgrimage both for the Hindus and the Jains. In early times it was known by different names such as *Urjayat* or Ujjayanta and Raivataka. The present name derived from Girinagar, is comparatively recent. It has five peaks sacred to *Ambamata, Gorakhnath, Oghad, Guru Dattatraya* and *Kalika* respectively whose temples are found atop. There are also several Jain temples on the top of the hill. Among these, the *Neminath* temple, built by Kumarapala and the one built by Vastupal are historically noteworthy. Other Jain shrines are that of Melaka Vasahi, Sangrama Soni, Manasingh Bhojraja, etc., have been renovated frequently and have lost their original charm and grandeur.

The principal Jain temple is dedicated to Neminath, the 22nd *tirthankara*. The temple was originally wooden structure and was replaced by stone slabs by Sajjan Mehta, a minister of Solanki ruler Siddharaja Jayasimha. His inscription dated V. S. 1176 is inscribed on the right wall leading to the small south gate. Many alterations have been made in consequence of Mohammedan sacrilege. Some of them are recorded in

several inscriptions found in the temple. The frequent reparations did not have its perceptible influence to this temple of marked size and distinction.

The entire scheme of the temple depicts a very carefully designed plan. Standing within a wide quadrangular courtyard, it is surrounded by a range of pillared cloisters containing over seventy cells. The temple stands towards the western end and has a wide pavement in front adding dignity to its proportions. Round the square shrine proper is the circumambulatory fronted by a wide cruciform *mandapa* and a big hall apparently of recent origin. It is, however, in the exterior elevation that the early characteristics of the temple are noticed, as this is composed of a group of turrets around the central tower, a style of architecture prevalent in the Western India in the 12th century A. D.

The temple of *Ambaji* is the most sacred and popular shrine visited by a large number of Hindu pilgrims inclusive of newly weds. The goddess is venerated by the Jains as well. The temple was restored and renovated during the 15th century A. D.

Tradition ascribes the temple now dedicated to *Abhinandana* Swami, the fourth *tirthankara*, to king Kumarapala of Chaulukya dynasty. On account of extensive repairs there remains very little of its original form.

One of the triple shrines built in V. S. 1288 by Vastupala and his wife Liladevi are dedicated to *Mallinath*, the nineteenth *tirthankara*. The other two in the north and south are dedicated to *Sumeru* and *Sametshikhara* (represented in miniatures). These shrines have ambulatory arround the cella and a latticed balcony on each of their respective closed sides. The glimpse of the principal deity can be had after passing through two frontal *mandapas*. The entrance to each of the subsidiary shrines falls in the first *mandapa* and the second surves as a common hall to these shrines.

Kuchhdi (*Porbandar Taluka*)

The *Shiva* temple here is known as Saradeshvar Mahadev. The shafts of the *mandapa* pillars and porch are square at the base, octagonal above it and then round with an octagonal *grasapatti*. The capital contains various animal figures such as *kichaka*, bull, lion, fighting lions, monkey, tortoise, swans, two monkies and two swans each with a common head. The beautifully carved door-frame of the cella is adorned with niched gods, goddesses and dancing damsels. The lintel enshrines *Ganesh*. The elevated threshold has a projecting *grass* carved on each side. The external walls contain various mouldings upto the *pitha*, but the walls of the cella and *mandapa* (half-covered) are plain. The curvilinear spire is much damaged. The superstructures over the *mandapa* and porch are in

pyramidal shape. The adjoining subsidiary shrine contains a beautiful *Navagraha* panel on the door jambs.

Oddar (Porbandar Taluka)

The site of Gorakhnath contains a temple dedicated to Vishnu worship. Its porch has plain pillars with a *bhadra* offset on each side. The niche on the front of the porch roof shelters an eroded, three-hand image of the *Vaikuntharai* (a form of *Vishnu*). The ceiling shows the famous Krishna-lila theme of nagadamana. The three *bhadra* niches are vacant. The cult image is lost.

Miyani (Porbandar Taluka)

The present temple of Harsadmata (or Harsiddha mata), at the top of the Koyala hillock near Miyani is dedicated to a goddess but originally it was dedicated to Shiva. The cella had a *Shiv-linga* towards middle, but this was up-rooted and smashed, though a portion of its lower part, now, only servives, *Ganesh* is represented over the doorframe, while the panel of Navagraha (nine planets) is inscribed above him. The half-covered hall has vase-and-foliage pillars and a fine *samvarna* pattern roofing. The spire though partly damaged is beautifully proportioned like the few Solanki temples of its class.

In this village, there are two large temples of Nilakanth Mahadev and a Jain temple. The Nilakanth temple has the usual courses of mouldings in the basement and mandovara. One of the *bhadra* niches in the south harbours two figures of Lakulisha. The temple top though partly in ruins, is one of the finest of its age and displays very minute *jalaka* work. The door-way of the cella is generally ornate. The inscription dated V. S. 1290 engraved on one of the pillars mentions the construction of *mandapa*.

The Jain temple which is entirely deserted belongs to the same style of Nilkanth temple. It consists of a cella, an *antarala*, a *gudhamandapa*, a *trikamandapa*, a *sabhamandapa* (only its pillars are extant) and a porch which is now extinct.

Prabhas-Patan (Veraval Taluka)

The Somnath temple at Prabhas-Patan has a chequered history. It has witnessed vicissitudes of rise and fall over the centuries. The Shiv-ling of the Somnath Mahadev temple is a *Jyotirlinga*, one of the twelve in India, and the temple dedicated to the Shiv cult has as if, emerged in

every age (*yuga*) from utter destruction. The temple represents the glory of Hindu religion. The shrine was originally erected by the Hindu kings of the Maitraka and Chaulukya dynasties. Its glory and immense wealth attracted Muslim invaders, among whom lead was taken by Mahmud of Gazni (Iran) who demolished the shrine and broke the image and took away a large botty. The temple was restored by the Solanki and the Chudasama kings. But the Muslim kings Ala-ud-din Khilji, Mahmud Begada and a prince of Aurangzeb destroyed the temple beyond repairs.

However, during the Maratha rule in 1783 A.D. queen Ahalya Bai Holkar of Indore, finding the old ruins unfit for installing the deity, built a new temple at a little distance from the old one. To save it from destruction, the *linga* was securely consecrated in an underground cellar.

The historical and epigraphical events narrated above have been supported by archaeological excavations. The traces of at least two earlier shrines below the sanctum of the temple of the time of Kumarapala have been unearthed in the excavations. The earlier of these two was of modest size. This was probably built in the 8th century A. D., and seems to be the same as the one demolished by Mahmud of Gazni. The temple that succeeded is ascribed to *Bhima* and closely follows the plan of the earlier temple. But the structure erected by Kumarpala was more elegant in plan and design. Subsequent reconstructions and restorations are faithful reproductions of this plan.

The epigraphic records state that the temple complex which was erected during the reign of Kumarapala, comprised of the main temple, a rest house for kings, a kitchen, a theatre hall and an arched gateway. The citadel of this temple-complex was amplified by adding a fort on the north as well as the south. In the vicinity of the temple of *Somnath* there was a temple dedicated to *Daityasudarsan Vishnu*. A few fragments of its *jangha* images have been recently recovered from the surrounding areas.

The main temple of *Somanath*, facing the east consisted of a larger central closed hall with three entrance porches and the shrine proper (*garbhagriha*) which stood upon the west side of the hall, having a broad circumambulatory around. The latter was lighted by a large balconical window in each of its three sides. The temple, externally, was highly ornate and inside its pillars and ceilings displayed vigorous carvings and designs.

After the merger of the Junagadh State in 1949 A. D., the extant remains of the ruined temple were dismantled and are now preserved in the local museum. They display high watermark of the architectural and sculptural glory of the old *Somanath* temple.

The new *Somnath* temple on the Arabian Sea shore is built on the same sight almost and has revived the past glory. It has recaptured few architectural and sculptural attainments of the Solanki period.

(ii) *Dehotsarga*

The recently built temple of *Dehotsarga* on the sacred bank of the river *Triveni*, revives the tradition about the location of the sight of demise of Shri Krishna at Prabhas.

Prabhas-Patan has yielded some more interesting historical temples the chief among them are two Sun temples, one on the confluence of *Triveni* and the other on the bank of the river *Hiranya*. and two old temples known as the *Shasibhushana* and the *Rudreshwara* both dedicated to god *Shiva*. The Sun temples were built in the 13th century, which is corroborated by an inscription, now preserved in the Junagadh Museum.

The upper portion of the pinnacle, the roof, the *mandapa* and the front door of the former Sun temple have been built in a clumsy fashion. The other temple is in a most dilapidated condition.

The *Shasibhushana* and the *Rudreshwara* Mahadev temples are old as revealed by the original form of the mouldings. The front portion and the superstructure over spire of the *Shasibhushana* temple are greatly renovated to the extent to which it is difficult to decipher its original form and charm, but the other remains are kept intact. Moreover the antiquity of the site can be proved by the existence of a portion of the arched-gateway base lying in front of the temple.

The walls of the *Rudreshwara* Mahadev temple, though internally plain, are highly decorated with various mouldings and figure sculptures. The sanctum door-frame possesses carved niches for gods, goddess and dancing damsels. There is also a *navagraha* panel over the door lintel and a figure of *Ganesh* in the dedicatary block. A threshold is carved with beautiful *grasa* mouldings. The back niche on the *bhadra* retains a beautiful image, now mutilated, of three-faced and many armed *Shiva*.

Prachi (*Una Taluka*)

The village Prachi contains a large Sun temple designated as the *Bhumadeval*. It is sacred to *Dharmaditya* as recorded in an inscription of Kumarapala's time-found in the temple On plan it is *Pancharatna* type of temple. It has a closed *mandapa*, but the porch is extinct since long. The ambulatory as well the closed hall are provided with balconied windows filled with heavy, but simple grills. The plain *mandovara* rests above the basement.

The curvilinear spire comprises 33 small cupolas, with two sets of *urusringas*. There is *sukanasa* as crowning member over the vestibule. The roof of the *mandapa* is extinct.

The door-frame has a large *rupastambha* with two big superimposed panels containing on left the figures of seated *naga* and *dandi* (mendicant) with a broken staff and a water jug. The corresponding figures on the right side are *naga* and *pingala*, the latter holding the staff in his right hand, while the left is made to rest on his waist. A sword and shield are lying on his left. *Ganesh* carved in dedicatary pose serves as a tutelary image. Above this there was once a frieze of planet figures, two of which are found in the upper wall. The pillars of the *mandapa* have roll-brackets and *kichaka* figures.

In the niches there are mutilated figures of *Surya*, seated on seven horses His consorts and attendant deities flank on either side of each image of the Sun God. The fragmentary door lintel of cella contains seated figures of *Brahma*, *Shiva*, *Surya*, *Vishnu* and *Chandra* all of which are mutilated.

Tukda (Porbandar Taluka)

The Shiva temple at Tukada consists of a cella and open *mandapa*. The porch is extinct. The door-jambs are beautifully carved with figures of gods, goddesses and dancing damsels. The threshold has bow, and the projecting figures of *grasa*. The four central pillars support the nave of the *mandapa*, other small pillars are on a low parapet. The square frame of the nave terminates into an octagon on which the dome with several moulded tiers rest. The lowermost moulding of the semi-circular ceiling has a row of swans carved in various pleasing postures. The eight beautifully carved female brackets support the rest of ceiling. Each tier of the dome is deeply carved in concentric hemispherical arches arranged in a triangle. The beautiful pendant of the ceiling is lost. External walls have usual moulding and the spire is curvilinear in shape.

Visavada (Porbandar Taluka)

There is a group of temples in this village locally known as *Muldwarka*. The two chief temples face each other. The temple facing the west is at present dedicated to *Dwarkadhish*, evidently on account of the image of *Ranchhodji* which was installed at a later date. The temple originally belonged to *Nilakantha Mahadev* whose *linga* is enshrined in the centre of the cella. The other facing the east, is dedicated to platform there were twelve subordinate shrines of which ten are *Siddheshwara Mahadev*. Around these two temples, resting on common

surviving. The main entrance of the compound is on the north. The attached half-covered *mandapa*, in both cases, contains 24 small pillars. The shape followed by pillars is composite. The capital is surmounted with *kichaka* figures. The external walls of the cella of these temples have lateral projections and horizontal mouldings. They have curvilinear spire over them. The superstructures of the *mandapas* as well porches are in pyramidal shape. This temple-site has been repaired so frequently that it does not exhibit the original form of the temples. The inscription on the pedestal of the statue of the local king *Vikramaditya*, lying in the *Siddheswara* temple, contains a reference to its date, *viz*., V. S. 1262.

There is another group of temples in the vicinity of above site, which is popularly known as the *Bhidbhanjan Mahadev*. This temple represents a triple shrine with a common *mandapa* in the centre. The temple dedicated to *Shiva* facing the west is in the centre. The adjoining two temples, on the north and the south are sacred to *Vishnu*. In respect of other arrangements and carving, this triple shrine is similar to those two principal temples of the former group.

PART III

CHAPTER III

PEOPLE

POPULATION

Growth of Population[1]— The population of the areas now comprising Junagadh district was 487,866 in 1901. In 1971, it rose to 1,656,677 (rural 1,170,736 and urban 485,941) recording a rise 239·58 per cent during the last seventy years. As per 1971 Census, the population increased by 411,034 or 33·00 per cent over the population in 1961 (1,245,643). The larger increase in population in recent times may be attributed to the general improvement in medical and public health services available to the people after Independence. The decenial growth of population between 1901 and 1971 for the district is given in the statement below.

STATEMENT III·1

Decadal Variation in Population during Seventy Years

Year 1	Persons 2	Decade variation 3	Percentage decade variation 4	Males 5	Females 6
1901	487,866	..	..	249,456	238.410
1911	539,976	+52,110	+10.68	274,979	264,997
1921 .. .	582,643	+42,667	+7.90	290,912	285,731
1931	688,290	+105,647	+18.13	315,196	337,094
1941	868,870	+180,580	+26.24	442,779	426,091
1951	987,595	+118,725	+13.66	498,365	489,230
1961	1,245,643	+258,048	+26.13	638,296	607,347
1971	1,656,677	+411,034	+33.00	855,671	801,006

Source :
District Census Handbook 1971, Junagadh, Part X-C-I, p. 73.

1. The statistics given in this section are collected generally from 1971 Census Reports—but in cases where the figures are not available we have given figures from 1961 Census Reports.

Density—According to the figures supplied by the Surveyor General of India, the area of the district in 1971 was 10,607·0 kms., or 5·41 per cent of the total area of the State. The density of population thus comes to 156 persons per sq. km., (urban 922; rural 116), as against 136 per sq. km., for the State. The urban density is naturally higher than the rural, where the pressure of population is comparatively less and the average density is worked out on the basis of the entire area within the revenue limits of the village and not of the village site. The rural and urban densities differ for different parts of the district as also for its rural and urban areas as will be seen from the table that follow.

STATEMENT III·2

Density of Population

State / District / Taluka / Mahal	Total / Rural / Urban	Population per sq. km.	
		1961	1971
1	2	3	4
State	T	112	136
	R	84	N.A.
	U	2,776	N.A.
District	T	117	156
	R	85	116
	U	1,898	922
Junagadh	T	206	286
	R	93	137
	U	5,800	3,918
Mendarda	T	89	129
	R	74	112
	U	1,211	429
Talala	T	102	76
	R	93	70
	U	11,404	688
Patan-Veraval	T	211	278
	R	128	176
	U	1,690	2,004
Malia	T	121	161
	R	111	154
	U	734	288
Mangrol	T	140	189
	R	108	147
	U	914	1,000
Keshod	T	137	187
	R	117	164
	U	1,045	466

STATEMENT III·2—*concld.*

State / District / Taluka / Mahal 1	Total / Rural / Urban 2	Population per sq. km. 1961 3	Population per sq. km. 1971 4
Porbandar	T	151	198
	R	85	107
	U	7,508	8,857
Ranavav	T	78	103
	R	61	78
	U	4,914	266
Kutiyana	T	95	120
	R	74	102
	U	11,696	395
Manavadar	T	147	183
	R	111	148
	U	775	508
Vanthali	T	161	207
	R	133	170
	U	1,226	440
Bhesan	R	84	112
Visavadar	T	86	100
	R	75	91
	U	8,415	422
Una	T	125	108
	R	110	93
	U	5,366	532

Source :

(1) *District Census Handbook* 1961, Junagadh, p. 6.

(2) *District Census Handbook* 1971, Junagadh, Part X-C-I, pp. 68-69.

According to the 1971 Census, the highest average density (286) is found in the Junagadh taluka as it is an important commercial and agricultural centre, the lowest (76) in the Talala taluka, being an undeveloped area In the urban areas, the Junagadh taluka has the highest density (3,918) while the Ranavav taluka has the lowest (266) persons per sq. km. In the rural areas, the Patan-Veraval taluka has the highest density (178) while the Talala taluka has the lowest (70) persons per sq. km.

Rural-Urban Distribution—The population figures for the last seventy years indicate a comparatively greater increase in rural population as compared to the urban suggesting slow pace of urbanisation. The increase

in rural population is partly due to migration from other parts of the States, because of availability of cultivable land from the waste-land of forest.

STATEMENT III·3

Urban and Rural Population of the District from 1901 to 1971

Census year 1	Urban Population Total 2	Urban Population Males 3	Urban Population Females 4	Rural Population Total 5	Rural Population Males 6	Rural Population Females 7
1901	141,324	70,545	70,779	346,542	178,911	167,631
1911	141,426	70,166	71,260	398,550	204,813	193,737
1921	150,347	74,608	75,679	432,296	222,244	210,052
1931 .. .	174,788	87,730	87,058	513,502	263,466	250,036
1941	258,637	130,665	127,972	610.233	312,114	298,119
1951	298,713	148,391	150,322	688,882	349,974	338,908
1961	351,752	180,706	171,046	893,891	457,590	436,301
1971	485,941	251,690	234,251	1,170,736	603,981	566,755

Source :

(1) Based on Census of India 1961, Gujarat, Vol. V, Part II-A, *General Population Tables*.

(2) Figures for 1971 Census year are taken from *District Census Handbook* 1971, Junagadh, Parts X-A and B, *Town and Village Directory*, 1972, p. XI.

From the above statement, it is clear that during the period from 1901-71, the urban population has increased from 141,324 to 485,941, *i. e.*, 243·85 per cent and the rural population rose from 346.542 to 1.170,736, *i. e.*, 170·40 per cent. The major increase in rural population may be due to more lands having been brought under cultivation and of greater medical facilities and hygenic conditions brought about by the development programmes under the Five Year Plans.

Rural Population.—According to 1971 Census, there were 1,112 villages in the district, out of which 20 were uninhabited. The total rural population of the district was 1,170,736 giving an average 1,072 persons per inhabited villages, as against 1,050 in the State. Villages classified by population are given below.

STATEMENT III-4

Percentage Distribution of Rural Population by Size Group of Villages, 1971

Size-group 1	No of inhabited villages 2	Percentage to total No. of villages 3	Rural population 4	Percentage to total rural population 5
Less than 200	167	15.30	9,540	0.82
200–499	152	13.92	58,694	5.01
500–999	329	30.13	244,672	20.90
1,000–1,999	307	28.11	424,708	36.28
2,000–4,999	129	11.81	375,950	32.11
5,000–9,999	7	0.64	45,315	3.87
10,000 and above	1	0.09	11,857	1.01
Total	**1,092**	**100.00**	**1,170,736**	**100.00**

Source :

District Census Handbook 1971, Junagadh, Part X-C-I, pp. 75-76.

Of the 1,092 inhabited villages, 319 or 29·22 per cent fall in the size groups of population below 500 while 636 ir 58·24 per cent in the size groups of 500-1999; and 137 or 12·54 per cent are large size villages with a population of 2,000 and above. The concentration of population in rural area is found in medium and large size villages. It can be observed from these statistics that general tendency is of villages to grow in size. Secondly, it can be seen also that concentration of rural population is found in medium and large size villages.

Urban Population—Statement III·5 that follow gives the number of towns classified by population.

STATEMENT III-5

Number of Towns Classified by Size Groups during 1901 to 1971

	I		II		III		IV		V		VI	
	100,000 and above		50,000 to 99,999		20,000 to 49,999		10,000 to 19,999		5,000 to 9,999		Below 5,000	
Year 1	No. of towns 2	Population 3	No. of towns 4	Population 5	No. of towns 6	Population 7	No. of towns 8	Population 9	No. of towns 10	Population 11	No. of towns 12	Population 13
1971 ..	..	..	3	251,552	2	50,041	8	118,628	8	65,720	..	..
1961 ..	..	..	3	210,236	1	21,089	6	78,193	5	37,831	1	4,403
1951 .	..	..	3	173,988	1	20,085	4	55,644	8	58,222	5	20,726
1941 ..	.	..	1	58,111	2	90,145	4	67,703	6	45,045	1	4,165
1931 .	.	..	..	..	3	103,452	3	44,006	3	22,945	2	6,856
1921 ..	..	..	..	..	3	89,712	3	37,282	2	15,074	3	10,350
1911 ..	..	..	..	..	3	82,644	2	26,591	3	23,624	3	10,649
1901 ..	..	..	..	..	3	83,987	2	25,303	3	22,945	3	11,155

Source :
District Census Handbook 1971, Junagadh, Part X-C-I, pp. 76-80.

From the statement, it appears that 29·33 per cent of the district population lives in urban areas, as against 28·08 per cent in the State. The 1971 Census shows four areas (towns) acquiring urban status in addition to the seventeen urban areas already existing since the 1961 Census. The new areas (towns) acquiring urban status during the 1971 Census were (1) Adityana, (2) Delvada, (3) Chhaya and (4) Shapur, raising the total of urban areas in the district to 21. Among 15 talukas/mahals, Bhesan is the only mahal which has no town. The urban population of 485,941 persons is spread over 21 towns of different sizes of which only Porbandar (Urban Agglomeration) is in Class I, *i. e.*, size group 100,000 and above, two (Urban Agglomeration) are in Class II, *i. e.*, size group 50,000—99,999, 1 (Urban Agglomeration) and 1 town are in Class III, *i. e.*, size group 20,000-49,999, seven are in Class IV, *i. e.*, size group 10,000-19,999 and seven are in Class V, *i. e.*, size group 5,000-9,999. The average population of a town in the Junagadh district is 23,140 persons as compared to 34,706 for the State. The proportion of urban population in the district is less than that obtaining in the State as a whole.

Population of Towns

Name of towns 1	Persons 2	Males 3	Females 4
Porbandar	96,881	49,783	47,098
Chhaya	9,846	5,331	4,515
Junagadh	95,485	50,417	45,068
Patan	16,749	8,552	8,197
Veraval	58,771	30,206	28,565
Mangrol	27,183	13,911	13,272
Una	21,558	11,199	10,359
Keshod	19,613	10,342	9,271
Bantwa	15,011	7,742	7,269
Vanthali	14,846	7,565	7,281
Manavadar	14,490	7,561	6,929
Kutiyana	14,131	7,185	6,946
Ranavav	12,764	6,455	6,309
Visavadar	11,024	5,740	5,284

Population of Towns—concld.

Name of towns 1	Persons 2	Males 3	Females 4
Shapur	8,960	4,697	4,263
Bilkha	8,642	4,416	4,226
Adityana	8,401	4,398	4,003
Mendarda	8,253	4,329	3,924
Malia	8,204	4,290	3,914
Talala	6,742	3,435	3,307
Delwada	6,672	3,286	3,386

Source :

District Census Handbook 1971, Junagadh, Part X-C-I, pp. 76-80.

Displaced Persons—As a result of the partition of the country in 1947, many Muslim families migrated to Pakistan, but a proportionately larger number of persons who came from Pakistan were settled in the city of Junagadh and also in other rural areas. The total number of such migrants to this district according to the 1961 Census was 10,706 (5,736 males 4,970 females) of whom 10,264 have settled in urban areas and 442 in rural areas. The Government extended various facilities to rehabilitate them by giving them financial and other facilities which included technical and vocational training, special priorities in recruitment to public services and loans to settle down in petty business or trade.

Sex-Ratio—According to the 1961 Census, the number of females per 1,000 males was 952 which was higher than the similar ratio of 940 for the State. The proportion of females was comparatively less in the towns (947) than in the villages (953). The sex-ratio for Porbandar (932), Junagadh (911), Manavadar (918), Keshod (884), Visavadar (938), Mendorda (919), and Talala (919) is lower than the district average of 947. In Urban areas, the number of females per 1,000 males was higher in 1951 at a number of places mainly on account of migration of evacuees to Pakistan after partition. But the position has improved since then. Ranavav and Bilkha are the places which recorded more females (1,017 and 1,006 per 1,000 males) than males.

Birth Place and Migration—The 1961 Census recorded that 280,973 persons, (22·56 per cent of the population) were born elsewhere within the district 80,261 persons (6·44 per cent) outside the district but in the State and 33,386 persons (2·68 per cent) outside the State. There has been a general

tendency among the village people to go to nearby towns to earn their livelihood. Sex-wise distribution of migrants shows that 13·18 per cent of the male population and 32·41 per cent of the female population were born elsewhere but within the district and 4·97 per cent of the male and 7·99 per cent of the famale population were born outside the district. The high percentage of female migrants is due to marriages resulting in girls leaving their parental homes, which appears to be mostly within the district. The proportion of females born outside the place of enumeration but within the district is as high as 32·41 per cent as compared to those born outside the district, but within the State which account for 7·99 per cent and those outside the State which account for 2·63 per cent only. The persons who migrated from Pakistan numbered 15,015.

STATEMENT III-6

Population by Place of Birth, 1961

Persons / Males / Females	Total population	Born in			
		Place of enumeration	Elsewhere in the district	Outside the district but in the State	Outside the State
1	2	3	4	5	6
Persons ..	1,254,643	851,023	280,973	80,261	33,386
Males ..	638,296	505,023	84,147	31,698	17,428
Females	607,347	346,000	196,826	48,563	15,958
Percentage					
Persons	100.00	68.32	22.56	6.44	2.68
Males .	100.00	79.12	13.18	4.97	2.73
Females ..	100.00	56.97	32.41	7.99	2.63

Source : *District Census Handbook* 1961, Junagadh, p. 13.

Marital Status—According to the 1961 Census, 40·59 per cent in the district were married, 39.39 per cent males and 41.85 per cent females. Persons, who were never married accounted for 52.98 per cent of the total population, males being 57.49 and females 48.24 per cent of their respective population. The widowed persons were 0.35 per cent and the divorced or separated constitute 6.08 per cent only. The following statement gives the percentage distribution of males and females by age and marital status.

STATEMENT III·7

Percentage Distribution of Population by Age, Sex and Marital Status

Age-groups	Never married		Married		Widowed / divorced / separated and others	
	Percentage of males to total males	Percentage of females to total females	Percentage of males to total males	Percentage of females to total females	Percentage of males to total males	Percentage of females to total females
1	2	3	4	5	6	7
Total	**57.49**	**48.24**	**39.39**	**41.85**	**3.12**	**9.91**
0—9	100.00	100.00	..	..	..	..
10—14	99.37	98.73	0.63	1.25	..	0.02
15—19	88.85	51.98	11.04	47.55	0.11	0.47
20—24	40.82	6.79	58.01	91.58	1.17	1.63
25—29	11.41	1.33	86.41	95.85	2.18	2.82
30+	2.67	0.43	87.85	68.81	9.48	30.79

Source:
District Census Handbook 1961, Junagadh, p. 15.

The statement given above reveals that child and infant marriages have very nearly disappeared in the district as no one in the age-group 0-9 has been reported married and 0·63 per cent in males and 1·25 per cent in females of the age-group 10-14 years are returned as married in 1961. Among males, the age of marriage has shifted and risen to 20 years and above and only 11·04 per cent of males in the age-group 15-19 years were returned as married. In the case of females, the marriageable age has gone well over 15 as disclosed by the fact that in 1961, 47.55 per cent of females in the age-group 15-19 years and 91·58 per cent in the age-group of 20-24 years were married. While 30.76 per cent of females of more than 30 years were widowed, divorced or separated, the similar percentage for males was 9·48 per cent only. These figures reveal greater tendency towards remarriage on the part of widowed males than widowed females.

LANGUAGE

Gujarati is the mother tongue of 94·85 per cent of the population of the district. The 1961 Census recorded 1,181,540 persons as speaking Gujarati. Speakers of other major languages included Urdu (33,592), Sindhi (22,867), Hindi (1,925), Kachchhi (1,804), Marathi (1,311), Tamil (693), Marwari (448) and Bengali (371). The number of speakers of other languages is insignificant. The Gujarati script used universally by the

speakers of that tongue is very much akin to the *devnagari* script but unlike the *devnagari* script, it is written without the line overhead.

Bilingualism

In the district 94·85 per cent have been returned as persons with Gujarati as their mother-tongue. As such, it naturally claims the highest number also among its speakers as a subsidiary language.

According to the 1961 Census, the total number of persons speaking languages subsidiary to their mother-tongue was 56,700 or 4.55 per cent, who have returned between themselves as many as 30 languages as subsidiary languages. The most important languages among them were Hindi (23,275), Gujarati (19,873), English (8,572), Urdu (3,436), Sindhi (360) and Sanskrit (293), followed by Bengali (276) and Marathi (206). Among the Gujarati speakers (33,614), the general order of preference was Hindi, English and Urdu. For persons with Urdu, Sindhi, Kachchhi, Hindi and Marathi as their mother-tongue, the most important subsidiary language was Gujarati.

Language and Script

As stated earlier 94·85 per cent of the district population had Gujarati as their mother tongue. It is one of the major languages of the Indo-Aryan family, and is derived, like other languages of the group, from Sanskrit. Its history dates back to about one thousand years. The great scholar, Acharya Hemchandra (1087-1174 A. D.), who was a distinguished member of the court of the Chalukya Kings, Siddharaj and Kumarpal of Patan, has in his 'Prakrit Grammar' given numerous quotations from contemporary literature which can easily be regarded as specimen of the oldest Gujarati literature.[1]

The development of the Gujarati language since the time of Acharya Hemchandra to the present day can be divided into three periods, *viz.*, the first period from the tenth or eleventh century to the fourteenth century, the second period from the fifteenth to the seventeenth century and the third period from the eighteenth century to the present times. The language of the first period may be called Apabhramsa or the 'ancient Gujarati', that of the second period which is generally known as 'the old Gujarati', may be called 'mediaeval Gujarati', and that of the third period may be obviously called the 'modern Gujarati.'[2]

1. Sandesara B. J. (Dr.), Article on *Origin and Evolution of Language* published in the *Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p. 191.

2. Presidential address by Dhruva, Shri Keshavlal, in the *Second Session of Gujarat Sahitya Parishad*, held at Bombay, in 1907.

The Gujarati vocabulary consists mostly of Sanskrit *tatsama* or *tadbhava* words. However, on account of the historical and social reasons, and contacts with foreigners due to its extensive seacoast and commercial contacts, it has absorbed words not only from the Persian, the Arabic, the Turkish, the Portuguese, the English and other foreign languages, but also occasionally from the Dravidian languages of the South India. There are in the Gujarati language, hundreds of archaic words of unknown origin called *deshya* which suggest contacts with diverse cultures of many races. But all these contacts reflected in the vocabulary have had no appreciable impact on the formation of the Gujarati language, which has developed its structure from Sanskrit through Prakrit and Apabhramsa. In the course of its historical development, its structure had already taken a definite shape, form and content before the commencement of the modern period.[1] Having regard to the distribution of the different linguistic features, it appears that the innovating areas in the last two or three hundred years have been the regions roundabout Ahmedabad which was the centre of Socio-economic growth and political capital, whereas the earlier innovating areas were in Saurashtra which was then the focal point of culture. Some earlier innovations from Saurashtra spread over the whole Gujarati speaking community, which indicate that some dialect of Saurashtra was at one time a prestige or standard dialect.[2]

All language communities contain areas of varying degrees of speech variation. The speech of one region having the seat of power or a religion, cultural or commercial centre spreads at the cost of other speech forms. Thus occur dialectal diffusions and language growth.

The Gujarati language has dialects or '*bolis*' which are only the spoken variants of speech, which include Charotari, Surati and Kathiawadi. A slight local variation in speech and accent is, however, found in different parts of the district or in different communities which retain special features of their own. This has been reflected in the proverb "બાર ગાઉએ બોલી બદલાય", *i. e.*, the dialect changes every 12 *gaus* (3862 kms.). Besides Gujarati, the other important languages spoken by the people in this district include Urdu (2·70 per cent), Sindhi (1·84 per cent)), Hindi (0·15 per cent), Kachchhi (0·14 per cent) and Marathi (0·11 per cent).

The language spoken by the people of this district does not differ much from the standard Gujarati. Moreover, the facilities for transport, diversification of occupations and urge for advancement in education,

1. SANDESARA B. J. (DR.), Article on *Origin and Evolution of Language* published in the *Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p. 191.

2. PANDIT P. B. (PROF.), Article on the *Language and Dialects*, published in the *Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p. 201.

business and science have contributed much to stabilise the different dialects in the standard Gujarati. However, a standard language is not a completely stabilised language. It is exposed to the changes in the dialects ; which contribute to the gradual evolution of the standard language.

Proverbs

Proverbs are the quintessence of the people's practical wisdom born of mature worldly experience. They throw light on customs, chores, thoughts, religious beliefs, superstitions, etc., of the people. The proverbs take their shape from the impact felt by the people. As they reflect the common sense of the people, they serve as an asset in any language. Some proverbs are very effective in expression and have a telling effect of an arrow. They serve as a shot in the area. Conversation or writing becomes interesting and effective if it is interlarded with appropriate proverbs.

The probesbs may be broadly divided into two parts. First, there are general proverbs stemming from specific situations and have wider application. Secondly, there are certain proverbs which owe their origin in certain events, people and villages and have application to certain areas, regions, or district. As a result, they throw much light on the customs, mental attitudes, religious rituals, superstitions, ways of living and peculiar local conditions and needs. Here an attempt is made to collect the proverbs which are applicable to and current in the Junagadh district.

(A) There are proverbs which reflect character, attitude, disposition and personality of the local people, *viz.*,

Proverb	*Meaning*
(૧) સુવર, કંવર ને કૂતરા પરોઢિયે પોઢે.	This proverb reflects common features of the characters of the hog, the prince, and the dog. They are in the habit of keeping awake during the night and go to bed in the early hours of morning. This proverb is, therefore, used for such persons.
(૨) સીદીભાઇને સીદકાં વહાલાં.	According to the story, one Sidibhai when called upon to choose a good bridegroom for a princess, selected his own son. This proverb reflects the general tendency of the people to favour their own kinsmen.

Proverb	*Meaning*
(૩) ભડની કોલણને ભાણ જેઠવે બોલાવી.	Bhad is a village in the Porbandar taluka. Bhan Jethwa was the ruler of Porbandar. On his way he inquired once of a koli woman about the way leading to Bhad. Thereafter, she went on telling the village people that the ruler spoke to her. When a small fry exaggerates a small event, this proverb is quoted.
(૪) એક તો ઓઝત ને ઓમા ભળ્યો ગાગડીયો.	The Ozat river is a big rapidly flowing river. The Gagadia, though a stream, has equal forceful flow when it meets the river Ozat. Thus the force of the flow of the Ozat is doubled. When any two forceful persons unite or when a man gains from two sides this proverb is used.
(૫) મોકો કા મહાબતખા.	This is the proverb which indicates the opportunistic character of a person. Mahabatkhan was the name of the Nawab of Junagadh. When a man is in a powerful position for sometime, it is said that a particular thing can be done either by the Nawab or by the man in power.
(૬) જૂનાગઢની સળી, વેરાવળની વળી, ઉનાનો આડસર ને ભેરાઈનો ભારોટ.	When a rumour starts from Junagadh, it is very slender, but when it reaches Veraval, it gathers accretions. When it reaches Una, the rumour gathers volume. Finally, when it reaches Bherai, the last town in the Junagadh State it swells and increases enormously in size. This proverb is quoted when an insignificant rumour gains in volume and importance.

(B) There are proverbs which reflect local situations relating to geographical and climatic conditions, scarcity of drinking water, etc.

Proverb	*Meaning*
(૭) ઉંચે ટીંબે અડવાણું, માથે ધોળી ધજા, ખાવાપીવાની ખેરસલા, નાવા ધોવાની મજા.	The Advana village (Porbandar taluka) is built up on a high mound. There are many temples and shrines in the village. People do not get any food there except the pleasure of bathing in the river flowing on the outskirts of village.
(૮) ગામમાં ગાડા ઘણાં, ગાડા વિનાનુ ગામ, અડવાણાના અડખેપડખે, કહો પંડિતજી કયું ગામ ? નગડિયા.	This couplet is connected with the name and situation of the village Nagadiya. The village Nagadiya is situated near the Porbandar town and the Advana village. Though, there are many carts in the village, it is named Nagadiya (a village without carts).
(૯) પશવાલી સુંદર ઘણું અને નદીએ બહોળા નીર, નીજી વસ્તી આહેરની અને શુરવીરને સુધીર.	This proverb is related to the village Paswali near Kutiyana. This is a beautiful village situated on the bank of a river which has a perennial flow of water. This village is mainly inhabited by the Ahir community, which is brave, calm and collected.
(૧૦) દેળોદરમાં ડાકલા વાગે, એરડા ઓરછવ થાય, ભડ, મિત્રાળા જોવા જાય, તો ઉગલી આડી થાય.	This proverb shows the hindrance created by the river Ugli. The *bhavai* is performed at midnight at the village Derodar situated in the Ghed area of Porbandar, while the devotional songs are sung by the people of the nearby village Erda. At that time, the people of the village Bhad and Mitrala do not take part in the *bhavai* or devotional songs performed at these two places as they find difficulty in crossing the river Ugli.
(૧૧) ભડ, ભાભારીને, ભાદરે પાણી, મુક જોશી અને, ભૂજ ખાણી બે ખોબામાં ખાણી, ને ઘાબપાણી.	This proverb indicates the situation of the place, availability of water at the river and activities of women

Proverb	*Meaning*
	when they go to fetch drinking water. There is a hilly village Bhad near Porbandar. The village women have to walk a distance of 5 miles to fetch water from the Bhadar river. Because of a long distance between the village and the river, the women of the village first prepare fried corn (ધાણી) which they carry with them when they go to fetch water. They can eat it, when they feel hungry on their way.
(૧૨) બરડો, બારાડી ને ઘેડ, ઇ ત્રણેને મોસમનો નહિ મેળ.	This proverb indicates the geographical situation and irregular rain in the Barda hills, people of Barda and the Ghed areas. The area including Barda mountain from Dwarka to Okha and from Porbandar to Chorwad is of such character that the cultivation is dependent on the rains only. The rains are very irregular in this area.
(૧૩) પાણો, ભાણો ને રાણો એ ત્રણે પોરના નેમ.	This proverb indicates the importance of Porbandar town during the State regime. It was famous for its stone, Bhanji Lavji, a *ghee* merchant and Rana Saheb, the then ruler of Porbandar. Porbandar is famous for these three.
(૧૪) પર મિત્ર પોરબંદર, પરનારિકો બાળ, પરઓથીલો કેવડો, પર ને દિએ વાસ.	This is another proverb indicating special characteristics of the Porbandar town. It is inhabited by outsiders who are more settled and well-off than the local people. So it is compared with Kevda flower. The fragrance of this flower is meant for the pleasure of others in the same way the town Porbandar is meant for the benefit of outsiders.

Proverb	*Meaning*
(૧૫) સરવો સોરઠ દેશ, જ્યાં સાવઝડા સેંજળ પીએ, બારૂ પાટણ દેશ, જ્યાં પાણી વ્હોણ પોરા મરે.	This couplet is said to be addressed by Ranakdevi, queen of Rakhengar, (the ruler of Junagadh) when she was abducted by the ruler of Patan, Siddharaj Jaysinh. She proudly told that Sorath was a beautiful land. She told Siddharaj that the land of Sorath was inhabited by lions and was very prosperous; whereas his Anhilwad Patan was barren and short of water.
(૧૬) શિયાળે સોરઠ ભલો, ઉનાળે ગુજરાત, વરખામાં વાગડ ભલો, કચ્છડો બારેમાસ.	This proverb is related to the seasons of different areas of Gujarat. Among the seasons, Sorath (Junagadh) is best in winter, Gujarat in summer, Vagad in monsoon but Kutch is good during all seasons.
(૧૭) મદાવે મે વરસે ને મહીયારીમાં માવો.	The river Bhadar rises in the hill of Madava in the Surendranagar district, and meets the sea near Navibandar in this district. A few kms., on the upstream from the mouth of the river is village Mahiyari. When the river is in spate, its water overuows and spreads in the fields of Mahiyari bringing rich alluvial deposits. The rainfall at Madava actually benefits a distant place like Mahiyari.
(૧૮) અલ્લા કોપે એને સાસણ સોંપે.	This proverb reflects the bad and unhealthy climate of the Sasan Gir. The Sasan, the headquarters of the Gir forest has a very bad and unhealthy climate. During the Junagadh State regime, when any civil servant was to be punished, he was transferred to the Sasan Gir.
(૧૯) ધામળેજ આઘુ રહી ગયું.	The Dhamlej is a village in the Prabhas Patan-Veraval taluka, where salt is produced from the sea-water. Any one short of common sense is said to have remained away from Dhamlej.

Proverb	*Meaning*
(૨૦) પોપટડી કહે હું પાતળી, હાલું ધરતી હેઠ, પહેલાં નાખું ખાટલે, પછી વધારું પેટ.	This is a famous couplet regarding the river Popatdi which flows by the Visavadar village. Its water is very unhealthy. Popatdi says that although I am shallow and flow beneath the earth, first I cause people to take to bed, and then I cause their stomach to swell. A swollen stomach is one of the symptoms of illness caused by drinking Gir water.

(C) There are some special proverbs on peculiar caste of Mers, *viz.*,

(૨૧) ખાંડ, ચોખામાં ખોબલે, ઘીની રેલમછેલ, પરોણા જમાડે પ્રેમથી, ઇ મર્દ ખરો મેર.	This proverb reflects the character of the Mer community. They are known for their hospitality. The guests are served freely with articles of pure food made with *ghee*, sugar and rice.
(૨૨) માગણ આવે માંગવા, દેતા ન કરે દેર, માગે તો માથા દેય, ઇ મર્દ ખરો મેર.	This proverb reflects to the general attitude of the Mer community. When some one knocks at their door with some expectation, they readily satisfy their need. The Mer would not hesitate even to offer his head. This means that the Mers are a brave community.
(૨૩) ઉજળો જેનો રોટલો, દિલડું નહિ દુપેળ, રજવટ રીતે રાખે છે, ઇ મર્દ ખરો મેર.	This is another proverb regarding the hospitable character of the Mers. The Mers serve food even to their enemies with great respect and love. It is characteristic of Mers that they never stint in serving the guests.
(૨૪) જબરા વેંરી જોઇ, પાછા ન ભરે પેટ, યુધ્ધે ચડે યમરાજ થઇ, ઇ મર્દ ખરો મેર.	This proverb also indicates the brave character of the Mer community. They are brave fighters. They would face enemies boldly. They fight forcely in the battlefiled.
(૨૫) પવિત્ર જોગમાયા જેવી ગૃહિણી જેને ઘેર, ઉજળા દિલથી ઓપતી, ઇ મર્દ ખરો મેર.	The Mer women are pious like the goddess Durga and have a transparent heart. This proverb praises the piety and large heartedness of Mer women.

Proverb	*Meaning*
(૨૬) અવળું વેણ જો ઉચ્ચરે, તો તો લ્યુ બાપ વેરે બદલો લ્યે વેરનો, ઈ મર્દ ખરો મેર.	This couplet describes that the Mers never tolerate obscene words or abusive language and would always take revenge.
(૨૭) નિશદિન જામે દાયરા, સદાય ખીલા લહેર, હસતા જેના મુખડા, ઈ મર્દ ખરો મેર.	This proverb indicates the jovial characteristic of the Mer community. At his residence, there would always be an assemblage (દાયરો) of people. One would find them always smiling and happy.

(D) There are some proverbs on worldly wisdom and other social and of historical matters, *viz.*,

(૨૮) કામ કરે કોઠી ને જશ ખાય જેઠી.	This proverb is mentioned when one person toils and another is given the credit for doing that work. Kothi works and Jethi enjoys the fruits of Kothi's work.
(૨૯) બરડો ભાંગે નહિ તે બરડાઈ નહિ.	The proverb reflects the nature and character of people residing in the Barda hill areas. As the Barda hill does not bend, the people of the area are bold, stead-fast and rest content after defeating the enemy.
(30) ઉજ્જડ ભૂમિમાં ઊભેલા પાળિયા, ધબકકે ખોડ્યા જાય, કાંઈક શૂરવીરના સંદેશાઓ, એ મૂંગા રહી કહી જાય.	This proverb represents the historical importance of the hero-stones (*paliyas*) erected in memory of the martyrs. There are many stones erected to commemorate the brave deeds of the persons in this district. They silently remind us about the great sacrifices made by them. Every village in the district has such memorial stones indicating heroic past of the district.
(૩૧) વાજા-ઠાકરને આંબવન ઘરઘર રંભા ઘેર, રેંટ ખડૂકે વાડીએ, લીલ નીલી નાઘેર.	This proverb is about the Nagher area from Veraval to Una. Formerly, Vaja Thakors were ruling this territory The area abounds in mango-trees, beautiful women and small fields irrigated by the Persian wheels. This Nagher area remains lush green for all time.

Proverb	*Meaning*
(૩૨) નવાબકા જૂતા તો શેર બનતા કુત્તા.	This is the proverb which reflects the social status and power of the former ruler. It is stated that if the Nawab lays his shoe on any one even if he is as low as a dog, he becomes as powerful as a lion.
(૩૩) દીપડો મારે દુર્લભજી ને જશ ખાઈ જાય જામસાહેબ.	Once some Durlabhji shot a panther and the credit of the *shikar* was given to Maharaja Jam Saheb. It is not known who this Durlabhji was and when the incident happened but when somebody gets credit for the work done by other person this proverb is used.

RELIGION

The district has a predominant Hindu population. The 1971 Census shows that as many as 1,492,406 or 90·08 per cent of the total population of the district were Hindus. Muslims numbered 153,116 (9·24 per cent). Jains 8,693 (0·53 per cent). Christians 829 and Sikhs 459. Among others 305 were Buddhists and 138 follow other religions and persuasions.

The following is the rural-urban distribution of the population under various religions distributed by sex.

STATEMENT III-8

Distribution of Population by Religion

Religion 1	Rural/ Urban 2	Males 3	Females 4
Hindus	R	571,888	536,252
	U	200,434	183,832
Muslims	R	31,035	29,415
	U	46,656	46,010
Jains	R	854	906
	U	3,283	3,650
Christians	R	28	19
	U	555	227
Sikhs	R	28	1
	U	202	228
Buddhists	R	..	..
	U	299	6
Other Religions and Persuasions	R	1	..
	U	36	101

Source :

District Census Handbook 1971, Junagadh, Part X-C-I, pp. 110-111.

Hinduism

Though the caste restrictions have tended to diminish with the spread of modern education and diversification of occupations, the religious life of an orthodox Hindu is mainly governed by custom and tradition and the particular sect which he belongs. The Brahmins are generally the followers of the Lord Shiva and almost all have household gods whose worship some members of the family must perform every day. The Brahmins are expected to perform *sandhya* (twilight prayer) at least once a day in the morning, and repeat Gayatri or the Sun hymn. Generally, the Banias are Vaishnavas, staunch adherents of Shri Vallabhacharya who propounded the Bhakti cult, *i. e.*, the worship of Krishna by intense devotion. Instead of the sacred thread, both men and women wear round their neck a *kanthi* of small basil or *tulsi* (ocimum-basilicum) beads. The Rajputs, though partial to the worship of Shiva are equally devoted to *Shakti*, the mother goddess. The agricultural and artisan castes are all god-fearing people, who worship some or the other deity of the Hindu pantheon, Rama, Krishna, Mataji or mother goddess in her numerous forms, Hanuman, etc. Beliefs in sorcerers, witches, an evil eye and bad omens still prevail particularly among the tribal and other backward classes.

Shaivism

The main doctrine of the Shaivism is the existence of one universal soul or *advaita* and of the individual soul or *jeevatma*. The followers of the Shaivism worship the deity under the name of Rudra, Shiva, Sadashiva, Shankara, Shambhu, Mahadeva, Neelkantha, etc., in their own houses, as also in the temples which are to be found in almost every village, town or city in this district. They use a transversed streak of three lines called *tripunda* on their forehead as a religious mark and use *rudraksha* rosary The Shiva worship has continued from the earliest times to be the cult of the Brahmins, though this deity is equally favourite with all other castes except the staunch Vaishnavas and the Jains. Towards the close of the eighth century, the Shiva worship was extended and popularised by Shri Shankaracharya. He established in India four *mathas*[1] or monasteries, where he appointed his four principal disciples as *acharyas*, who were in their turn succeeded by their pupils to this day. The first head of this monastery was Mandanmishra, the famous *pundit*, whom Shankaracharya had defeated in philosophical polemics and who had taken *sanyasta* under the name Sureshwaracharya. The present Shankaracharya, Shri Abhinav Sadchidanand Tirth, is the 77th in the line. The Shankara-

1. These four *mathas* are :(i) Badrikedar (U. P.) in the extreme north, (ii) Rameshvar (Tamil Nadu) in the extreme south, (iii) Jagannathpuri (Orissa) in the east and (iv) (Dwarka Gujarat) in the west.

charya of Dwarka wields great infuence over the Hindus in all parts of the western India. He goes about from place to place within his jurisdiction, preaching and propagating the doctrines of the Vedic religion. His word *is believed as a gospel in* all religious matters affecting the Shaivism in Gujarat.

Vaishnavism

Vishnu is the god of preservation and universal prosperity whose various incarnations or *avataras* literally mean his descent on the earth for the good of gods and men. Of these, Rama, the seventh incarnation and Krishna, the eighth incarnation are most revered. Among the worshippers of Rama, the chief are Ramanandis and Ramasnehis, though he is also worshipped by the followers of other creeds. The Vaishnavism prevalent in this district is the *pushti marg* or creed of spiritual nourishment founded by Vishnu Swami and propagated by Shri Vallabhacharya. The philosophic doctrine propounded by him is termed *shuddhadvaita* as distinguished from the *kevaladvaita* of Shankaracharya and Vishishtadvaita of Ramanuj It teaches that god, though eternal, is endowed with celestial form and power and all visible phenomena emanate from him. Building on this philosophical basis, Shri Vallabhacharya introduced love for god, devotion and an element of pleasure in divine worship, rejecting the austerity and hardship of other sects. Such epicurean principles began to assume unseemly forms which caused comments and criticism from various quarters and gave rise to the reformist religious sect such as the Swaminarayanism founded early in the 19th century by Shri Sahajanand Swami (1781-1830) which has a large following all over Gujarat and in outside countries such as United Kingdom, United States of America and African Countries.

Swaminarayan Sampradaya—The Swaminarayan Sampradaya, which is a pure devotional movement was founded during the early decades of the nineteenth century by Shri Sahajanand Maharaj, well-known as Shree Swaminarayan, who tried to deliver Vaishnavism of those days from some of its corrupting influences. The faith which is named after its founder, possesses a large following all over Gujarat drawn from all classes of people irrespective of their original caste or creed. Gadhada in the Bhavnagar district is one of the important centres, where the founder spent major portion of his life time and propagated his religious teachings.

The founder, Sahajanand Swami, was born at Chhapaia, near Ayodhaya in 1781 A. D. From infancy, he showed a sort of aversion to leading a worldly life and evinced great regard for the study of the *shastras*. On the passing away of his parents, when he was aged eleven, he renounced the world and left his home in the garb of a boy-ascetic. For nearly seven

years, he practised severe penance and visited various places of pilgrimage in India. At that time, he was known as Nilkantha Brahmachari. In 1800 A. D. he arrived at Loj in the Mangrol taluka (Junagadh district) in search of a true *guru*, where he met Swami Ramanand who initiated him in his quest of the Supreme Being. By the force of his exemplary character and attainments, and life of intense asceticism, he endeared himself to his spiritual *guru* who appointed him as Acharya or the head of his followers before he left his mortal body in 1801. Nilkantha Brahmachari was then renamed Shri Sahajanand Swami, popularly known as Swaminarayan. He made primarily Saurashtra, Kutch and Gujarat, the field of his religious activities which he carried out with great verve and vigour. Though the religious doctrines preached by him were in no way different from those preached by the Vaishnavite Hinduism, his criticism of the immoral practices of the day and advocacy of a life of purity and piety evoked much opposition from the vested interests. But Shri Sahajanand Swami carried out his holy mission with unique success, which greatly increased the numerical strength of his followers. He preached the worship of and faith in one god, who was Krishna, who alone could free the soul from the fetters of the body. The real value of his work as a spiritual reformer lies in his throwing open the portals of his discipleship to all strata of society irrespective of their caste and creed. Hindus and Muslims, higher and lower castes, all worshipped god under the spiritual guidance of Swaminarayan. The civilizing influence of this religion in reclaiming to the path of virtue, honesty and truth, those turbulent castes like the Kathis, and other down-trodden sections and subduing their predatory and blackmailing activities converting them as loyal citizens of the State was profound and permanent.

Realising the necessity of creating suitable centres from where the preaching could be conveniently carried out, six great temples of beautiful architecture were built on sites that were extremely well chosen at Ahmedabad, Dholera (Ahmedabad district), Vadtal (Kheda district) Bhuj (Kutch district), Gadhada (Bhavnagar district) and Junagadh.

Shri Swami Narayan recognised the stages of spiritual development by creating different orders, *viz.*, (i) for the ecclesiastics and (ii) for the laity. He also created a class of nuns who are styled *sankhyayoginis* or female devotees.

Doctrine and Philosophy of the Sampradaya—The first and foremost amongst the works of the Sampradaya is the Shikshapatri or the Code of Conduct containing two hundred and twelve verses written in Sanskrit for the various classes of devotees. It aims not only at the moral and spiritual uplift of the followers, but also gives practical guidance for the conduct of the individual in his daily life.

Girnara Brahmins—The Girnara Brahmins are also very old residents of this land. They are found in Junagadh, Madhavpur, Mangrol, Ajak and Chorwad. They are well versed in the Karmakand and Vedpath. Their attachment to Pushti Marga has specialised them in reading of Śhrimad Bhagwat. They work as *Kirtankars* and they have good knowledge of classical music.

Modh Brahmins—The Modh Brahmins are said to have come from Modhera in Mehsana district. They are priest of Modh Banias. Now many of them are employed in private and Government services and trade.

Saraswat Brahmins—The Saraswat Brahmins trace their origin to river Saraswati of North India. They are priests of Lohanas. They are spread all over the district but mainly found in Junagadh. Among them the Sorathia Saraswat Brahmins are mainly found in Veraval and Keshod talukas and Ghed area of the district.

Rajgor Brahmins—The Rajgor Brahmins are the priests of Rajputs and Kathis. They are found in Malia, and Visavadar talukas and Bhesan mahal.

Aboti Brahmins—The Aboti Brahmins are said to have accompanied Shri Krishna, when he migrated to Dwarka. They are cultivators, priests and employed in other services. They are mainly found in Kutiyana, Malia, Keshod and Ranavav talukas and Ghed area of this district.

Unewal Brahmins—The Unewal Brahmins were formerly the priests of Rajputs but now they are engaged in business, services or agriculture. They are mainly found in the Una taluka of this district.

Khedawal Brahmins—The Khedawal Brahmins are mainly found in Visavadar and Junagadh talukas and Bhesan mahal of this district. They are engaged in the priestly duties, Government and non-Government services.

There are also a few families of Valam Brahmins, Kanojia Brahmins, Shrigod Brahmins and Parashar (*alias* Patiana) Brahmins in this district. Among them the Shrigod Brahmins are mainly found in Junagadh and Keshod talukas and Mendarda mahal. They are cultivators, priests and servicemen. While the Parashar Brahmins are *pujaris* of the Somnath temple.

In matter of birth, marriage and death, the Brahmins follow the Hindu traditions. The Brahmins are mainly followers of Shaivism but many of them follow Vaishnavism and Swaminarayan religion. They also worship goddesses, Saraswati, Ambaji and Kalika.

Among traders, the Banias, the Luhanas and the Bhatias are the main castes. There are two main divisions among Banias, the Shravaks and Meshris. All of them except the Kapol Banias are sub-divided into Dasa and Visa. The Shravaks have three sub-divisions, *viz.*, Shrimalis, Osvals and Porvads. The Kandois, Confectioners are an off-shoot of the Dasa Shrimalis, though they have separated and become a different caste. The Osvals and the Porvads came from Parkar and have settled mainly in the sea-coast of the district.

The Meshri or Brahmanical Banias are mainly of three classes, *viz.*, Modhs, Sorathias and Kapols. They are much less numerous than the Shravaks. The Modhs claim to have come from Modhera (the Mehsana district) and have three divisions, Goghvas, Adaljas and Mandalias. The Sorathias follow the same tenets as the Modhs, and as their name implies, claim their origin from Sorath (now the Junagadh district). The Banias of the sea-coast towns, Porbandar, Mangrol, Veraval, Jafrabad and Diu, are remarkable for their enterprise. They have settled in different parts of India and abroad. They are called Bakhais, probably from Mokha in Arabia. The Kapols are not divided into Visa and Dasa like other Banias. Their family goddess is Samudri whose shrine is at Sundri. a village in Surendranagar district. By occupation, the Banias are shop-keepers, traders, money-lenders and bankers. They are spread all over the district. Among them the Modh Banias are mainly found in Una, Porbandar, Malia, Junagadh, Veraval, Patan-Veraval, Vanthali and Kutiyana talukas. The Kapols are concentrated in Una, Veraval and Malia talukas. The Porvads are mainly found in Junagadh. The Oswals are found in Mangrol, Patan-Veraval, Porbandar. Junagadh and Una talukas.

In matter of birth, marriage and death, the Banias follow rest of the Hindus. They generally follow the Vaishnavism of Vallabhacharya and are called Meshri. The Banias, who follow Jainism are called Shravak, Oswal, Porwad and Shrimali are Shravaks. Among Porwad and Shrimali Banias, there are some followers of the Vaishnavism.

The Luhanas stand as a separate caste by itself. They are said to derive their name from Lohanpur of Lohokat in Multan in the North and were originally Rathod Rajputs. They were driven by the Muslims from the Punjab into Sindh and afterwards, in the 13th century, they found their way through Gujarat. They are found everywhere in this district. They are grain dealers, cultivators, masons, labourers and vegetable sellers. Some of them are also employed in private. Government or semi-Government organisations. They are followers of Vallabhacharya and some are the followers of Ramanandi sect. Their family goddess is Randel Mata and they are devout worshippers of Darya Pir, the spirit of the Indus, who is said to have saved them when they fled from Multan. They wear a sacred thread. In matter of social customs, they now do not differ much from the rest of the Hindus.

The Bhatias are a wealthy and enterprising class, who are spread all over the district. They claim descent from the Bhati Rajputs of Jesalmir. They were probably forced by the Muhammadans from the Punjab into Sindh ; from Sindh they moved to Kutch and from Kutch made their way to Kathiawar. They are stricter in their tenets than the Luhanas, and are Vaishnavs by religion. They are divided into Dasa and Visa. They are known as philanthropists, and have built *dharmashalas*, temples and other charitable institutions.

The castes engaged in cultivation are Kanbis, Sathvaras, Kachhias, Bhansalis, Malis and Rajputs. Among them, the Kanbis of Kathiawar differ little from their brethren in other parts of Gujarat. They are divided into two sub-castes, Levas and Kadvas. Most of them are cultivators. They are found in the Keshod, Manavadar, Vanthali, Visavadar, and Una talukas and Bhesan and Mendarda mahals of this district. Both the Leva and Kadva Kanbis worship Amba Bhavani. In matter of religion, they are Vaishnavas and follow the Swaminarayan religion. In matter of social customs, they do not differ much from the rest of the Hindus.

The Sathvara are cultivators or brick-layers. In religion, they follow Vaishnavism and Shaivism. They worship goddess Ambaji and Chamunda. In social customs, they follow the customs of other Hindus.

The Kachhias and the Malis grow vegetables, fruits and flowers for temple use, and are generally found near large towns, especially at Junagadh. Both of them follow the Swaminarayan religion. The Malis are also Kabirpanthi, Ramanuji, Vallabhachari or Jain. In social customs, they do not differ much from the rest of the Hindus.

The Bhansalis claim a Solanki origin. Most of them are cultivators but some are traders. They follow Vaishnavism and believe in goddess Mahamaya. Widow remarriage is permissible. In matter of social customs like birth, marriage and death, they follow the customs of other Hindus.

The Rajputs form a large class, recruited from all the tribes inhabit the district. There are many sub-castes among the Rajputs such as Chavdas, Chudasamas, Jethvas, Solankis and Valas, Vajas and Vadhels, Jadejas, Vaghelas, Chohans, Makvanas, Dabhis, Rathods, Bhatis, Jadavs, Padhiars, Moris, Rehvars, Ghelets, Nadodas and Karadias etc. Many of the divisions of the Rajputs take their surname from some distinguished ancestor. Thus, the descendants of Lakha are Lakhanis, of Deda are Dedanis and so on. In the past, the large proportion of the landed proprietors of Kathiawar belonged to the Rajputs, who invaded the province one after another, and settled within more or less defined limits. Formerly, the Rajputs were noted for their bravery, feats of strength and endurance. They were bold riders and skilful swordsmen. They are mainly found in the Keshod,

Porbandar, Veraval, Malia, Talala and Una talukas of this district. They are cultivators and also serve in different departments of Government or semi-Government and other organisations. Among them marriage within a clan is prohibited, as all members of the clan are believed to be the children of one common ancestor. The celebration of marriages entail heavy expenditure. In marriages they have a custom to send a sword instead of bridegroom at the bride's place. In other matters of social customs like birth and death, they do not differ from other Hindus. In matter of religion, they generally follow the Shaivism and the Vaishnavism. The Jadejas worship goddess Ashapuri, whose principal shrine is in Kutch. The Jhalas adore Shakti whose shrine is at Halvad. The Gohels worship Khodiar Mata, whose chief shrine is at Rajpara near Sihor. The goddess of the Jethvas is Vindhvasni, whose original shrine is on the Nagmata river close to Navanagar and whose chief temple is at Chhaya near Porbandar. The Parmars worship the goddess Mandavri whose temple is at Muli. Immediately after marriage, the newly-weds have to visit their family goddess and perform ceremony of untieing the *mindhal* (*randia-dumetorium*).

The Mers are a race which has close relations from time immemorial with the Jethva Rajputs. They are a fine race, strong and tall brown-skinned and well featured, they are abstenious in their habits. They came to this place from Chitorgadh of Rajasthan. They call themselves Rajput, and say that they are descended from one Randhirji, a Jethva, who held twenty-four villages in the Barda area. They were a kind of feudal militia, liable to military service. Formerly they held their lands on a service tenure and in common with the Rabaris were allowed many privileges and immunities. They are divided into four clans, *viz.*, the Keshvalas, Rajsukhas, Gohils and Adidras (descendants of a Sumra Rajput). The Mers are mainly found in the Porbandar, Ranavav, Kutiyana and Mangrol talukas. They are mainly engaged in agriculture and cattle-breeding. They intermarry and allow widow marriage, but in other respects confirm to Rajput customs. It is very interesting to note that the Mer is only community in Saurashtra among which the women do not keep veil.

They are generally vegetarian but occasionally take non-vegetarian food also. The males put on *chorni* and *kediyun*, while the females put on black coloured *odhanu* and dark red coloured *dhansiyo* (petticoat); but at her parent's house they put on white coloured *dhansiyo*, so that the distinction can be made between daughters and daughter-in-laws of the village. Generally the unmarried girls put on white coloured *dhansiyo* or *ghansiyo*. In matter of ornaments, their women put on *zumna*, *davasar*, *mohanmala* and *pavlarkhi* in neck, *vedhla*, *shisoriya*, *koriya* and *pandadiyu* in ears, *saraliya*, *karandiya* and *chud* in hands, *fervas* on

fingers or hands and silver *kadla, kari, vinchhiya* on feet. Their male members occasionally put on *kanthali, fuldi, champva* and *troda* or *bedi* on feet. The *dandiya-ras* is always associated with the celebration of festivals. In matter of religion they follow the Shaivism.

The Kathi is curious and interesting race found in Visavadar and Junagadh talukas and Bhesan and Mendarda mahals of this district. They are cultivators, cattle-breaders and many of them are serving in Government and non-Government departments. The cradle of this race is unknown, but it appears to have come from the Central Asia, driven by the tide of Mohammedan invasion through Sind and Kutch in the 14th century. A party of them under a leader named Umro, came to Dhank, of which a Vala Rajput was a ruler. Umro had a beautiful daughter named Umrabai with whom the Dhank Chieftain Dhan Vala fell in love. Umro agreed to give her to him in marriage on condition that they should eat together. To this Dhan agreed, but his brethren considering him degraded drove him out. He became leader of the Kathis. Umrabhai had three sons, Vala, Khuman and Khachar, whose descendants bear their names and are considered the aristocracy among the Kathis. They are called Shakhayats, while the descendants of the original Kathis are called Avartias or inferior. The Kathis eat food cooked by any Hindu and drink liquor. Their women are proverbially handsome, and bear a high character. They are respected in the family and their position in society on a par with the male members and are treated as companions. Like the Rajputs, they also send 'Khandu' (sword) respresenting bridegroom alongwith the marriage party, instead of a bridegroom. This practice came in vogue to reduce the expenditure involved in marriages. In other matters of social customs like birth and death, they do not differ from the rest of Hindus. Widow remarriage is allowed, but is seldom practised. The custom of levirate is favoured by them. The Kathis worship the Sun and use it as a symbol on all their documents. Owing to their long contact with the Hindus, they worship also the Hindu gods and respect the Brahmins. They have also adopted the Hindus reverence for the cow. They are exceedingly superstitious, and believe in omens, placing the greatest reliance on the call of a partridge to the left. They are hospitable, and are always sociable and friendly.

The Ahirs are strong and closely allied to the Babaria Rajputs. Colonel Walker traces the word Ahir to the Sanskrit word *Ahairi* signifying hunting. They claim descent from the Sumra dynasty of Sind. They are believed to have married with the Solankis of Diu with the Valas of south Kathiawar, and with the Parmars of Ujjain. According to another story, they accompanied Lord Krishna when he came to Saurashtra, and settled in the vicinity of the mount Girnar and were thence called Sorathia Ahirs. They are divided into two sub-castes, *viz.*, Gujar

Ahirs who live in towns and Nesak Ahirs who live in *nes* or hamlets. They are mainly found in Keshod, Malia, Talala, Veraval, Mangrol and Una talukas of this district. They have gradually given up cattle-breeding, and are now mostly cultivators and small landholders. They are tall and active. In matter of social customs like birth, marriage and death, they do not differ from the rest of the Hindus. The practice of levirate is common. They revere Tulsi-sham in the Gir and a number of local goddess. In matter of religious ceremonies, they follow the Hindu rituals.

Among the artisans, the Sonis, the gold and silversmiths are mostly of the Vania Soni caste. A few are Parajias, after the village of Parjav in Junagadh. The Parajias are inferior workmen and use their talents principally as forgers of base metal. The Vania Sonis are generally well-to-do. They claim to be the descendants of Vanias, who took to working in the precious metals. They are mainly found in towns and large villages of this district. In matters of social customs, they follow the customs of the rest of the Hindus. Their family goddess is Vagheshvari. Some of them follow Vallabhacharya and Swaminarayan sects also.

The Coppersmiths or Kansaras are found all over the district. The name Kansara is derived from Kansu (bell-metal). They are good workmen in both brass and copper. They claim a Kshatri descent and revere Mahakali as their chief deity. In matter of social customs such as birth, marriage and death, they do not differ from the rest of the Hindus. Widow marriage is allowed.

The carpenters or Suthars are of three classes, Gujars, Marvadis (Mewada) and Sorathias. The Gujars claim descent from Vishvakarma, the creator of the universe. The Marvadis claim the Rajput descent. The Sorathias are old residents of this district. The carpenters or Suthars are spread all over district. In addition to ordinary village carpentering, some of them are clever wood-carvers, showing their skill not only in the wood-work of houses, but in the more delicate carving of blackwood and sandal-wood boxes. Sandalwood carving is a speciality of the Mangrol carpenters. With the diversification of occupations, some of them have taken to various allied occupations. Their social customs do not differ from the rest of the Hindus. Each division or family has family deity. Some of them are Vaishnavas; some follow the Shaivism and some are followers of the Swaminarayan religion.

The blacksmiths or Luhars are found all over the district. Some are skilled workmen, who manufacture good swords, daggers, matchlocks, and other weapons. Besides their traditional occupation, they have also shifted to silversmiths, mechanics and other occupations and services. They

follow generally the social customs of the Hindus. They allow widow marriage, Bhavani is their family deity and follow the Swaminarayan religion.

The tailors or Darjis are found in every town and in most of the larger villages of this district. A few are good embroiders who are skilful in other fine works, but most of them do not go beyond ordinary hemming and stitching. Their main occupation is tailoring but because of the change in the economic life due to the impact of the development programmes, they have also turned to other walks of life utilizing new openings and opportunities They claim the Kshatri descent. In social customs, they do not differ from the rest of the Hindus. They allow widow marriage. Their family goddess is Hinglaj and worship other Matas.

The masons or Salats, derived from *salya*, a stone, are stone-workers and are found all over the district, but mainly in Junagadh, Mangrol, Patan-Veraval and Porbandor talukas. They have many sub-castes like Sompuras, Kumbhars and Talabdas. In matters of social customs such as birth, marriage and death, they do not differ from the rest of the Hindus. Among them, the Sompura Salats wear sacred thread like Brahmins and Widow-marriage is allowed. The goddess Parvati is their family goddess. In religion, they generally follow the Swaminarayan or Shaiva.

The Kumbhar is the caste of potters. The name is derived from kumbhakar (*kumbha*, a water pot and *kar*, maker). They are generally found in towns and villages of this district. They make a living by making earthen vessels. Besides working as potters, many of them are employed now in villages as domestic servants and, in towns, have become carpenters or brick-layers. With the opening of economic opportunities, they have taken to new occupations and services. Some of them have taken to agriculture. In matter of social customs, they do not differ from the rest of the Hindus. The Chavandi Mata is their family goddess.

The Khatris are calico-printers and dyers. They also weave silk and cotton. At Porbandar, the members of this class manufacture silk from raw material brought from Bombay. Their *bandhni* or tie and dye *sadis* and silk clothes are of superior quality. In this work, they are helped by their wives. They claim to be of the Kshtri descent. In matters of social customs, they do not differ much from the Hindus in general. They allow widow marriage.

The Bhavsars are dyers and calico-printers and *dhobi* or washermen. They are found chiefly in cities and large towns. They claim to be Kshatris and state that they became calendars to escape the persecution of Parshuram. Some of them have given up calico-printing and have become confectioners,

tailors, washermen, sellers of cloth and brassware. They also serve in Government and private organisations. In matters of social customs, they are with rest of the Hindus. They allow widow marriage. Chaol Mata is their family deity. Some of them follow Shaivism and some Vaishnavism.

The Vanjhas or weavers weave mixed silk and cotton, *mashru*. Some of them are tailors. Their wives prepare the thread, bobbins, starch and do other miscellaneous work. They claim descent from the Kshatri king, Sahastrarjun, who was destroyed by Parshuram. Their social customs do not differ from the rest of the Hindus. They allow widow marriage. Lastly, they worship Hinglaj Mata.

The Saurashtra region has been famous for its sailors. In times of political instability, the coasts of Saurashtra have served as rendezvous of pirates, who, from the shelter of every creek and head land, took toll on all merchandise that was transported by the Arabian sea. Since Vakhatsingji of Bhavnagar (1772 A. D.) the seamen of Kathiawar gradually abandoned piracy and are now known as the best sailors in India. They are divided into Kharvas, Bhadelas, Mianas and Vaghers. The Kharvas are of three classes, Rajput, Koli and Muslim. The first class claim to be descended from the Rajputs and call themselves Solankis, Rathods and Gohils. They probably date from the time of the Anhilvada dynasty. They interdine with Rajputs and follow many Rajput customs. They are found in Veraval, Mangrol and Porbandar. The Koli Kharvas are descendants of the pirates that used to infest the southern coast, and have a strong infusion of the Koli blood. They assume such local names as Shiali and Talajia. They do not differ from the Kolis in their ways. They are chiefly found in the talukas Patan-Veraval and Una. The Muslim Kharvas are found in the talukas Patan-Veraval, Mangrol, Una and Porbandar. The Muslim Kharvas are known as Kasbatis. Their origin is obscure. They call themselves Pathans, but they are probably a mixed race with Hindu and Arab blood in them. The Bhadelas are Muslims by religion and are said to be settlers from Arabia. All the abovesaid sailors are skilful and intrepid seamen. They are employed in steamers plying to different ports of India and other countries. Some of the Kharvas have shifted to fishery. After Independence due to Government aid and encouragement they now owned mechanised boats which they take to deep sea and return with a load of valuable catch.

The Machhis and Bhois are fresh-water fishermen and labourers who are found mainly in Veraval, Junagadh, Una, Mangrol and Porbandar talukas. They are generally river boatmen and water-carriers. They catch fish with a casting net or hook. and sometimes, though rarely with the drag net. The influence of the Jains in most of the large towns prevents these classes from carrying on their calling and they have, wherever

possible, taken to agriculture. In matter of religion, they follow Shaivism and worship god Shankara and other goddesses.

Among beggars, there are many divisions known as Sanyasis. Atits or Gosains, Vairagis, Bavas and Jatis. The general term for all classes of devotees is Sanyasi or anchorite.

The Atits or Gosains are generally found as officiating priests in the Shiv and Devi temples. They are vowed to calibacy and poverty, and they generally live on charity. Some of them are serving in defence and civil services, and, they also take advantage of their supposed holiness, giving themselves great license in food, drink and women. They admit recruits from all classes and dress in orange tawny clothes. The sectarian mark *tilak* on their foreheads is horizontal. There are two sects among them, *viz.*, those who live in monasteries, *mathadharis*, and those who live in houses, *gharbaris*.

The Vairagis are officiating priests in the Vaishnav temples, and wear a white dress and an upright brow-mark.

Among the Jains, the *sadhus* of a section are called Lokagachh. Among the Shwetambar Jains, the *sadhus* are divided into Sthanakvasi and Deravasi. The *sadhus* of both the sects observe rigid rules of their religion. They do not ride vehicles. They do not shave but pull out the hair. The Jatis have no property and never quit their dwellings except for food. They carry a fan of goat's hair, with which they remove every living thing from the path on which they tread or the ground on which they sit. They wear a piece of cloth screeming their mouths, lest they should inhale and destroy insects. During the rainy season, a few of these, Jatis take a vow, called *santharu*, pledging fast unto death. As soon as Jati has taken this vow, the news is carried to all parts of the country and large numbers of the Jains gather together to worship him.

Among personal servants, there are three classes, Valands or barbers; Dhobis or washermen; Pakha Bhistis or water-drawers and Khavas. Some of them are domestic servants. The Barbers are both the Hindus and the Muslims. Generally, the Muslim barbers are called Hazam. They are called Valand from their profession of hair or *val*; a *gainjo* from his old operation of dressing wounds or *gha*. The Hindu barbers are numerous. They are found everywhere in the district. Their general profession is of shaving and hair cutting but in villages they also cultivate land and their women act as midwives.

In matters of social customs, they do not differ much from the rest of the Hindus. Divorce and widow remarriages are allowed. In matter of

religion most of them are the Vaishnavas. The Limbach or Limbochi Mata is their family goddess.

The Dhobis from *dhovun*, to wash are washermen and are found in all villages, towns and cities. They are Hindus as well as Muslims. They are helped in their work by their wives. In matter of social customs, they do not differ much from the rest of the Hindus. Divorce and widow remarriage are allowed.

Among the leather workers, the Mochis or shoemakers and saddlers claim Rajput descent, and call themselves Solanki, Parmar, Gohel, Chohan, Makvana, etc. They are found in towns and in most of the villages of this district. With passing of time and in view of economic compulsions, they are now employed in various occupations. In matter of social customs, they do not differ much from the rest of the Hindus. In matter of religion, they follow the Swaminarayan and Vaishnav religions and worship Ramdev Pir.

Among the wandering classes, there are the Saranias, Ods, Vanjaras, Ravalias ; Bajanias, Nats, Vadis, Chamthas, Thoris and Jogis. The Saranias are keen sharpeners who move in villages in search of work. Their name is derived from *saran*. They generally stay with their carts in group of five or ten at the outskirt of the village which is known as Dango. This Dango is recognised from the name of their leader, such as Bhanji Hathi *no* Dango or Nanji Parekh *no* Dango. In matter of social customs such as birth, marriage and death they follow Hindu customs. In matter of religion they worship Ramde Pir and Khodiyar, Meldi, Bhavani, Shakti and Vihot and Kalika Matas.

The Ods are labourers They claim to be the descendants of Bhagirath. the son of Sagar. According to the Ras Mala, King Siddhraj sent for a number of Ods from Malwa to dig the Sahasraling lake at Patan. The Ods lead a wandering life. They come to Saurashtra for work, and return to their native place in Rajasthan during the rains. They are now engaged in various types as wage earners. They follow the Shaivism, the Swaminarayan and Ramdasi religions and worship Ramde Pir and mother goddesses like Meldi, Khodiyar and Jasma Oden. They do not differ much from the Hindus in matters of the social customs.

The Vanjaras or carriers are not the natives of Saurashtra. They visit it occasionally, bring grain and tobacco on bullocks, and return with salt and other commodities. They have large colonies in Rajasthan and Madhya Pradesh and always return there during monsoon months. Owing to the spread of roads and railways, their caravan business is fast dying out. They claim a Rajput origin and their chief object of worships is Ramde Pir, Nagani Mata and Kalika Mata. They follow the Hindu social customs

They allow widow marriages and cremate their dead. Some of them are Muslims.

The Ravalias, a barnch of Kolis, are rope and tape makers. One of their chief occupations is to hawk salt on donkey. They also work as Agricultural labourers and labourers in mills. They allow widow marriage and bury their dead. They worship Lord Shiva and Matas such as Verai, Bechara, Ambaji, Khodiyar, Kalika and Chamunda.

The Nats also live by rope-dancing and begging. They are also known as Nat-Bajania. Their headquarters are in Marwar, and they visit Saurashtra in their rounds. They are Hindus and worship Meldi, Ambaji, Bechara and Vihot Matas. Their family goddess is Vihot Mata. They allow widow marriage, and bury their dead after burning hay on the face.

The Vadis are sellers of stone handmills, winnowing fans, etc., but they also earn their living as jugglers and snake charmers. Among them, some are Hindus and some of them follow Islam. The Hindus follow the Hindu social customs and the Muslims follow Muslim social customs. They allow widow marriage. In matter of religion, they worship Vihot, Chavand and Meldi Matas. They are animistic.

The Chamthas also deal in hand-mills, and are professional dancers. Some of them eke out their livelihood by traffic in women. They are divided into two sub-castes such as the Chamthas and the Badiya Chamthas. The Badiya Chamthas are known as the Natda or the Ghantiya. Some of them are Hindus and some Muslims. They are found in Junagadh, Porbandar, Vanthali and Veraval talukas. The former worship Khodiar and Meldi Mata and the latter believe in Bibi Fatma. They allow widow marriage and bury their dead.

The Jogis are wandering religious beggars, who also eke out their living by selling *baval* tooth-brushes, brooms and salt, etc. They also cast out evil spirits and catch snakes, and make a living generally on the credulity of their dupes. They bury their dead, after branding the great toe of the right foot of the corpse. They respect various Hindu gods, and freely allow divorce.

The Scheduled Castes

According to the 1961 Census, the population of the Scheduled Castes in the district, was 85,488 (43,280 males and 42,208 females) forming 6·86 per cent of the total population of the district. The rural-urban distribution accounted for 71,902 persons (84·11 per cent) in the

villages as against 13,586 (15·89 per cent) in the towns. The following statement reveals the details of their sex-wise distribution of the population.

STATEMENT III-9

Scheduled Castes Distributed into Rural and Urban Areas, 1961

Name of Scheduled Caste	Total population			Sex		Percentage to total population of the district			Percentage of each Scheduled Caste population	
	Total	Rural	Urban	Males	Females	Total	Rural	Urban	Rural	Urban
1	2	3	4	5	6	7	8	9	10	11
Total ..	**85,488**	**71,902**	**13,586**	**43,280**	**42,208**	**6.86**	**5.77**	**1.09**	**84.11**	**15.89**
Bava (Dedh) or Dedh Sadhu ..	590	502	88	309	281	0.05	0.04	0 01	85.08	14.92
Bhangi or Rukhi	7,506	2,583	4,923	3,858	3.648	0.60	0.21	0.39	34.41	65.59
Chamadia	39	38	1	20	19	..	..	..	97.44	2.56
Chamar, Nadia or Rohit	9,511	8,821	690	4,736	4,775	0.76	0.71	0.05	92.75	7.25
Garmatang ..	23	23	..	15	8	.	..	..	100.00	..
Garoda ..	673	574	99	335	338	0.05	0.04	0.01	85.29	14.71
Hadi ..	5,583	4,378	1,195	2,802	2,771	0.45	0.35	0.10	78.56	21.44
Meghwal ..	18,129	16,586	1,540	9,128	9,001	1.46	1.23	0.13	91.51	8.49
Thori ..	6	..	6	6	..	..	..	..	100.00	..
Turi ..	25	14	11	11	14	..	..	..	56.00	44.00
Turi Barot or Dedh Barot	190	181	9	107	83	0.02	0.02	..	95.26	4.74
Vankar, Dedh or Antyaj	42,434	37,439	4,995	21,544	20,890	3.41	3.01	0.40	88.23	11.77
Unclassified ..	789	760	29	409	380	0.06	0.06	..	96.32	3.68

Source :
District Census Handbook 1961, Junagadh, Part I, p. 18.

The predominant Scheduled Castes in the district are Vankar, Dedh or Antyaj (42,434) and Meghwal (18,129). Among them 88·23 per cent of Vankars live in rural areas and 11·77 per cent in the urban areas; while

91·61 per cent of Meghwals live in rural areas and 8·49 per cent in the urban areas. Next to these two castes, numerically important castes in the district, are Chamar, Nadia or Rohit (9,511), Bhangi or Rukhi (7,506) and Hadi (5,583). Details of some of the castes are given below :

Vankar and Meghwal—Among the Scheduled Castes, Vankars are predominant in this district. They are so called because of their traditional profession of weaving. They are known also in some parts as Meghwal, Ganeshya, Harijan, Dhedh, etc. Before industrialisation their economic condition was very good, and they were happy. With the growth of textile industries, they have been deprived of their traditional occupation and have become miserable. At present, they work as masons, labourers, agricultural labourers, labour contractors and some of them are found in the business of leather tanning. They claim Rajput origin. Main sub-divisions among them are (1) Sorathia, (2) Maheswari or Kutchhi, (3) Maru (Marwari). These divisions are because of their original habitations in the past. They do not intermarry among the sub-divisions. They are found in all parts of the district. Kutchhi Vankars speak Kutchhi language and also have some of the characteristic of Kutchhi people. They called themselves Jadeja, Harijan and Meghwal. The Marwari Vankars are known as Maru and are numerous in this district. They are still socially linked with Marwar, their original place of habitation and generally their marriages take place at Marwar. There are many sub-castes among Meghwals such as Parmar, Solanki, Chauhan, Khandevi, Bokha, Jitia, Varmora, Sindhav, etc., while Maru Vankars are known as Gohel, Dadia, Badhia, Rabadia, Rukhda, Someshwar, Jepal, Ranva, Seju, etc. In matter of food, they are vegetarians.

Their male members put on *kediyu, chorno* and *paghadi*, while women wear red *jimi, kapdu* and rough coloured blanket known as *chorso*.

Mainly the women wear *kabi* made of silver, *kadla, hansdi* made of silver and *kanto* or *vali* in nose made of gold and white ivory *chudli* in hand, etc. Thus they wear both gold and silver ornaments.

Their language is Gujarati and is influenced by Charani dialect, *e. g.*,

શઉં છે?=શું છે ?

ક્મણ્ જાતો છે ?=ક્યાં જાવ છો ?

આદો=આવ્યો.

They are very fond of *ras, garba* and *bhajans*. In birth, marriage and death they do not differ from the Hindu customs. Widows are allowed to remarry but levirate is generally preferred. In matter of religion, they worship Ramdev Pir, Krishna, Shiv and other Hindu goddesses.

Hadi—The Hadis are notified as a Scheduled Caste in the constitution of India. They are mainly found in the talukas Veraval, Talala and Ghed area of this district. They are known as Hadi due to their occupation of selling Had or bones. Leather dyeing is their main occupation. Others work as labourers and serve in Government departments. They were originally Rajputs. In customs and manners, they are similar to the Nadia or Chamar; yet they are different from the Nadias or Chamars. They live in suburbs separately from the village. The Hadis claim to be the descendants of the Rajputs and they had secured high rank in the army of the Maharana Pratap. About their courage and steadfastness, there is a proverb that,

" પાડ ખસે પણ હાડ ન ખસે. "

There are many sub-castes among Hadis such as Chavda, Chudasama, Chorvad, Parmar, Rathod, Vaghela, Makwana, Chauhan, Jadav, Panaadia, Vanja and Solanki.

In matter of food, they are generally vegetarian but occasionally they take non-vegetarian food also.

Their women mainly wear *baloya* in hand, *vali* in nose, *kadla* or *sankla* in feet, *tholiya* in ears, and chain or *tanmaniya* in neck. They wear both gold and silver ornaments.

They follow Hindu religiou and worship mainly the Ramdev Pir.

In the past, education was neglected, but now they take interest in the education for their children.

In birth, marriage and death, they follow the Hindu customs. Widows are allowed to remorry and in most cases the practice of levirate is followed.

The Scheduled Tribes

According to the 1961 Census, the Scheduled Tribes claim 6,803 or only 0·55 per cent of the total population of the district and 0·21 per cent of the Scheduled Tribes of the State. The main Scheduled Tribes in the district are Rabaris (2,687), Siddis (2,406), Charans (1,097) and Bharvads (594). Of these, the Siddi is the only Scheduled Tribe which lives both in rural (1,889) and urban (517) areas of the district. Details about the chief tribes are given below :

Rabaris—The Rabaris are herdsmen. They claim to be Rajputs, who instead of marrying Rajput women, married celestial damsels (*apsaras*) that is, perhaps, Charan women or daughters of god (*deviputris*) as they style themselves and were, therefore, called Rahabahari, that is

going out of the path. Their original home is said to have been the United Provinces whence they moved to Marwar, and from thence to Gujarat, Saurashtra and Kutch. Some of their surnames are Rajput such as Chohan, Dodiya, Gohel and Jadav. There are three main classes of the Rabaris, such as the Rabaris of Saurashtra, the Gujarati Rabaris and the Vadhiara Rabaris.

The first two classes of these Rabaris are mainly found in Malia, Mangrol and Talala talukas, while the third class namely the Vadhiara Rabaris are chiefly found in the Kutch district. Except in Saurashtra they have no sub-castes. In Saurashtra there are six sub-divisions which interdine but do not intermarry. They also differ to some extent from each other in matter of custom, dress and habitation. Their habitat is known as *nes*.

Generally they were *chorni*, kediyu and many flapped *paghadi*. There is a slight difference in the dress of the above said sub-castes. Their women put on *jimi*, *odhani* and *kapdu*, while the unmarried grown-up girl put on *jimi* and *paheran*. The ornaments their women put on are silver *loria* or *zumna* in ears, *kadla* in feet, gold *nath* in nose, gold *hansdi* or *suniyo* or *bordu* in neck and silver *kandis* in hands. Their male members put on *tholiya*, *ful* and *champiya* in ears, *tumpiyo* or *har* in neck, silver *saral* in hand and silver *toda* on feet. In matter of birth, marriage and death, they do not differ from the rest of Hindus. They are famous for their embroidary work. They are also expert in *garba* and *ras*. Some times, they also sing devotional songs of saint Kabir or Surdas. They are most backward in matter of education, as there is no school in their *nes* or habitation, or they do not wish to send their children to school. In matter of religion, they belong to Bijmargi, Ramanandi and Pirana sects and worship gods and goddesses like Vachhada Dev, Ashapura Mata, Mamai Mata *no* Madh, etc. They have five *madhs* each at Sidokar, Deri, Lohej, Balej and Chorwad. Their family priests are the Audich and Sompura Brahmins.

Siddis[1].—No evidence is available as to when the Siddis settled at Jambur (Talala taluka) this remote forest hamlet. They are mainly found in Talala, Veraval, Malia and Junagadh talukas of this district. According to General Legrand Jacob, the Siddis are believed to be the descendants of runaway slaves occupying hamlets on the borders of the Gir. According to local legend, Malek Ayaz, the district officer of the area under the Sultan of Ahmedabad had Negro slaves in this attendance. It is probable that some of the slaves might have absconded or lost their way in the forest and settled at this place. Opinions, however, vary as to when and how the Siddis came to India and who brought them here.

1. TRIVEDI R. K., *Village Survey Monograph*, *Jambur*, Vol. V, Part-VI, No. 10, Census of India 1961, Gujarat, 1967, pp. 6-12.

The period of the Siddis migration can, be said to be middle ages when the Europeans were active in their trade with the East and West Asians in their invasions over India. Though the Siddis entered India as slaves and domestic servants, some of them rose to high positions in the military and other Government establishments.

The elderly people of Jambur believe that they came *via* Arabia. The last Nawab of Junagadh used to keep many Nagroes as Kennel keepers and hunting assistants, while Negro females were employed as maids in the harem. The Siddis of Jambur are also said to have migrated from village Malzinzva in the Talala taluka. It is only a few kms., from Jambur. The location of the *dargah* of Nagarsha Pir at this village lands support to the belief that the Siddis of Jambur are the descendants of the Abyssinian Negroes inasmuch as Bava Ghor, an Abyssinian Negro mendicant-turned-merchant and a pioneer of agate industry of Gujarat, was the elder brother of Nagarsha Pir, the installed saint of Jambur. Bava Ghor settled at Ratanpur, a village in the Jhagadia taluka of the Broach district. He led a religious life and lived in forest in a secluded place. While cooking meals over stone hearth, he accidentally noticed that some of the stones of the hearth began to acquire diamond-like lústre and became translucent on account of heating. He was, therefore, struck with the idea of prospecting the industry of semiprecious stones called *akik* or agate. His younger brother Bava Saban explored, the African, Arabian and other foreign markets, while Bava Ghor pioneered this industry and looked after excavation of stones, baking and lapidary processes. After their death, Bava Ghor and Nagarsha have been installed as saints by the Siddis the former at Ratanpur and the latter at Jambur.

Prior to Independence, the Siddis used to plunder and harass local people and stealthily reap their harvests at night. After Independence, however, most of them have left their predatory activities and have taken to peaceful avocations. Being descendants of aborigines of Africa and used to hardships and privations of forest life, they have developed considerable resistance against the noxious malarial climate and hard waters of the Gir. They are self-complacent and do not give a thought to the morrow, as seen from their happy-go-lucky disposition and close-to-nature mode of living. Local people maintain that if a Siddi has enough cash to fetch him a meal, he will not bother to earn more for providing for the next day. He will simply idle away that day. So primitive are their habits that if they have nothing else to eat, all the members of the family climb up any fruit tree, *e. g., jambu, timru*, etc., and get down after satisfying their hunger with berries or nuts. After drinking water in the river or at the well in the *dargah* of Nagarsha Pir, they retire to their huts or to the open ground for a quiet siests on the open ground.

As already mentioned earlier, Siddis of Jambur generally live from hand to mouth. The ornaments worn by them are, therefore, found to

be made of semi-precious or base metal, glass, plastic, etc. The inventory of names of ornaments worn by males and females would be of special interest inasmuch as they are also worn by the village-folk in that area. While ring, *desliya* and *markhali* adorn by males, *vali*, *kada*, *chudi*, *kalliyu*, *sankali*, *kadiyo*, *pandadi*, *bedi*, *bulakh*, *jhuda*, *panali*, *chunk*, *zumkha*, *doro*, *mathiyu*, *kandoro*, *kap*, *ponchi*, *madu* and *zamani* are worn by females.

The Siddis are non-vegetarians. Frequency of meals in a day generally depends upon the occupation. Since the Siddis follow agricultural occupation and field labour, they take three meals a day. Their staple food is *jowar* or *bajri* bread which they eat with *dal*, and vegetables. They occasionally bring meat from the bazaar. On auspicious and festive occasions, *malido*, a sweet dish is prepared by pulverising crisp bread of wheat and mixing it with oil or *ghee* and sugar. It is said that they very much relish meat of buffaloes. Whenever any animal strays and disappears, people do not hesitate to belive that it might have been caught and slaughtered for food by a Siddi. Tea is in vogue as a universal drink and smoking of *bidis* is common in both the sexes.

In the sixth to seventh month of pregnancy, a ceremony called *khota Bharvun* is performed in which the parents of the women present her a cocoanut, rice, areca-nut, and a pair of garments. For this ceremony, the woman is dressed in good clothes and the articles aforementioned are put in her lap. Her parents stay at her husband's house and are served with sumptuous dinner.

The expectant mother refrains from taking sour food articles and heavy labour. The first child is generally delivered at her parents' house and very rarely at her father-in-law's. No separate place is selected for confinement and the delivery takes place in the common living room. An untrained local *dai* or midwife of any community is called to assist at the delivery. In case of complications, a doctor from Talala is consulted. Birth of both male or female child is greeted with equal joy since the Siddis consider children as the gift of god. *Afan* is whispered in the ear of a new-born child.

The *chhatthi* ceremony is performed on the sixth day after birth. The child is bathed with water and clad in a new frock. Relatives present the baby with new frock. They in turn are given *patasa* and dates. On this day, the child is given a name. When the child attains the age of five to seven years, *akiko* ceremony is performed when a goat is sacrificed with prayer and a dinner consisting of *lapsi*, *dal* and rice is served to the relatives.

A girl is usually married at the age of 14 to 16 and a boy at the age of 16 to 20, keeping a difference of three to four years between them. Marriages hardly take place by elopement or abduction. Widow remarriage is freely allowed and performed without any elaborate ceremony. The husband gives Rs. 40 to the former father-in-law of the woman. The second husband has no right over the children of the former marriage. If the children are quite young, the mother as stipulated takes them with her to her new house and when sufficiently old, hands them over to their rightful guardians. Levirate is common but not compulsory. A man can marry four wives at a time as permitted by Islam, but polyandry is not permitted.

The caste *panch* has a good hold over Siddis and in case of strained relations, a complaint is lodged before the *panch*, the decision of which is final and binding on both the parties.

A match is generally arranged by the consent of the parents. Nowadays, however, the wishes of both the boy and the girl are considered before the engagement is finalised, taking into consideration the family condition, age and status of both the parties. No importance whatever is attached to the education of either party. The children of a brother and a sister and of two sisters can intermarry. Consanguineous marriages other than those mentioned above are not allowed. Average cost of a boy's marriage varies from Rs. 400-500 and the girls' from Rs. 300-400. The system of giving dowry is prevalent among the Sidis. Out of the households, 53 were found to be in favour of giving something in dowry to the sister or daughter. It is handed over to the head of the groom's family. It has a sentimental aspect, as the girl is leaving her father's house for ever.

As the engagement proposal usually comes from the boy's side, at the appointed hour both the parties meet and the father of the bridegoom gives one rupee to the bride whose father also pays the same amount to the groom. A *chundadi* is given to the girl as a token of the engagement by the bridegroom's party, and those present are served with tea. Jaggery and coriander seeds are also distributed among them. The engagement becomes void at the instance of either of the party.

The bride and bridegroom if residing in the same village are invited to dinner by their in-laws on auspicious and festive occasions. The marriage date is fized at the convenience of both the parties and the boy's party sends to the bride's father a string with knots equal to the number of days after which the marriage is to take place. Usually seven to fifteen knots are tied and after confirmation by the opposite side, relatives and acquaintances are informed. A *mandap* is erected at the place of both the parties where the marriage preparations are set afoot. Womenfolk sing marriage songs at night and tea is served to all those present. Formerly, dates used to be distributed. Both the bride and the bride-

groom get themselves besmeared with *pithi*, a paste prepared from turmeric and oil and wear *mindhol* or emetic nut symbolizing Hindu influence over the Siddis, around their wrists. This custom is disappearing gradually.

Before the bridegroom's party sets out for the marriage, relatives are served dinner consisting of sweet-balls, *ganthiya*, rice and *dal*. The bridegroom prepares himself for this occasion, bathes himself and dandily attires himself in new clothes and ornaments and holds a sword in hand. If the marriage is to be performed in the same village, the party sets out in the evening to the bride's place and takes a dinner there and returns with the bride on the same day. When the marriage is to be performed at another village, the party stays there for two days. When the marriage party arrives, it is received amid great rejoicings accompanied by the beating of the drums. The bridegroom's party is lodged in a separate house. When the party arrives at the bride's place, the bridegroom is greeted at the *mandap* specially erected where the sister of the bride receives him by waving her hands round his head. This ritual is called *ponkhavun* in local parlance. The *kazi* or priest at the marriage solemnizes the marriage after receiving consent of the bride who remains indoors and conveys her consent to the marriage through some persons, and of the bridegroom in the presence of witnesses and declares the marriage as binding on the couple. The marriage takes place according to the Muslim nuptlal rites, whereafter the boy's side pays Rs. 150 as dowry and gives Rs. 12 to *kazi*, *jamat* and *pir*, as their perquisite. The girl's father presents her with new clothes, *chundadi* and ornaments, household articles such as a cot, a cupboard and brass utensils, besides giving to her husband and father-in-law a turban each and a *sari* to her mother-in-law. After all this ceremony is gone through, the marriage party is given a dinner. The bride thereafter comes to her husband's place and the *mindhals* untied at the *dargah* of the *pir*. It is customary among the Hindus to untie the emetic nut of the newly-weds before their titular gods and goddesses. Hindu influence is clearly discernible from this custom of the Siddis.

The dead body is buried according to the Muslim customs. Alms, charities and donations are given to *jamat* or community when a rich person dies. Religious scriptures like *fatiha* from the Quran are read throughout the funeral rites. The body is bathed with hot water and soap nuts and shaved. After the arrival of the relatives, it is laid on a bier and is covered with a shroud of new cloth about twenty-two yards if a male and thirty yards if a female. Scents and fragrance are applied and sprinkled over the dead body. Thereafter, it is carried to the graveyard with recitals of *fatiha*. *Kalma* is recited at a distance of forty steps by a *mullah* who accompanies the funeral party upto the graveyard.

Female folk do not join the funeral procession. There is not much wailing and crying. On the third day *fatiha* is recited, which is also called

ziarat at the house of the deceased. In the Una taluka, the *salvar* ceremony is performed on the third day when all the relatives are served with meals. They in their turn present the bereaved with some cash. *Fatiha* is recited on the tenth, fortieth and sixtieth day. On the fortieth day, the relatives are feasted with *laddu*, *ganthiya*, rice and *dal* by the family of the deceased.

Charans[1]—According to one legend, the Charans settled first in Saurashtra and then they spread over to Kutch, Marwad and North India. According to another view, they first settled in Marwad and then spread over to Kutch and North India. Among them, the Charans of Marwad consider Saurashtra as their original habitat. It is said that originally the whole Charan community was divided into three and half classes, *viz*., Nar, Chordo, Savo and Ardho. Further due to certain difference in their location, habitation and way of life, they are divided in four classes, such as ; Maru or Gujara, Sorathia, Parajia, Ajapachi and Agarbuchha. They are spread all over the district but mainly found in the Junagadh, Talala, Visavadar, Keshod and Mangrol talukas of this district. The Charans followed various callings ; some were bards keeping genealogies of the Kathis and the Rajputs and reciting verses praising the exploits of their forefathers. Some were holding large grants of land and sometimes whole villages. But now some of them have become cultivators, traders and moneylenders. Formerly, like the Bhats, they acted as guards to travellers and merchandise. With the development of the national economy, their economic pursuits have also changed. Numerous scattered memorial stones and *paliyas* suggest that the Charans preferred death to dishonour, and that even women did not hesitate to kill themselves when the honour of the family or the community was at stake. The Charans are a tall, good-looking and fair-skinned race. Their ordinary food is wheat or millet bread, rice and pulse. A man's dress consists of a pair of trousers, and, over the trousers a waistcloth, a jacket, a loose short cotton coat, and a Rajput like turban or a piece of cotton cloth wound round the head. A woman dresses in a petticoat, a bodice or a Jacket, a robe and a black woollen blanket over the head. In matter of ornaments, the male members wear a silver anklet on the left foot, gold finger-rings, a necklace and gold ear-rings, while female members wear silver wristlets, silver anklets, a silver or gold necklace, a gold nose-ring and gold or silver ear-rings. In matter of social customs like birth, marriage and death, they observe Hindu customs. They allow widow marriage. They worship the Khodiyar and Ashapuri Matas, however, the Bhavani Mata remains their chief deity.

The Muslims

The Muslims are found all over the ditsrict Among them, there are two main divisions, *viz*., foreign Muslims and local converts.

1. Saurashtra Backward Class Board, Rajkot, *Saurashtra ni Pachhat Komo*, Part I, (1957), pp. 1-37.

Among the foreign Muslims, there are four main divisions, *viz.*, Saiyads, Shaikhs, Pathans and Mughals. While the Muslims of the Hindu descent are divided into several communities or classes such as Memans, Khojas, Momnas, Sipahis, Tais, Pinjaras, Shetas, Sumdas, Vaghers, Sanghars, Mianas and Jats. They are traders, artisans, cultivators, labourers and employed in the Government services in the Police Department. In matter of social customs, the foreign Muslims observe the Muslim social customs regarding birth, marriage and death. While the Hindu descent Muslims follow some of the Hindu social customs. They are Sunnis or Shiahs by religion.

Early Muslims in the District[1]—A lengthy bilingual inscription in Sanskrit and Arabic from Somnath Patan, which records the endowment of a mosque by a wealthy ship-owner of that city in AH 662/Vs 1320/Vallabhi S. 945/1264, gives an idea of the social divisions and the communal organisation of these immigrants.

It is apparent from the inscription that by the thirteenth century, the Muslims community had grown out of its original occupation of trading community. It contained not only wealthy traders and particularly shippers and sea-faring men, but also indigenously employed groups like oil-men, masons and possibly a heterogenous group of people with miscellaneous occupations They were then, as now organized in Jamats with a headman; the headman, the Khatib of the Ghanchi community was an important functionary. Since a number of these men hailed from Iraq and Persia, there appeared to have been a group of Shiahs among them. The relations between these men and their fellow-townsmen were most cordial.

No better proof could be found regarding the social organisation, standing and the occupational patterns of the Muslim communities in Gujarat during the Rajput era. They seem to have proliferated in all parts of this land though they were evidently concentrated more heavily in and around the coastal areas.

Among the foreign Muslims, there were four main divisions, *viz.*, Saiyads, Shaikhs, Pathans and Mughals. As their names indicated, all claimed to be partly descended from the foreigners who came in with the tide of Muslim invasions. Their importance decreased from the time of the Mughal emperors. As their numbers multiplied, their estates became sub-divided, and they had, for the most part sunk into sloth and idleness.

The Shaikh is a term which means elder and is applied to descendants of local converts as well as to foreigners. The men have the title Shaikh or Mahomed placed before their names and women *bibi* after their. The Mughals

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1. MISRA S. C., *Muslim Communities in Gujarat*, Chapter 1, 1963, pp. 6-8.

are mainly engaged in cultivation and services. They are chiefly found in Veraval taluka. The Shaikhs are naturally the most numberous as they include many descendants of local converts. The Shaikhs of Una and Mangrol were good soldiers and generals who carved out small principalities and *jagirs* for themselves. The Shaikhs also wielded sword in the field and pen in the court of Junagadh. They are spread in the entire district and are doing various jobs in different capacities. After them come the Saiyads and then the Pathans and Mughals. Among them, the Pathan is one of the four classes into which the regular Muslims are divided. Of the Afghan origin, the males add Khan to their names. and the females *khatun* or *khatu*. The Saiyad is one of four classes into which the Muslims of foreign strains are divided. The Saiyads are originally from Arabia. This class claims descent from Fatima and Ali, the daughter and son-in-law of the Prophet and are the descendants of those who came to Gujarat as religious teachers, soldiers and adventures, when the Muslims ruled the country. They follow the religious rituals rigorously. They are found all over the district. To indicate their high birth, they place the title Saiyad or *mir* before, and *shah* after their names and *begum*, if woman. There are several sub-divisions among them, *viz*., Kadri, Kuresi, Endrows, Baharumi and Bukhari.

The Muslims of almost entirely Hindu descent are divided into several communities or classes of which the principal community found in the district are enumerated below.

The Memans are divided into two classes, *viz*., the Kutchhi Memans and the Halai Memans. They are mainly cultivators. The Memans are also a community of businessmen, who are small scale traders in villages and at the same time doing business on large scale in big cities of India and even foreign countries. In matter of social customs like birth, marriage and death they follow other Muslims.

The Khojas are converted Hindus. They are the descendants of Luhanas who were converted to Islam by the preaching of a Shaikh preacher called Nur Satagur or Nur-ud-din in the 12th century. Nur Satagur is said to have made a number of converts in Gujarat by ordering the idols of a Hindu temple to speak and bear testimony to the truth of his mission. The Luhanas were the first to yield to his influence and in consequence acquired their tribal name Khoja, or honourable convert. One of Nur Satagur's successor, Rande, originally a Tuwar Rajput, sowed the seeds of Ismalia faith. On their first settlement in the towns of Gujarat, the Khojas were small dealers in grain and fuel. From these humble beginning, they have now risen to possess a powerful position in commerce. They are scattered all over Gujarat and have dealings with all important trade centres in India and foreign countries. Many of their customs differ

materially from those followed by other Muslims. They observe, the *Chhathhi*, the ceremony performed on the sixth day after a birth; and their law of inheritance is that of the Hindus not of the Muslims. The Khojas are divided into two divisions called Panjaibhai and Pirai. The Panjaibhai section is more orthodox, and look upon Aga Khan as the representative of the Prophet, or the incarnation of god himself, the Pirai, which is a very small division, considers Aga Khan merely a Pir, or a religious head of their community, and nothing more. Their place of worship is called *Khana*. They do not accept the *kalma*, the condition precedent for a man to be a Muslim and believe in the incarnation, yet they are not Hindus. A Khoja has to pay to his Imam the *dassonth* or *tithe*, the *petonth*, a smaller contribution and about sixteen other minor levies. Besides this, when pressed for money, the Imam sends the *jholi* demanding an extraordinary levy of the *dassonth* and *petonth*. The regular *dassonth*, is levied once a month at the New Moon, each Khoja dropping in the *jholi*, kept in the *Jamatkhanas* for the purpose as much as he is inclined to pay. The religion of the Khoja is Shiah Ismailism.

The Momnas from Momin (believers) are descendants of the Hindus of many castes converted to the Shiah form of the faith by different members of the Ismaliya and Saiyads, of whom Imamshah of Pirana was the most distinguished. Instead of the Quran, they read Imamshah's book of the religious rules and also worship the Hindu gods. Circumcision is practised. The dead are buried. Both males and females have Hindu names. Like Hindus, women wail and beat their breasts ,when any death occurs. They are traders, cultivators, etc. They are mainly found in the Malia, Keshod and Talala talukas of this district.

The term 'Sipahis' covers a large Muslim population of miscellaneous character. They include not only the Arabs, Makranis, Sindhis, Baluchis and Pathans, who from time to time have found their way to Saurashtra, but also the descendants of those who have settled in Saurashtra, and the very large class called Kasbatis and Maleks. Some of them were of the foreign origin and some were converted Rajputs or Kolis. They received grants of land, and gained considerable influence in the towns in which they were settled. Among them, the Arabs came earlier but did not settle in large numbers till the eighteenth century. They came in the ships with their weapons and horses and got employed in the army of the Nawab. They proved to be able, loyal and matchless soldiers but they were mercenaries and fought for wages. There are instances in the history of Junagadh when the Arabs created trouble against their masters for delayed payment of their wages. They used match locks and daggers of Arabian type and served with what they called Karkhana with collective responsibility. They are very fond of Kawa or Gava, a pure decoction of coffee seeds. All Arabs have short names without suffixes but

they prefix word Aba meaning father before their names. They have given up Arabic. They now speak local Urdu and Gujarati. They are mainly found in the Junagadh taluka.

The Makaranis are also descendants of Baluchis. They came to this country as free lancer and formed a formidable group against the Arabs, and became a balancing factor in the game of power politics. They are bold, reckless and faithful soldiers. They also like Arab served with a Karkhana that is a group of kinsmen with collective responsibility. They have also given up mother tongue Persian with Pushtu accents and speak local Urdu or Gujarati. They are agriculturists, *sipahis* and Government servants. They are mainly found in the Junagadh, Talala, Una, Veraval and Malia talukas of this district.

The Sindhis locally called Sandhis are said to have come from Sind. They are bold, reckless and daring people. They are mainly agriculturists, cattle-breeders and are also employed in Government services.

The Pathans are one of those communities which has come and settled in Gujarat since the times of the Sultans of Delhi. Among them there are two main communities the Sama Pathans of Central Gujarat and the Babi Pathans. In this district the Babi Pathans are numerous. They were an important factor during the period of disintegration of Mughal empire. In the beginning of the eighteenth century, they finally ended by establishing their ruling houses in Palanpur, Radhanpur (North Gujarat), Junagadh and Mangrol of this district. They are spread all over the district but mainly concentrated in Patan-Veraval taluka of this district. Formerly they were *jagirdars*, agriculturists, civil and military servants. At present they are also cultivators and more and more of them are employed in urban occupations. In matter of social customs they do not differ much from the rest of Muslims. They add suffix 'Khan' to their names.

The Maleks were office holders in the Muslim regime. The Sultans of Gujarat conferred the title of Malek on persons of a particular high rank and position. They are spread all over the district but mainly concentrated in the Kutiyana taluka of this district. Formerly they were landholders and some of them also employed in State services. At present they are employed in various occupations.

The Turks are spread all over the district but mainly found in the Veraval taluka. They were very good soldiers and swords men. At present they are agriculturists, servants, sepoys and traders. In matter of social customs, they do not differ much from the rest of Muslims.

The Pattanis are one of the sections among the converted Muslims. They were said to be Rajputs converted to Islam during Muslims rules. In the seventeenth and eighteenth century they fought ceaselessly to

gain supremacy, but they were defeated and humbled. Among them some were *jagirdars*, cultivators, and employed in jobs.

The Khokhars are generally found in Kutiyana town. They trace their origion from Sindh where they lived in eleventh century and came into conflict with Mahammad of Gazni. They migrated to this country during the regime of Gujarat Sultans. They were valiant soldiers and leaders. Though they could not carve out any state for them they no doubt throw their lot with one party or the other during the warfare period in 18th and 19th centuries. They held jagirs and served the Government also. They are intelligent and diplomatic people, who suffix word Khokhar with their names, some of which are peculiar to them.

The Ghanchis in this district are oil-pressers, agriculturists or labourers. They are Hindu converts. They are said to be descendants of Hindus of the Pinjara and Ghanchi castes. They are hard working and honest. They bear small names without suffixes, such as Ibla for Ibrahim, Momda for Mohammad, Fatu for Fatma. They are spread all over the district but mainly found in Mangrol, Patan-Veraval and Junagadh towns. In matter of the social customs they do not differ much from the rest of Muslims.

The Mirs or Mirasis are also called Langhas or singers, Dholis or drum-players. They are the descendants of Gujarat Bhats or bards. Some are cultivators, labourers, beggers, professional singers, story tellers, players of drum, fiddle and tambourine. The Langhas play and sing before woman in Muslim houses at the time of marriage. They are mainly found in the Junagadh, Veraval and Porbandar talukas. They marry only among themselves and with the Saiyad, as their head, form a well-managed community.

Among them the Satwansa is observed and the first child-birth is at the girls parental home. *Sunnat* or *khatna* is more important. The traditional Gujarati customs like *mandwa* and *mehndi* are observed during the marriage. The *mehr*, as in parallel Gujarati castes is also fixed to certain amount. The funerary customs are also nearly the same as in other Muslim communities..

The Tais or Tarias are Sunnis by faith, and were converted to Islam during the Muslim rule at Ahmedabad. Weaving was their traditional occupation' and in recent times, they have taken to numerous other small trades. They are similar to Hindus in dress and appearance and in their way of living. They are found chiefly in Junagadh, Mangrol, Veraval and Prabhas-Patan talukas. They have a *wada* of their own. Their special doctrinal beliefs have placed them in a special position among the Muslims of Gujarat. They speak local Urdu or Gujarati.

The term Pinjara is applied to the Hindu converts, who follow the profession of cotton. A pinjara is a cotton scutcher, who by striking a bow with a heavy wooden plectrum uses the vibrations of the bow-string to separate the fibres of the cotton, to arrange them side by side and to clean them. Some of them have left their traditional occupation after the establishment of the cotton mills, and are now shopkeepers, bricklayers, pedlars or oil-pressers. In villages, they put on turbans and in towns *fentas*. Their women dress like the Hindu females. They are Shiah or Sunni by faith.

The Shetas are a class of sepoys who are supposed to have come originally from Sind. At one time, they had considerable possessions in Saurashtra. They have since become a dependent class. They are clutivators and employed in various Government and non-Government organisations. In matter of social customs and religion they follow rest of the Muslims.

The Jat Muslims are probably off-shoots of the Jats. They are converted Muslims and used to lead a roving life as freebooters. They are a restless race, and by profession cattle dealers and agricultural labourers. They are also employed village watchmen. They are bold, good-looking race, love the desert and its ways, and dislike modernisation in any form.

The Vohora—The vohora is a general term derived from the Gujarati word *vohorvun*, to trade. Vohoras are divided into two main classes. Vohora traders and Vohora peasants. Both are quite distinct from each other in manners, customs and religious beliefs.

The Vohora-traders are mostly descendants of the Hindu converts due to the teaching of Ismalian missionaries, who came to Gujarat in the 11th century. Even now. they have such surnames as Dave and Travadi, which point to their Brahmin origin but a few Vohoras claim descent from the Egyptian and Arab refugees. They are the richest and most prosperous class of Muslims in the district and the State. Trading Vohoras are divided into five sections Daudi, Sulemani, Alia. Jaffri and Naghoshi or Rotia. The last four have been formed by schisms in the main body.

The Daudi Vohoras are the most numerous among the Vohoras in the district. They are chiefly found in Junagadh, Veraval and Porbandar talukas. They are a widely spread class in India and foreign countries. They speak Gujarati with some peculiar pronounciations, such as the irregular use of dental palatal *d* for *j* and *kh* for *gh*. The Daudi Vohoras are noted for their fondness of living in large and airy houses and for their love of display of ornaments and furniture. Their chief occupation is trade. Some Daudi Vohoras have large trade dealings in Bombay, Madras and Africa. Others are local traders and shop-keepers

selling hardware and stationery. The Daudis are Shiahs of the Mustalian division of the great Ismaili sect. They are fond of pilgrimage to Mecca and Karbala. Their leader, both in matters, religious and social, is their Mullah with headquarters at Surat. The Mullah decides all religious and social disputes. Appeals against his decision lie to the Miya Saheb who resides in Ahmedabad with a further appeal to the Bhai Saheb who also resides in Ahmedabad. The final appeal lies to the Bava Saheb who resides in Surat. On both religious and civil questions, his authority is final. Discipline is enforced in religious matters by fine and in case of adultery and drunkenness by fine and excommunication.

The Sulemani Vohoras, though not so numerous as Daudi Vohoras, are an influential section of the main class. The origin of the Sulemani sect dates from the sixteenth century, when a Surat Vohoras sent as a missionary to Arabia, succeeded in making a considerable number of converts. They became known as Biazi Vohoras, from the priest's title of Biazi, the fair. For sometime they considered the Gujarat high priest as their head. But about the close of the sixteenth century, upon the death of Daud Bin Ajabshah, the high priest of the Gujarat Vohoras, the Gujarat Vahoras chose as his successor, one Daud bin Kutabshah. Meanwhile, one of the Yaman priesthood, Suleman by name, was accepted by the people of Yaman as the successor. He came over to Gujarat but finding his claim generally rejected returned to Arabia. Such of the Gujarat Vohoras as upheld his claim were called Sulemani. In appearance, belief and custom, the Sulemanis do not differ from the Daudi Vohoras, with whom they associate but do not intermarry. They are generally traders and shop-keepers.

The Alia Vohoras are so called from Ali, the founder, one of the sons of Shaikh Adam, the head Mullah, who passed over his sons, and appointed one Shaikh Tayyib as his successor. Tayyib had very few followers. Like Sulemanis, the Alias do not intermarry with Daudis but do not differ from them in appearance or customs.

The Jaafri Vohoras are a section of the trading Vohoras, who became Sunnis on the advent of Muzaffar I, as Governor of Gujarat in 1391 A. D. As they are followers of Saiyad Jaafri, Shiraji a saint, they are known as Jaafri. They are also called Patani from Patan their headquarters. Because they are Sunnis, they are known as *badi jamat*, the large body, and as *char yari* or believers in the Prophet's four companions, *ashabs*. They wear round narrow-rimmed brown or black turbans. They are traders and deal in hardware, glass, cloth and stationery articles.

Inter-Caste Relations

As in other parts of the country, inter-caste relations were very rigid a generation ago. The members of different castes and sub-castes lived in

close watertight compartments in such matters as inter-dining and inter-caste marriages. The picture has greatly changed especially after Independence and the changes that have occurred in recent times are note-worthy. Inter-dining is no longer looked upon with disaproval by a Hindu anywhere in the district particularly in towns, though this restriction still persists in a diluted form in rural areas. Inter-caste marriages, though not very common, are more frequent than ever before and many of the traditional restrictions on marriage based on caste are gradually disappearing as a result of the spread of education, influence of western culture, equality of sexes and consequent removal of disabilities from which women suffered in the past.

SAINTS AND PIRS

Saints and Pirs play an important role in moulding the character and social behaviour of the people. It is through their preachings and practices that some norms are set for social and religious behaviour. They represent what is good and lofty in tradition. It is because of them that religion in its true spirit is understood by the people. The Junagadh district can boast of a number of saints and pirs who influenced the people. The following narration gives some idea about the life, teaching and impact of the saints on the people.

Apa Giga (1777-1860)—Shri Apa Giga was born in 1777 A. D., at the village Timbla in Saurashtra. His father's name was Alaiya and mother's name was Suraiyabai. They lived a saintly life. Due to the blessing of Dana Bhagat of Chalala, Suraiyabai gave birth to a child whose name was Apa Giga. After the death of his (Apa Giga's) father, he lived with his mother at the *ashram* of Dana Bhagat at Chalala (Khambha taluka) of Amreli district. From the early childhood, he preferred devotional life. During the *ashram* life at village Jambudi in Visavadar taluka, he performed all sorts of *ashram* activities and served the people condemned by the society and suffering from virulent diseases such as laprosy. As time went on, Apa Giga was adored and respected by all. This caused envy and enimity among the fellow inmates of the *ashram*. Apa Dana, therefore, advised him to leave the *ashram* which was riddled with intrigues. He was given a few cows and buffaloes for maintenance. He was initiated into *diksha* by Apa Dana and then ordained to settle at a place where there would be self-kindled fire burning with fragrance of incense. He moved from place to place and covered 24 villages including Thangadh, Chotila, Moldi, Paliyad and finally came to village Jambudi in the Visavadar taluka of the Junagadh district, where he found signs of incensed fire. It was in the midst of dense forest dwelt by wild ferocious animals like leopards and lions. Here he served the people with food and shelter. Due to this service to humanity, some persons became his disciples. Apa Giga stayed there for 70 years. He performed many miracles. His disciples

also served the needy people. The ritual of service is continued to the suffering humanity uninterruptedly even to this day. In the lineage of Apa Giga's disciples at Satadhar, there are Bhagats belonging to the Kumbhar caste. At Satadhar he took *samadhi* in Samvat 1926. A temple was built at the place of *samadhi* in Samvat 1933.

Sant Rohidas—It is said that, Sant Rohidas of Varanasi was born in (U. P.) and settled in the Sarasai village of this district. He was Chamar by caste and was considered untouchable. He was said to be a contemporary of Mirabai as he was said to be her *guru*. He was a tanner. About 10 kms., from Visavadar, there is a village Sarasai where seven cisterns believed to be his tannery cisterns. Some people even treat water of his tasnery as holy as the Gangajal. His pious life elevated him above all barriers and stigma of untouchability.

Sant Devidas—It is said that Sant Devidas was born in form of Guru Dattatraya due to the blessings of an ascetic named Jayaram Bharathi of the Gir forest. He belonged to the Rabari caste. He lived near the village Vavdi near Bhesan. When he grew up, he rejected all worldly pleasures and led a simple and austere life. He served the human beings, who were condemned by their own families or relatives due to disease or some social degradation. He gave them protection and nursed them by administering drugs and bandaging over their wounds. Thus he became known as Sant Devidas. He had many disciples who all together took *samadhi* alive. They were Amarbai, Jasa, Vardan and Sadul Bhagat. Others in the line were Shelanishah Pir, Karman Pir, Ruda Pir, Gangabai, etc. At the *ashram*, the visitors are served with food and given shelter, irrespective of caste, colour or creed or physical condition. Parab-vavdi is considered a very pious place by several people including Muslims. From time immemorial, the saints of the sect preach and practise equality of all human beings and furnish an example of dedicated selfless service to humanity.

Sheth Sagalshah—Sheth Sagalshah was a businessman who lived at Bilkha. He was Baniya by caste. He observed the *vrat* to take meal only after feeding a *sadhu* or a saint. It is said that to test the steadfastness of his vow, god visited his house in the form of a leper with atrophied hands and feet and asked the flesh of his own son, Chalaiya as food. God also tested the faith of his wife Changawati. They gave the flesh of their son. They emerged unscathed from the ordeal. God was, therefore, pleased and assumed his real divine form and revived Chalaiya. Thus Sheth Sagalshah showed his hospitality to all types of persons. He furnishes an example of fortitude, forbearance and rock-like firmness in observing his *vrat*.

Shri Narsinh Mehta (1414-1481)—Shri Narsinh Mehta was a native of Talaja in the Bhavnagar district. He belonged to Vadnagara Nagar caste.

settled at Junagadh. He married Manekbai at the age of seventeen. He was an ardent follower of the Vaishnav Sampradaya. He was a great devotee of Lord Krishna. He was fond of *ras lila*, the devotional dance of Lord Krishna and Gopikas. It is said that Lord Krishna was pleased and blessed him. In critical periods Lord Krishna used to respond to his devotional songs sung in the Kedar *rag*. God had helped him on several occasions. Once he had written a *hundi* (the bill of exchange) at Dwarka in the name of Lord Krishna which was encashed by an unknown person presumably god. *Narsinh Mehta ni Hundi* has become a legend in Gujarat. His famous *bhajan* " *Vaishnav jan to tene re kahiye* " is very popular and was a favourite song of Mahatma Gandhi. He was very much influenced by the Shrimad Bhagvat and the Geet-Govind of Jaydeva. He performed *kirtans* at Harijanvas also and was, therefore, not liked by his Nagar community. His many devotional songs and *bhajans* are famous such as Hundi, Mameru, Hara Chaturi, Bhakti Pado, Gyan Pado, Bal-lila, Ras-lila, Dan-lila, Sahasrapadi, Ras, Dwadash Mas, Shamaldas *no* Vivah, Krishna Janma *ni* Vadhai *na* Pado, Satyabhama *nu* Rusanu, Sudamacharitra, Hindora Vasanta, Shri Srungarmala, etc. He died in about 1481 A. D.

Shrimad Nathuram Sharma (1858-1931)—Shrimad Nathuram Sharma was born in 1858 at Mojidad in the Limbdi taluka of the Surendranagar district in a Brahmin family. His father, Pitambar and mother, Nanduben lived in Mojidad where he got his primary education. Thereafter, he studied at Rajkot and other places and then he was appointed as a teacher at Jafrabad (Amreli district). After sometime, he joined as the personal assistant to the Karbhari of Mangrol State. His marriage was settled, but as he did not want to marry he fled away and remained *incognito* for about six years. During this period, he moved from one place to another such as the Mt. Abu, Mathura and the Himalaya as he acquired spiritual powers through penance. He started the Anand Ashram at Bilkha and preached simple living and search for the soul. He had followers from all walks of life and from all communities including the Muslims and the Parsis. He wrote many books and the most important among them are : Swabhavik Dharma (1879). Yogakaustuti (1889), Yog Prabhakar (1891), Patanjal Yog Darshan (1891), Ashta Dasratno of Shri Shankaracharya (1915), Vairagya-Sudharak (1918), etc. His contribution on Vedant is worth mentioning. He died in the year 1931.

SOCIAL LIFE

Social Customs : Hindu

Important customs observed by all Hindus are those relating to *simanta* (Pregnancy). *Upanayana* (thread-girding), *vivah* (marriage) and *mrutyu* (death).

Simanta which corresponds to the Vedic *Samskara* of *simantonayana* is popularly known as *agharani* or *kholo bharvo* (lap-filling) and is performed at the husband's house to celebrate the woman's first pregnancy. This ceremony is not as elaborately observed these days as in the past. After the *simanta* ceremony, the expectant mother generally goes to her parent's house for her first confinement. On the birth of child, the midwife cuts its navel cord and buries it in a corner of the compound in front of the house. On the night of the sixth day after birth, the *chhatthi puja* is performed, when, it is believed, that Vidhata or the goddess of Destiny writes the child's future. Generally on the twelfth, but sometimes on some other suitable day, the child's naming ceremony takes place. On some auspicious day, usually in the third month of the birth, the mother returns to her husband's house with clothes, ornaments and a cradle presented to her and her child by her parents.

The *upanayana* or *janoi* (sacred thread ceremony) as it is called in Gujarati is a Vedic *samskara* involving various acts one of which is investing the *batuk* (boy) with a *yajnopavita* or *janoi* (sacred thread). For the *dwijas* (twice-born), *upanayana* is an essential *samskara* (purificatory rite) which formally initiates one in to *brahmacharyashrama*. The Brahmins consider themselves by tradition entitled to the performance of these rites. Besides the Brahmins, Carpenters, Blacksmiths, Lohanas, Barbers, etc., now put on sacred thread.

Marriage and Morals

Hindu *shastras* consider marriage as a *samskara* or a sacrament which calls for the performance of elaborate rites and ceremonies prescribed in the Gruhyasutras, to enable a person to enter *grahasthashrama*.

Marriage Ceremonies—Marriage ceremonies are elaborate. Two to three days before the day of wedding, ceremonies regarding the *mandap mahurta* (erection of the marriage booth) and the worship of Ganapati and *gotraj* (family deity) are performed at the houses of both the bride and bridegroom. On the day of marriage or on the day previous, bride's maternal uncle and his wife bring presents (*mosalu*) for the bride and her mother. The presents to the bride consist of *panetar* her wedding sari and ornaments especially *chudo* (bangles) made of ivory to be worn at the time of wedding. Similarly the bridegroom also receives presents from his maternal uncle.

The marriage usually takes place at the bride's place. The *jan* or the bridal party starts in procession with a musical band or drummers and pipers in front with the bridegroom and women singing in the rear. If the bride belongs to another place, the further journey to the bride's village

or town is undertaken by any convenient mode of transport. On their arrival at the destination, they are received ceremoniously by the parents of the bride accompanied by their male relations. The party is then taken to the place known as *utara*, specially reserved for their stay. Before the wedding procession starts, women of the bride's party go to the *utara* with *kalvo* consisting of sweets.

The wedding procession is usually a very grand affair. The bridegroom who is called *var raja* receives all the attention as if he were a king for the time being. He rides a horse richly caparisoned or sits in a horse carriage or a motor-car. When the procession reaches the bride's place, a ceremony called 'Ponkhvu' (પોંખવું) is performed in which a bride's mother waves a miniature plough, a grinding pestle and a churning stick, four times over the head of the bridegroom and places at the bridegroom's feet a *samput* made of two earthen cups or *kodia* painted white and tied together with a red string so that their edges touch each other. The bridegroom treads on the *samput* and breaks it to pieces and enter into the booth, takes his seat in the *mayaru* or booth specially decorated for the occasion.

The marriage rites and ceremonies to be performed at the *vivaha* or wedding are generally the same among all the Hindus, though they may vary in some minor details according to the caste and the region. The rites commonly in vogue are in order *kanyadana*, *vivaha homa*, *panigrahana*, *lajja homa* and *saptapadi*. These are interspersed by a number of minor ceremonies such as feet-washing, honey-sipping, rice-throwing, moment-naming, present-making, oath-taking, etc.

In former times, when child-marriage was prevalent, the bride did not accompany the bridegroom on his return home. This is not the case now. The bridal couple is received ceremonially at the house-steps. They then together offer worship to the *matrukas*, *gotraj*, *rannadev* or any other nuptial deities that might have been instilled in the house-hold at the commencement of the marriage ceremonies. The bride and the bridegroom then untie the *mindhal* (*randia-dumetorium*) from each other's wrist, feed each other with *kansar* and play with *kodis* (shell money). With a *vadhamana* or thanks giving at the temple of the village deity, the marriage ceremony comes to an end.

The Hindu *shastras* ordain that a person should not marry in his own *gotra* and within six degrees of relationshiy on the father's side and four or five on the mother's side. Only Brahmins, as they know their *gotras*, can abide by the rule of *gotra* exogamy. Usually, the *gotra* of the father alone and not that of the mother is considered when a marriage alliance is contemplated. Even this restriction is not rigidly adhered to now.

Moreover, as a general rule, a Hindu is supposed to marry within the same caste or sub-caste. Any marriage outside is considered contrary to the caste custom. These restrictions are gradually loosening and marriages outside the caste and sub-caste are on the increase particularly among the advanced and educated classes.

The Hindu scriptures enjoin that the bride be given as a gift to a suitable bridegroom. This is called *kanyadana*. In course of time, it came to be associated with the giving of a dowry which caused acute hardship to the poor parents. In response to a strong agitation against the continuance of this social evil, an Act abolishing the giving or taking of dowry at the time of marriage was passed by the Indian Parliament in 1960. Contravention of any provisions of this law is made penal.

Recent Trends—The attitude of the people towards marriage has considerably undergone change in recent time with the spread of education assisted by social legislation and economic stress. A number of undesirable social practices, which were strictly observed in the past, are given up under the changed circumstances and in the atmosphere of freedom and independence which have set people thinking on fresh lines. The practice of child marriages which was common in the former times has well-nigh disappeared and the age of marriage has substantially advanced both in the case of males and females. In the case of males, the age has gone upto 21 years and in the case of females upto 18 years. Child marriage has been declared unlawful by a Central law. Most of the restrictions which were accepted as a matter of course and scrupulously observed in the past are being modified and relaxed to suit the modern trends of thought and ways of living. Inter-caste marriages are taking place among the younger generations especially in towns. Bigamy is prohibited by law and made penal. Widow-hood is no longer considered a mark of social superiority with the result that widow marriages take place. Widow remarriage has ceased to be social taboo and stigma. Divorce is now permitted under the law and is freely practised by some of the lower castes by tradition and custom. Its extent among the higher castes is comparatively less. Divorce is obtained by having recourse to a court of law as provided under the Hindu Marriage Act of 1955. Remarriages are, however, common among the lower castes, where the custom known as *natra* is prevalent. Widow remarriage in the form of *diyarvatu*, that is to say levirate, is permitted and practised among some of the lower castes, among whom a widow of an elder brother marries the younger brother of the deceased husband, irrespective of the difference in their ages.

The Statement III-10 gives details about never married, married, widowed and divorced persons in the district according to 1961 Census.

STATEMENT III·10

Marital Status

Marital Status 1	Total Males 2	Total Females 3	Rural Males 4	Rural Females 5	Urban Males 6	Urban Females 7
Total population	**638,296**	**607,347**	**457,590**	**436,301**	**180,706**	**171,046**
Never married*	366,958	293,004	259,322	211,104	107,636	81,900
Married	251,444	254,142	183,566	185,388	67,878	68,754
Widowed	17,835	57,840	12,939	38,009	4,896	19,837
Divorced or separated	2,059	2,353	1,763	1,798	296	555
Status unspecified	..	2	..	2	..	.

* The figures include persons (1) who have not reached to age of marriage and (2) who, though attained the age of marriage, have not married for various reasons.

Source :
District Census Handbook 1961, Junagadh, p. 130.

Death Ceremonies—The Hindus consider it necessary to perform certain after-death ceremonies to propitiate the dead such rites or *shraddhas* are performed from the tenth and continued till the thirteenth day after death. On the twelfth day is performed what is called *sapindkarana* whereby the dead severs all earthly connections and joins the *pitrukas* (manes). On the thirteenth day of the *shraddha*, various utility articles used by the departed soul are gifted to the family priest so that the deceased may enjoy them in another world. During the first year, *masio* (monthly), *chhamasi* (half-yearly) and *varsi* (yearly), *shraddhas* are also performed.

Social Customs : *Muslims*

The Chief Muslim rites and ceremonies relating to pregnancy and birth, initiation and marriage are described below as followed by the Muslims in general and the Sunnis in particular.

The first pregnancy ceremony is performed in the seventh or ninth month at the husband's house. Thereafter, the expectant mother goes to her father's house. On the seventh, fourteenth or twentyfirst day after child-birth comes the purely Muslim rite of *akika* sacrifice which has two parts, namely, the shaving of child's head and the killing of one or two goats.

The Bismillah ceremony which consists of taking the name of god, is performed when a child completes four years, four months and four days

The child is made to repeat, after the priest, the opening chapter of the Quran and the relatives are feasted to commemorate the occasion. The *khatna* ceremony (circumcision) is performed when the boy becomes six or seven years old. There is rejoicing and a dinner given in honour of a boy or a girl keeping his or her first Ramzan fast.

Marriage—In genreal, a Muslim marriage lasts for two to three days. On the day of marriage, the bridegroom's relatives go to the bride's house in a procession called *bari* or *sachak* carrying in trays gifts of sweetmeats, dried fruits, ornaments and articles of dress for the bride. The party returns with their trays refilled with clothes for the bridegroom. Sometime during the early hours of night, the groom dresses himself in wedding clothes and with a *sehra* (flower sheet) fastened round his forehead rides on a horse, and starts in a procession accompanied by friends and relatives with a musical band in front. At the bride's house, the bridegroom is led to his seat. Then the *kazi* asks the bride's agent whether he accepts so and so as her husband in consideration of *meher* (dower) as decided. If she assents, he takes the declaration of two other witnesses. He then puts the same question to the bridegroom. The proceedings are recorded by the *kazi* who offers his blessings to the married couple. The *nikah* or the wedding ceremony is followed by an entertainment programme after which the bridegroom returns home with the bride.

Marriage between cousins, both parallel and cross, is not prohibited among the Muslims, that with the first cousin being preferred. However, sister's daughter is under incest taboo. A Muslim cannot marry his foster-mother or foster-sister, unless the foster-brother and sister were nursed by the same woman at intervals widely separated. Polygamy is restricted to four wives, but is not very common these days. A man may not marry his wife's sister during his wife's lifetime unless she has been divorced. Widow remarriage is practised but avoided by many as a mark of social superiority. A widow can marry her deceased husband's brother or relative, and a widower his deceased wife's sister or relative. Talaq (divorce) as recognised by the Muslim law is at the option of the husband, but among higher classes, it is taken in the last resort, when all attempts at rapproachment fail.

Death Ceremonies—To a person about to die, the Sura-e-yasin from the Quran is read out in an undertone. The creed and prayer for forgiveness are recited so that the dying person may also repeat it, and a few drops of honey or sugared water are put into his mouth. After he breathes his last, the body is laid on a wooden platform, washed and perfumed. A *kafan* (shroud) consisting of three white pieces of cloth to which two more pieces, namely, *simaband* and *odhani* are added in the case of a female, is put on the dead body. Then the bier is lifted on the shoulders of relatives and other Muslims and borne away to the graveyard, where the last prayers are offered,

Till the third day, no food is cooked in the house of mourners. But friends or relatives of the deceased send cooked meals or cook them at their expense at the house of mourners.

The only form of mourning laid down by the Mohammadan Law is the strict seclusion of the widow in the case of the death of the head of a family. Unless forced to do so, she never leaves the house for four months and ten days. Besides this strictly Mohammadan observance, some of the customs prevalent among the Hindus are also observed. The widow breaks her bangles and never wears them again. She does not put on a nose-ring. If she is young, she wears dark coloured dress, if old, a white one.

Social Evils and Crimes

The people generally are free from such social evils as drinking, gambling, prostitution except a small section of them comprised of backward castes and tribes. The cases of drinking during ceremonial occasions such as marriage or festivals do occur. There were 386 prohibition cases in the year 1962 which increased up to 1,550 cases in the year 1971. The evil of gambling exists but not in alarming proportions. The Varli-Matka gambling is commonly found both in the towns and villages, while gambling in general is detected mainly in towns.

The cases of crimes against persons are due to domestic quarrels among the backward class people arising out of social customs connected with birth, marriage, death and events connected with sexual laxity. During festivals minor quarrels sometimes give rise to big clashes between two groups.

The offence of murders is committed because of personal jealousy, vengeance or as a reaction against caste feuds. Such cases are generally connected with disputes about land or woman. During the year 1962, there were 306 cases of crimes against persons as against 411 in the year 1971 showing increasing position of such crimes.

Because of poverty among backward classes, some people often resort to thefts, robbery, dacoity, etc. Generally thefts are of small articles of little value like clothes, *bidis*, utensils or household articles. Sometimes crops and cattle are also stolen. In the year 1962, there were 845 cases of crimes against property which was reduced to 699 cases in the year 1971 as a result of increased avenues of employment.

A section of the people of this district also commit crimes against society which include cases of cheating, breach of trust, mischief, rioting, unlawful assembly, etc. The crimes committed by the people under the

crimes against State include the cases regarding coins, stamps, assault on public servants, etc.

Property and Inheritance

As regards inheritance and succession, the Hindus are governed by the Hindu Law and the Muslims by the Mohammadan Law. The system of the Hindu Law, which is followed in Gujarat is the Mitakshara system in general and the Vyavhar Mayukha system in particular. The main principle of inheritance is that the property of a Hindu is never held in abeyance, but devolves on the sons on the death of the father. Under the coparcenary law in force in Gujarat, the son acquires a right in the ancestral property as soon as he is conceived. But the self-acquired property can be disposed of by a person as he wills, as the son does not get any inherent right in such property. The disabilities in respect of inheritance and succession from which women suffered in the past have been removed by the legislature by enacting special laws like the Hindu Marriage Act, 1936, Hindu Women's Right to Property Act, 1937, and the Hindu Succession Act, 1956 which have introduced fundamental changes in the status of women.

The Hindu Marriage Act enforces monogamy and renders bigamy penal. The Hindu Succession Act while breaking violently with the past lays down uniform system of inheritance and provides for equal treatment of male and female. Another distinguishing feature of these enactments is that any property held by a Hindu female is her absolute property over which she has full powers of disposal. The former restraints and limitations have been removed by making her a full owner and not a limited heir as in the past. Male and female heirs are treated equal without any distinction. When a Hindu male dies intestate, his property devolves in equal shares on his son, daughter, widow and mother. In actual practice, however, this legal provisions do not appear to be fully implemented. The rights of women have thus been fully recognised in law by ensuring equality of rights in all fields of human activity, social economic and political, first by granting adult suffrage and later by passing social enactments guaranteeing equality of status before the law.

Joint Family—The Hindu family is from time immemorial joint in food, worship and estate. It consists of the head of the family, his wife, their sons married and unmarried, unmarried daughters and grand children living and working together. It was the responsibility of the head of the family to marry the younger members at the proper time, offer oblations to the dead, and propitiate titulary deities. The joint income of the family was spent after all the members according to individual need. The widowed, the orphaned, the aged and the disabled were duly looked after. With the passage of time the bonds of joint family system have begun to loosen and the desire for individual freedom and living has necessiated a change in

the concept of the family as an economic unit. The need of getting higher and specialised education has separated the younger members from their family for studying at high schools and colleges which are located in towns and cities. On the completion of their studies, many of them like to be settled there, as villages offer no prospects of their employment in profitable pursuits. With the spread of industrialisation and the increasing pressure of population on land, the village people have moved to large industrial and urban centres to secure gainful employment. A large number of joint families have thus begun to disintegrate and the old social order characterised by the joint family system has been undermined under the stress of modern economic conditions and ways of life. The individualistic tendencies are gaining ground day by day, and the former ties which bound the family together are gradually disintegrating. Younger members of the family prefer to live separate rather than continue joint and are particular about their own needs and comforts in preference to those of other members of the family. Despite these changes, the joint family system still survives though in a diluted form without the former attachment brought about by the spirit of sacrifice and regard for common welfare.

Place of Women in Society—Women occupied a high position in the Hindu society since the ancient times. Lord Manu had declared that gods reside in those households where women are respected. (यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता : ।). The husband who cast off his innocent wife was punished by the king, and *vice versa*. The wife, likewise, was supposed to worship her husband as god (पति देवो भव ।) and to remain faithful to him. The status of women, however, declined after the Mohammadan invasions when seclusion or *pardah* came into vogue as a measure of safety and protection of females. The practice continued thereafter particularly among the Rajput chiefs, and the Zamindars as a mark of social status. Their womenfolk remained confined to the four walls of their houses. The seclusion was stricter in villages than in towns, and greater among the Muslims than among the Hindus. But things have changed much in modern times, and the former seclusion of women has well-nigh disappeared.

During the second half of the present century, the desire for a rise in the level of living and soaring prices have created problems unknown in the past. Generally and for the most part, it is men, who are engaged in economic activities, though in rural areas among them the cultivating classes, women have been giving a helping hand to their male partners in rearing cattle, looking after crops and assisting them in agricultural operations. It was only in towns that women were completely dependent on men and did not take part in any economic activity. At present, in the urban areas with the spread of education, women have come out for employment in social and economic spheres. Women of the labouring classes have always taken an active part along with males by getting themselves employed in occupations involving manual labour.

HOME LIFE

Housing

According to the 1961 Census, the total number of houses in the district were 324,393 of which 220,159 (67·87 per cent)) were used as dwellings, shop-*cum*-dwellings and workshop-*cum*-dwellings. 30,129 or 9·29 per cent were vacant and the rest 74,099 or 22·84 per cent were used for non-residential purposes. Of the total houses, 70·18 per cent of the houses were in rural areas and 29·82 per cent in urban areas. Taking the district as a whole, on an average, out of every thousand census houses, 93 were vacant as against 907 which were occupied. The district average was exceeded in the Porbandar, Ranavav, Mangrol, Una, Vanthali, Malia and Visavadar talukas, where the proportion of vacant houses was 133, 125, 114, 108, 96, 96 and 95 respectively. In all other talukas/mahals the proportion was less than the district average, the smallest being 64 in the Talala taluka. The houses remain vacant for a variety of reasons, the principal amongst them being the desire of the house owners not to give them on hire during their absence so that when they return, the vacant house may be available to them for temporary stay during school vacations or marriage season.

According to the 1961 Census, the number of household was 217,805 as compared to dwelling houses which numbered 220,159. 71·57 per cent of the households lived in owned houses and the rest 28·43 per cent in rented houses. The proportion of owned houses was comparatively less in towns than that in villages. While in urban areas 39·46 per cent of the households lived in their own houses, in rural areas this percentage was as high as 85·81. The higher proportion of rented houses in urban areas indicates the increased demand for the houses as the part of those attracted towards towns.

Housing facilities in the district appear to be on the whole inadequate. 20 per cent sample housing census conducted during 1961 disclosed that as many as 68·36 per cent of the total sample households in the district lived in single room tenement, 21·37 per cent in houses with two rooms and 10·10 per cent in houses with more than two rooms. The extent of overcrowding can be measured from the fact that the number of persons, who shared single room houses came 5·17 on an average, while that for households living in houses with two rooms was 3·20. These figures amply reflect overcrowding and the inadequate housing facilities in the district.

Most of the houses in villages had stone walls or mud walls or walls of unburnt and burnt bricks though grass, leaves, reeds (wattle and daub) or bamboo were in frequent use in the construction of hutments of those who were poor. According to the Census of 1961, as many as 67·65 per

cent of houses in rural areas of the district were built of stonewalls and 16·12 per cent of houses were built of mud walls. 8·58 and 6·01 per cent had walls of unburnt bricks and burnt bricks respectively, while 1·10 per cent had walls of grass, leaves reeds or bamboos. As regards roofing material, 92·86 per cent of the dwellings had tiled roofs, 3·35 per cent had roof of concrete and stone, 2·92 per cent had roofs of grass, leaves, reeds, thatch, wood or bamboo, 0·72 per cent had roofs of corrugated iron, zinc or other metal sheets and the rest had roofs of asbestos cement sheets. The roofs were mostly covered with *deshi* or country tiles, though the preference for *vilayati* or Manglore tiles is nowadays patent in many villages. The flooring in a majority of village houses was of beaten earth covered with cow-dung emulsion which is believed to possess certain antiseptic properties. Stone and cement tiles are used in houses of the well-to-do.

In urban areas, 93·71 per cent of the houses had stone walls, because of the availability of stones, 2·47 per cent of the houses had mud walls, 1·54 per cent had walls of burnt bricks and 1·37 per cent had walls of unburnt bricks. The use of tiles as roofing material was found to be comparatively less in urban areas than in villages. 52·40 per cent of the dwellings in urban areas had tiled roofs. 45·01 per cent had concrete and stone slabs. 1·03 per cent had roofs of corrugated iron, zinc or other metal sheets while 0·93 per cent of the houses had roofs of grass, leaves, reeds, thatch, wood or bamboo and 0·54 per cent had roofs of asbestos cement sheets respectively.[1]

Layout of Towns and Villages

Towns—The general layout of large-sized villages and towns in this district appears to be essentially the same. The traditional structure of wards according to the castes or occupations still exists. As in the case of villages, towns, some of which have developed from large-sized villages or happen to be the headquarters of a district or a taluka are either on the bank of some river or on some elevated ground or a nearby hill. For example, Una is situated on the bank of river Machhundri nearby highway. Mendarda, Talala and Malia Hatina are situated on the bank of the rivers the Madhuvanti, the Hiran and the Meagan respectively, while Keshod is situated on the Rajkot-Somnath National Highway and Ranavav is near the Barda Hill, Porbandar and Veraval are situated near the sea-shore. In towns, the main

1. Statement III·12-Showing Census Houses and the uses to which they are put Statement III·13-Distribution of sample households living in Census Houses used wholly or partly as dwelling by predominant material of wall and predominant material of roof (based on 20 per cent sample). Statement III·14 Sample households classified by number of members and by number of rooms occupied (based on 20 per cent sample), extracted from the Housing tables, published in Census of India 1961, Vol. V, Part IV-B, Housing and Establishment Tables are reproduced at the end of this chapter.

road passing across the central area branch off into minor roads leading to the residential areas distributed according to the functional characteristics of castes. Towns and large sized villages, which were in the past the principality of the seat of some estate-holder, had their *darbargadh* either in the centre or on one side of the village around which various castes were distributed in the traditional order. The *darbargadh* was the centre of all activities, so all roads led to *darbargadh* and the towns grew radially either in semi-circular way or became the dead end near hill or a river. Recently, the name of the new streets in the towns are associated with the names of social and political leaders. Though traditional pattern in the construction of the building is very common, the new and modern trends in construction works are also found in the district.

Villages—As regards small sized villages, the old pattern remains generally unchanged. Generally, the villages in this district are situated where the natural resources are available for habitation such as water-supply and cultivable land.

In general, every village has localities earmarked for different caste or occupational groups. They follow the traditional functions. In a good number of villages, there is a central place known as *chowk* with public place called *chora* or a Panchayat House which serves as a meeting place for elderly persons or a public forum where the common village problems are discussed. Close to the village gate, and often outside is what is known as Harijanvas, where the Scheduled Caste people reside in their mud-walled hutments. The houses of tribal people like Siddis are constructed in clusters of five to six forming a rectangular open space within the cluster. Each cluster has a wall shared in common by the adjoining households and built of limestone with a mud-coating. The house has a door in the common wall allowing a passage to a neighbour's house. The wall is made up of bamboo fastened with hemp string, and enmeshed with reed and thatch. Mud and cowdung are applied over this fabrication which is completed with a coating of white clay. The houses and huts of the Kharva people residing in the hamlets are erected on sandy sea-shore. Among them the Machhiyaras erect huts with thatch without plastering the floor. The huts of the Koli Kharvas are a little better. Their houses are built on pillars of wood, with walls of bamboo and mud and roofs made up of palm leaves. Ghoghalias, however, who are economically better off, have built *pucca* houses having stone walls and Manglore tiles on roof.

The houses of the higher classes are generally in the centre of the village followed by those of artisan and service classes (the Vasvayas). The integrated layout of the houses also varies according to the castes. The houses of traders or artisans are usually shop-*cum*-dwellings or workshop-

cum-dwellings. A Brahmin's house is usually provided with a separate kitchen and water-room with a corner reserved for worshipping the household deity. The houses of backward classes are mostly single room tenements with a *varandah* in front. With the increasing efforts now made by Government to improve living conditions of the Backward Classes and Scheduled Castes and Tribes, their newly constructed houses are much better planned and provided with greater amenities. A majority of the houses in villages in this district are found to be one room tenements with a *padsal* or *osary* in front. Dwellings with more than one room are mostly found to be occupied by higher and well-to-do classes. Most of the houses have an open courtyard in front or at the back enclosed by a wall where the agriculturists keep their cattle and the village artisans ply their traditional industry. Separate rooms for storing, living or sleeping are unknown in such dwellings, though separate kitchens are sometimes provided. Ventilation and sanitation are inadequate. As villagers spend most part of their time in fields, the need for better ventilation and having sanitary arrangements was not felt. Nor was its provision possible in their small-sized dwellings. To them, the main use of house was safety and protection of their scanty belongings and cattle against adverse climatic conditions, wild animals and thieves. But after Independence, the situation and values of life have changed and, therefore, new structures which have been built do provide adequate ventilation facilities. Air and light are provided to a far greater extent than in the past as evidenced by keeping of more windows or widening of the ventilators in the walls. In the village houses, windows and ventilations are generally kept at the minimum. With the improvement in economic conditions under the Five Year Plans in the villages, mud-walls are being replaced by walls of burnt bricks, and the country tiles by the Manglore tiles and corrugated iron sheets. The desire on the part of the village people for a better and decent living had made them to construct modern houses. This is evidenced from the new, airy and spacious structures which are coming up in all rural areas. This trend thus indicates significant changes in the level of living brought about by improvement of economic conditions in the countryside.

Furniture and Decorations—The types of furniture used and decorations made in the household in a way reveal the status, the economic condition and the cultural background of the householders. It is an essential item for comfortable living. In urban households, various types of furniture are usually found. A rich family residing in a spacious residence with separate bed rooms and drawing rooms usually has a sofa-set, a few chairs, teapoys, dining and study tables, bed-steads and other items of furniture made of wood. A radio-set, wooden or steel cup-boards and decorative mirrors, attractive wall clocks, etc., are other common items of a well-to-do family. An ordinary educated middle class family too has some pieces of the furniture on a moderate scale. Others rest content with a simple cot, a chair or two of ordinary type, *Hinchko* or a swing seems

to be a favourite with all classes of people. The one used by the poorer classes is cheaper because it is made of simple wooden planks.

People in villages are not furniture-oriented. A well-to-do cultivator uses cots, a few chairs, a *pat* or swing, a mirror, a simple wall clock and a wooden cup-board or a *patara* to store his valuables. Houses of well-to-do families in urban areas are decorated with curtains, flower-pots, table lamps, pictures and delicate pieces of wood-work. The ordinary family generally has a picture or two or a calender on the wall for decoration. In orthodox households (both in cities and villages), the doorways are decorated with *torans* made of glass beads. The *chaklas* or square pieces of cloth beautifully emroidered in traditional design or worked in bead are the popular mode of wall decoration. House walls are also decorated with pictures of gods and goddesses.

FOOD, DRESS AND ORNAMENTS

Food

Generally, the Hindus are vegetarian in this district. The upper class Hindus normally take two meals a day, but those doing physical work including labourers in urban areas, agriculturists, field workers and village artisans in rural areas take three meals a day—the breakfast or *shiraman* in the morning, then the full meal or *rondho* at noon and *valu* or supper at night.

The food taken by the people in the rural areas is very simple consisting of two or three items per meal. It is mostly confined to *rotla* or loaf of *bajri* or *bajri* mixed with *jowar*, milk or curd or *chhas* (butter-milk) onion and chillies are popular and common items of food. They are taken sometimes with some vegetable or pulse. Rice and *dal* do not find a place in their daily meals, partly because they cannot afford them and partly because they do not need or relish them daily. Only on some special occasions do they have rice, curry, vegetable or some sweet. Otherwise it is the butter-milk which serves the purpose alongwith *rotla* or *khichadi*, which is also a popular item of food and which is generally taken in the evening by many people both in rural and urban areas. The morning meal of an ordinary urbanite usually consists of *rotla*, rice, *dal* or curry and vegetable or *kathol* or pulse. The well-to-do have such ancillary items as *kachumbar* (salad), *chutneys*, pickles and two vegetables. The evening meals are comparatively simple and usually consist of *bhakhari*, milk and a vegetable. The use of *dal* and *bhat* is generally dispensed with in supper though a few among the well-to-do repeat it also at night. During the last sixty years, the use of tea has become universal among all classes of people, and is taken twice or thrice a day, morning, afternoon and evening. A few persons have developed a preference for coffee.

Dress

The commonest type of dress worn by males in rural areas consists of cotton drawers called *chorno* or *surwal* and a short *kadiyu* or *angarkhu* covering the upper part of the body. Most of the people especially agriculturists still continue to put on the typical head dress, a thickly folded *phento* or turban or *faliyun*. Before the appearance of Mahatma Gandhi on the political scene, the turban or cap was the only headwear and sometimes the manner of folding the turban indicated the caste of the wearer. After the arrival of Gandhiji, the white cap made of *khaddar* has become the commonest mode of headwear both in villages and towns. The male members among the Ahirs, the Rabaris and the Bharvads put on *chorni* covering the lower part of the body and *kadiyu* covering the upper part of the body. They put on *paghadi* or *faliyun* or *phento* as the typical head dress. Women in villages put on an embroidered *chaniyo* with many flaps or folds (petticoat), a *choli* or *polku* (blouse) or *kapdu* alongwith sari or *odhani* (mini sari) a coloured piece of coarse cloth covering the body and the head. The female members among the Mers, the Ahirs and the Kolis put on *angadi* and *chordi* to cover the upper and lower part of the body respectively. Elderly males of higher castes put on *dhoti* (waist cloth), a *kafani* or *paheran* (shirt) or a robe and a *safo* (turban) and *topi* (cap) while the younger folk have taken to trousers or *pyjamas* or *pants* with shirts or bush-shirts and practically have discarded head-wear.

As far as the urban areas are concerned, there is no remarkable difference in the dress put on by the people in the district from those in other parts of the State. The traditional type of the dress consisting of *angarkhu* (coat), *jamo* (long robe or vest), *dupatto* or *khes* (shoulder-cloth) are no longer in use by the urbanites, who now wear *dhotar* or pant, shirt, underwear, coat or waist coat or *paheran*. The women-folk generally put on sari alongwith blouse and petticoat. The yongsters have commonly adopted shirts or bush-shirts and pants. The head-dress of any kind has gone almost out of fashion among the younger generation and some of the older people who go out bare-headed except the social workers and merchants. To some extent, the turban is replaced by white cap among the higher class people. Women wear cotton saris of finer variety, petticoats and blouse in preference to the older type of bodice which has been given up now. Girls have taken to frocks and shirts and the Punjabi dress. The *chappals* on account of cheapness have become a favourite foot-wear for men, women and children. The style of dress of young boys and girls is much affected by the sartorial styles of the cinema actors and actresses.

During the last three decades, the dress styles have undergone tremendous changes. The change in the pattern of dress is the result of

many factors. The earlier factor which was responsible for the change in dress of the people, was the starting of the Swadeshi movement by Mahatma Gandhi who stressed simplicity in dress and use of *khaddar* by people of all strata of society. In the result, even the more sophisticated classes of society discarded mostly foreign cloth and some made their bonfire and readily resorted to simple clothing made of *khadi*, which had become an emblem of nationalism. The shortage of cloth during World War II, which continued in the post-War period was one of the reasons for the change.

Ornaments

To decorate and enhance beauty and forms, ornaments are used both by males and females from time immemorial. Used mainly for emphasising one's outward appearance, ornaments have undergone changes from time to time accoording to the prevailing fashions and also differ from community to community. The change is effected not only in their style or design but also in their size, weight and contents. While the ornaments used in the past were generally simple, solid and heavy, those in vogue at present are much lighter, refined and sophisticated in designs. There is a tendency to use more and more silver light ornaments in preference to heavy gold ornaments due to the high price of gold and as a measure of economy. In the past, ornaments used to serve as both decoration and also as investment and insurance against economic difficulties. Now with the spread of modern banking and other facilities, the trend among upper classes is more towards ornamentation and refinement than on solidity.

In the past there were certain ornaments which were commonly used by both males and females. Those included *kanthi* or *doro* worn round the neck, a silver *kandora* worn round the waist and a gold or silver *vinti* (ring) worn on one or more of the fingers. With the passage of time, men in general have ceased using these ornaments except the ring, which is now the only common ornament for males and females both in rural and urban areas. Due to the influence of the cinema films the silver *kandora* has now staged a come-back and ladies have begum to wear it on auspicious occasions.

Female Ornaments—Ornaments in regular use by women in rural areas are either of silver or alloy or of ivory, though gold ornaments are no less popular with those who can afford them. Women in rural areas generally put on heavy silver ornaments. These include *mala*, necklets, *madaliyu* or *har* worn round the neck, *kada*, *anti-vinti*, bangles of silver or ivory plated with gold and silver worn on the wrists and *kambi*, *kalla*, *zanzar* or *sankala* on the anklets. Instead of light earrings, women in rural areas put on heavy *kadi* or *kap* or *vedhla* or *tholiya* or *vali* on ears. The

nose-ring known as *chuni* or *kanto* used by them is heavy and bigger in size, as compared with those used by women in urban areas.

Fashions in women's ornaments in urban areas are changing rapidly. They are much influenced by the size and shape of ornaments used by the film actresses. A general tendency appears to avoid heavy ornaments and prefer finer and lighter ones on account of their tender health. Jewellery is worn by those who can afford it. In general, women in urban areas deck their ears with attractive earrings or *butti* made of gold or pearls or precious stones set in gold. Round their neck, they put on a gold necklace or a light golden chain with a *pendant* attached in the middle or a *mangal sutra,* if married. Thick golden neckless known as *hansdi* is put on, on special occasions. *Nath* or *chunk* in the nose which had gone out of fashion during the last decade, has now staged a come-back. As a result, even a small, school-going girl is seen wearing a *chuni* now-a-days. Bangles of gold, glass or plastic are the most common ornaments used by women. Gold rings of simple design or set with precious or immitation stones are also popular. Large sized stones are preferred in the rings. There is a growing tendency to imitate the hair-styles or coiffure or film actresses and also because of improved means of communication, influences of regional and international fashions are also visible. Many girls and women use hair-pins, ribbons and rings to fix up their hair in different styles. Silver *zanzar* or *sankala* worn on the anklets are used by many. A wrist watch of big size is a recent addition and is gradually becoming popular among the younger generation.

Male Ornaments—The males in rural areas, particularly agriculturists, adorn their ears with *tholiya* made of gold or silver, a chain or a *har* in the neck made of gold or silver and a gold or silver ring or two on their fingers. They also use a silver chain of buttons on their upper garments.

Ring is the most common ornament for urban areas. A wrist-watch is a recent addition which is highly popular not only in towns but also in villages. Those who can afford, put on jewelled rings. A few persons put on *kanthi* or gold chain round their necks.

Ornaments for Children—Ornaments for children are light in weight and simple in design. The bangles are the most common ornament for girls both in rural and urban areas. The practice of wearing simple ear-rings (either of gold or rolled-gold) and silver *zanzar* or *kada* on anklets is common. While the boys put on *chudis* on the wrists, a ring on the finger, *dora* (chain) round the neck, and silver *kandoro* on waist. For boys, the popular ornament in village is *madaliyu* or *dokiyu,* while in urban areas, they do not generally use any ornament.

The extent of use of gold or silver in the making and wearing of ornaments is mostly governed by the social and economic status of the household and the class of society to which it belongs. Those who cannot afford to have ornaments of gold or jewellery rest content with simple and cheaper ornaments made of alloy and inferior metals, set with glass pieces and beads. The use of gold ornaments has been considerably affected on account of the high price of gold and the enforcement of the Gold Control Order imposing restrictions on making ornaments out of pure gold. A recent trend in the use of ornaments is the revival of some of the traditional silver ornaments, the artistic excellence of which has attracted notice of all lovers of old handicrafts.

Communal Life

The Garba and Ras

Folk-dance called *garba* or *rasda* is a very interesting and important form of cultural activity. Its origin can be traced to the religious celebrations of the people. It forms now a part of cultural programme in social functions as a form of recreation and merriment. *Garba* and *ras* are generally performed both by men and women especially during the Navratri festival (the first nine days of the Hindu month of Aahvin) and are the commonest form of celebrations in Gujarat. The *ras* of Mers is famous. Their *ras* begins in a slow tempo which warms up at the end. They strike the *dandiyas* so furiously and bring so much of verve and vigour in the bodily movements that it looks more like sabre rattling in a war dance. The slow tempo in the beginning suddenly rises to franzied spiral of speed, fury, vigour and excitement. Only Dhol, Shehnai and Zanz are the folk instruments used in the dance Mers generally do not sing with their dance. *Garbi*, is generally played by males and is more vigorous and quicker in rhythm as compared with the *garba*, which is played by women. Tippani dances of Chorwad are very famous. The word "Tippani" has derived its name from a Gujarati word "Tipvu", *i. e.*, to beat the floor with a wooden mallet. When a new house is under construction, the women labourers are hired to beat the floor for a glossy surface with the sticks called Tippanis and the operation lasts for 7 to 8 days ceaselessly. In order to escape the tedium of toil of this arduous job, they have introduced this rythmic-musical process which lightens their toil.

Bhavai

Bhavai is another traditional mode of entertainment. It is a folk-drama performed at night, and having as its themes, some religious or social anecdotes which are didatic and entertaining. *Ram-lila*, a type of folk-drama, depicts the life of Lord Rama, and is played in the

villages. It gives entertainment with religious teachings and substituted the theatre, when there was no organised theatre in villages. The bhavai provided good diversion to village-folk. Its usefulness still lies in its spontaneity, its folk-lore and entertainment to the villagers who easily follow and enjoy it. It brings entertainment cheaply to their door-steps. After Independence, efforts are, therefore, being made to revive the folk-art, *bhavai*, by the State as a form of popular entertainment. The *bhavai* is one of the important items in annual drama festival organised by the Gujarat State.

Among the tribal people like the Siddis, the most popular item of amusement and entertainment is their Dhamàl dance generally held every week wherein all the members of the community, young and old participate. This dance more or less resembles the tribal dance of African Negroes. The days selected for its performance are Thursday, and the first or eleventh day of every Muslim month besides certain religious and auspicious occasions. In the past, officials of Princely States used to invite Siddis for a special performance of the Dhamal dance during State festivals. This can be also arranged even now by contributing a small sum of about Rs. 10 to their religious fund. The sentimental value of the Dhamal dance for Siddis lies in the fact that it links them with the distant past in their native land of Africa. This performance has won many plaudits and even prizes. When performed at the Republic Day celebrations in Delhi, the Dhamal dance earns high appreciation.

Public Games and Recreation

Public games are one of the ways in which people like to pass their leisure time. It is a past-time and helps build-up some of the good traits of character such as spirit of co-operation, discipline and well-balanced physique. It aims at creating community consciousness and enthusiasm amongst people with pleasure. The people play a number of indigenous outdoor games such as *hu-tu-tu* (*kabaddi*). *kho-kho*. *langadi*, *gedi-dada*, *atyapatya*, *chor-police*, etc., which develop strength, ability and endurance, are still played both in towns and villages but not with the same interest as in the past. At the same time games like *gedi-dada*, *atyapatya*, *chor-police*. etc., have practically disappeared in urban areas and their place has been taken up by the western games such as cricket, basket-ball, foot-ball, volley-ball, table-tennis, badminton, hockey, etc. Facilities for playing modern games are provided in schools, colleges, sport clubs and gymnasia. When the taluka and district sports are held. a large number of young boys and girls participate very enthusiastically. Carrom has gained popularity among the youngsters as an indoor game, while playing cards is a favourite pastime with adults. In rural areas generally, the Indian games predominate, particularly because of their cheapness.

The elder section among the higher and middle classes in the towns prefers to go to clubs and gymkhanas in the evening, whereas the younger people studying in high schools and colleges have their own sports clubs and associations. At sports clubs, the games usually played by the adults are the rummy, the table-tennis, the carrom and the badminton. At Junagadh, there is a fine gymkhana built during the State rule, known as the Junagadh Gymkhana. The game of Billiard is played by most of the members of the gymkhana. The district has a number of sports clubs and recreation centres. The district has the Rotary Clubs, the Junior Chamber, the Lions Clubs, and the Inner Wheel Club. But for a majority of people have hardly time and money to spend after such clubs and also have little interest in them. Visits to cinema theatres is the only form of common entertainment. Old men and women and some of the adults rest content with visiting some temples or *ashrams* either to hear *katha, kirtan, bhajan* or religious discourse or have *darshan* of the deity.

For the adults, *bhajan mandalis* and *ras mandalis* provide rest and recreation at night, when males assemble at the village *chora* and pass their time in singing devotional songs, *bhajans* and *kirtans*. The *garbas* are organised by the *mahila mandals* for the young ladies; while the small girls play the game of *kuka* or *kodio*. The tribal people revel in folk-dances, when they find themselves free from manual work. Community Development Programme for the tribal and rural welfare sustains and revives the old forms, which are still popular with the people at large. New centres of activities are the youth clubs and the *mahila mandals* which provide the younger generation with entertainment coupled with constructive activities connected with rural welfare.

CALENDAR

The Hindu Calendar

According to the Indian tradition, significant activities, celebrations of festivals and auspicious days are associated closely with the different systems of time-reckoning or the calendars in vogue in different parts of the country. The various systems of time-reckoning which regulate the celebration of festivals in the district even to this day are the Vikram Era and the Hijri Era. Mention must also be made of the Vallabhi Era which was at one time important and came into vogue in this region prior to the adoption of the Vikram Era. The Vallabhi Era was started by the Vallabhi dynasty which continued for three centuries. It adopted the Gupta Era which later came to be known as the Vallabhi Era and commenced from Shaka Samvat 240, Kartik Sud 1 (318 A. D.). The Era was current in Saurashtra and also in Kutch, North Gujarat and West Malwa. Besides this Era, which is used for religious as well as commercial purposes, the Shalivahan Shaka, is also in current use in Gujarat. Shalivahan Shaka, beginning on Chaitra Sud 1, is used by

astronomers and astrologers, who also invariably mention in the *panchanga*, the Yudhisthir or Kali Samvat, counted from 3102 B. C., with the year beginning on Chaitra Sud 1.

The people in general in this district follow the Vikram Samvat (era) which precedes the Christian Era by fifty-six years. The year begins with the month of Kartik and is divided into three seasons, namely, the winter consisting of the months of Kartik, Margashirsh, Paush and Magha. the summer extending over the months of Phalgun, Chaitra, Vaishakha and Jyeshtha and the monsoon over a Ashadh, Shravan, Bhadrapad and Ashvin. Each month is divided into two fortnights, the *shukla paksha*, the bright fortnight, when the moon is waxing and the *krishna paksha*, the dark fortnight when the moon is waning. Dates are reckoned by the day of the fortnight of each month.

The Jain Calendar

The Jains specially follow Vir (Nirvan) Samvatsara which commenced in 527 B. C., from the day, when Mahavir the last of the twenty-four *tirthankars*, attained *nirvan* for the observance of their religious practices and events.

The Muslim Calendar

The Muslims in the district follow the Vikram Era for accounting and commercial purposes. But for their religious and social activities, they specially follow the Hijri Era. The Hijri Era is Arabic in origin. It came into being from 15th July, 622 A. D., in the 42nd year of the life of Prophet Mohammad to commemorate his migration (*hijrat*) from Mecca to Madina. A year according to this Era is divided into the following twelve months : (1) Muharram, (2) Safar, (3) Rabi-ul-Awwal, (4) Rabi-us-Sani, (5) Jamadi-ul-Awwal, (6) Jamadi-us-Sani, (7) Rajab, (8) Shaaban, (9) Ramzan, (10) Shawwal, (11) Zilqaad and (12) Zilhijja.

FESTIVALS

Festivals as they are celebrated in this country symbolise people's cultural, social and religious aspirations which, besides helping them to lead a fuller and better life, also mitigate its monotony by providing physical diversion and mental recreation. Though principally associated with religion, there are a number of occasions wherein the social aspect assumes prominance. In fact, festivals are special days, periods of time and seasons, which are so designed as to ensure individual joy by practising religion coupled with social joy and domestic happiness. They are primarily connected with religious days and agricultural operations.

The Hindu Festivals

The Hindus have a number of festivals all the year round. The principal festivals which are observed by almost all castes and classes in

the district include the Divali and the New Year's Day, the Makara Sankranti, the Holi, the Balev, the Navratri and the Dassera, besides the Mahashivratri, the Ram Navami and the Janmashtami, which are mainly observed by the followers of the respective sects. There are a number of other festivals such as the Bhai-Bij, the Dev Divali, the Vasant Panchami, the Nag Panchami, the Rushi Panchami, the Shitla Satam, the Ganesh Chaturthi, etc., which are also popular in the district. The Akhatrij or Akshaya Trutiya falling on Vaishakh Sud 3 and the Bhadarvi Amas occurring on the *amavasya* of Shravan have special significance for agriculturists. The Akhatrij is considered auspicious for commencing agricultural operations. The agriculturists perform certain rites before their bullocks and implements and besmear them with *kumkum* and adorn them with flowers. On Bhadarvi Amas, which is considered to be the holiest among *amavasyas*, the farmers worship their bullocks and feed them.

To devout Hindus, every *ekadashi* is a sacred festival to be celebrated by observing fast and performing *kirtan*. Of all the *ekadashis*, those falling on Kartik Sud 11 (Dev-Uthi or Prabodhini Ekadashi), Jyeshtha Sud 11 (Dev-Podhi Ekadashi) are specially sacred. There are certain religious festivals, which have special significance for ladies. These include Aluna-vrata during the month of Chaitra, when women take *aluna* or saltless diet, the Vat-Savitri Purnima (Jyeshtha Sud 15) when married women worship a banyan tree and keep awake the whole night for nuptial bliss and long life of their husbands, the Gauri Vrata or Jaya-Parvati Vrata observed for five days from Ashadh Sud 11 to 15, both by married women and unmarried girls in dedication to the worship of goddess Gauri or Parvati, and Divaso (falling on the last day of Ashadh), when Hindu women observe fast and keep awake the whole night to please goddess Parvati for marital bliss. The Randhan Chhath (Shravan Vad 6) is an important day for ladies, which is devoted to cooking food for the day following sacred to the Shitla Mata. As the goddess Shitla is supposed to move about among the hearths, artificial heat by kindling the fire in the oven or hearth is, therefore, eschewed on that day for fear of annoying the goddess. In the morning of Shitla Satam, the lady of the house worships the goddess under a *pipal* tree (*ficus religiosa*), whereafter the food cooked on the previous day is taken by the members of the household. Some of the festivals, which are important and popular in the district are described below in brief.

The Divali—Of all the numerous festivals celebrated in the district, the most important and most popular among the people is the Divali, appropriately known as the festivals of lamps. It is both the climax and commencement of the yearly cycle of festivals, marking the close of the old year and ushering in of the new year. Its celebration is, therefore, spread over six consecutive days starting from Ashvin Vad 12, (Vagh Barash) and extending upto Kartik Sud 5 (Labh Pancham).

On the Vagh Barash, also known as Govatsa Dwadashi, a cow with a calf is worshipped in the evening on its return from grazing and fed with a preparation of *udid*. The Dhan Terash is dedicated to the worship of Laxmi, goddess of wealth. In rural areas, cows are adorned, their horns and hoofs are painted and their necks decorated with necklace of bronze bells. The Kali Chaudash, also known as Narak Chaturdasi is dedicated to goddess Mahakali. It derives its name from the demon king Narakasur, who was killed on this day. The day is also important for the worship of Hanuman, who killed the demons Ahi Ravan and Mahi Ravan on this day and was, therefore, offered oil and red lead by Ram and Lakshman. Divali is celebrated by all and sundry on the *amavasya* of Ashvin. The day is very important to merchants, who close their annual accounts on this day, and open new account books with a traditional ceremony of Lakshmi and Sharda. This ceremony is called *chopda pujan* or *vahi pujan* (worship of accounts-books). During the Divali festival, houses are decorated and made clean and tidy. Lamps (*dipmalas*) are lighted in every house *rangoli* and *sathiya* designs are drawn near the entrance doors and crackers are fired at night.

The New Year Day is the most important day of the year for the Hindus. They get up unusually very early in the morning. After bath and worship of the household deity, people visit temples and then go to pay respects to their elders and exchange greetings of the New Year with relatives and friends. At every house, dishes of sweet preparations are offered to the visitors. Salt or *sabras* which is the essence of all tastes, is the first thing bought in the morning as an auspicious omen representing the zest of life. Divali is also a harvest festival coming at the end of the *Kharif* season. On the New Year Day, the *annakuta*, (offering of all possible varieties of food, sweets, fruits and vegetables prepared from fresh arrivals) is arranged for propitiating the gods.

The day following the New Year Day is known as Bhai Bij and is dedicated to the ideal love between brother and sister. Every Hindu housewife invites her brother to her house on this day and feasts him. The brother in return gives her presents in cash or in the form of some article of her liking.

The Makara Sankranti—The day on which the Sun enters the orbit of Makara (Capricorn) is called Makara Sankranti. On this day, cows are worshipped in the morning and fed with boiled *bajri* or *jowar* known as *ghughri* or *tethawa*. Food-grains are distributed to the poor and needy. The day has a special significance to the agriculturists, as by Makara Sankranti, the *kharif* crops are harvested and brought home. These are shared with others, as gift of grain is believed to earn great religious merit on this day. Grass is freely distributed to the village cattle. The young and old indulge in their favourite pastime of kite-flying.

The Holi or Hutashani—The Holi or Hutashani is celebrated as a festival of the spring by the young and the old alike. It is an ancient festival held at a time when the *rabi* crops like wheat, gram, cotton, til, etc., are harvested and brought to the market. The Holi fire is lighted at night at every village and in every part of the town or city and worshipped by all. The day after Holi is known as Dhuleti, celebrated by spraying colours and indulging in fun and revelry.

The Balev or the Coconut Day—On Shravan Sud 15, four distinct religious ceremonies, namely, (1) Shravani, (2) Rakshabandhan, (3) Balev and (4) Coconut day are celebrated. The day is known as Shravani, as it falls in the month of Shravan. The Brahmins change their sacred threads. Sisters tie *rakhadi* or *raksha* around the right wrist of their brothers as a charm protecting them from the evils during the ensuing year. The day is also known as Naliyari Punam or the Coconut day, as in the costal areas, merchants, traders and others offer coconuts to the Sea God, Varun, as it is from this day that the boats are put to sail.

The Janmashtami—The festival to celebrate Shri Krishna's birthday falls on the eighth of the second half of Shravan, and is known as Gokulashtami or Janmashtami. This festival has special significance for Dwarka, which was the adopted home and capital of Lord Krishna. Devout Vaishnavas observe fast for the whole day. A good number of fairs are held on this day at various places.

The Navratri—The Navratri, or the festival of nine nights, begins from the first day of Ashvin and spreads over nine days. It is sacred to the mother goddess, whose ten manifestations are described in Devi Mahatmya of the Markandeya Purana. The goddess is worshipped daily during these days and earthen pots pierced with numerous holes, containing a light called *garbo*, are kept near the image or trident of the goddess. The lamp is kept burning throughout the night and during the entire Navratri period. Prayers and *garbas* in praise of the goddess are sung by devotees. On the ninth day of the festival, the *havan* ceremony is performed and *naivadya* (food offering) offered to the goddess and its *prasad* distributed.

The Dassera--The Navratri festival is immediately followed by the Dassera festival, so called from *das* (ten) and *ahar* (day). It is also called the Viiavadashmi or the tenth day of victory, as it commemorates the victory of Ram over Ravan. It is also believed that on this day goddess Durga killed the Demon Mahishasur after nine-day battle. Vijayadashmi is thus the day of victory of good over evil and is considered an auspicious day to start any new work. Great importance is attached to the worship of *shami* tree (*prosopis spicigera*) on this day. It is believed that one, who worships *shami* tree on this day, is freed from sins committed by his ten senses. The day is, therefore, called Dash-hara.

Over and above the festivals described above, which are observed by the Hindus, such national festivals as the Independence Day, the Republic Day, and the Gandhi Jayanti Day are observed by people belonging to all castes and communities in the district.

The Jain Festivals

The Jain festivals are generally associated with severe austerities, fasting and worship. The devotee is required to avoid, in addition to roots, which are prohibited on ordinary days, leafy vegetables, dry fruits, tasty food preparations, milk and curds and in some cases even water, when severe austerities and penance are enjoined. The Jainism lays great emphasis on *tap* or penance as a means of earning religious merit. And so it is the religious aspect which is for the most part prominent in Jain festivals.

The principal Jain festivals are the Paryushana, the Oli (Siddhachakra Puja), the Kartik Purnima and the Mahavir Jayanti.

The Kartik Purnima (Kartik Sud 15) marks the close of the austerities of *chaturmas* or the four monsoon months starting from Ashadh Sud 15. Devout Jains who have undertaken the austerities of *chaturmas* end them on this day. The day is also observed as the birthday of Shri Hemchandracharya, the well-known learned Jain savant who was born on this day of Vikram Samvat 1145.

The Paryushana or Pajusan, the most sacred of the Jain festivals is the occasion of continuous religious activities and strict austerities. It is observed by all high and low. The Shwetambars observe it from Shravan Vad 12 to Bhadrapad Sud 4 and the Digambars from Bhadrapad Sud 5 to Sud 14. Complete fasts are enjoined to be undertaken during the Paryushana. Those, who cannot fast for all the days, should fast atleast for some days during this *parva*. Everybody fasts on the last day popularly known as the Samvatsari, considered to be the most sacred of all the days. The Samvatsari denotes the annual *pratikraman*, or expiation of sins. On this day, as an atonement of his sins, every Jain begs forgiveness of others for any offence that he might have committed during the year gone by. This is known as Khamavavun or begging pardon.

The Oil-Siddhachakra Puja (Chaitra and Ashvin Sud 7 to 15)—The Shwetambars consider this festival next in importance only to the Paryushana and celebrate it for nine days from Sud 7 to *purnima* twice a year in Chaitra and Ashvin. During these days, *navpadas*, nine steps represented on the Siddhachakra or Saint's wheel are worshipped in every Shwetambar temple. Partial fasts is observed on all these days.

The Mahavir Jayanti (Chaitra Sud 13) is the birth anniversary of Mahavir Swami, the 24th and the last Jain *tirthankar*, born in 599 B. C. Besides religious ceremonies at the temple, processions are taken out with the idol of Mahavir. The Digambar Jains also celebrate the Virashasan Jayanti on Shravan Vad 1, the day on which Mahavir after achieving omniscience, delivered his first spiritual sermon.

The Jains also observe the Nirvan Kalyanak or the holy anniversary of the Nirvan of Mahavir on the Divali day (Ashvin Vad 30).

The Muslim Festivals

The two sects of the Muslims, Sunnis and Shiahs, have different holidays except Muharram, Ramzan and Bakri-Id festivals, which are common to both. In the beginning of the year comes the month of Muharram, which is held by Shiahs in special veneration as being the month in which Imam Hussain, the son of Ali, was killed. His death is the subject of public mourning during the first ten days when fasting and self-denial are also enjoined. An interesting religious activity in the Muharram festival is the preparing of *taziahs* or *tabuts*, bamboo and tinsel models of the shrine of the Imam at Karbala. Those Tazias are taken round in procession on the tenth day and sub-merged into water of a river or lake. Sweet bread and sugared water are distributed among friends in the evening. Shiahs, unlike Sunnis, keep Muharram for forty days. Of these, the first ten are a time of special mourning.

The thirteenth of Safar is known as Tera Tezi or Talan Tezi and kept by Sunnis in memory of the Prophet's recovery from a severe sickness. Another important day is the twelfth of the month of Rabi-ul-Awwal, the Wafat or day of the Prophet's death. This day is called Id-e-Milad, as it is also the day of the birth of the Prophet, Id meaning happiness and Milad meaning birth. It is celebrated more as the birth anniversary than as the day of death of the Phophet. The Gyarvi festival falls on the eleventh day of Rabi-us-Sani on which Sunnis celebrate the birth of Saiyad Abdul Kadir Jilani by illuminating their houses and eating *malidah* (powdered sugar bread) at night. On the first eleven nights of Rabi-ul-Awwal in honour of Prophet's birth, *waazes* (sermons) are delivered, a large number of people attend them and on the eleventh day, charitable people give a morsel of sacred food called *taburruk* to every one present. The Shab-e-Barat which falls on the night of the fourteenth day of Shaaban is among Sunnis characterised by the preparation of special dishes, which are distributed to the poor after the recitation of *fatiha* (opening chapter of the Quran) and by feasting of friends and relations. Greater than this festival is the Id-ul-Fitr commonly known as Ramzan Id which falls on the first day of Shawwal. Throughout the preceding month of Ramzan, a general fast is observed every day from sunrise to sunset, prayers known as *taraveeh*

are offered in the mosques and Quran recited during the month, Ramzan Id marks the close of the fast and in consequence, Musalmans-Sunnis and Shiahs of all ages and both sexes bathe, put on new clothes apply perfumes, repair to the mosque, and thereafter meet friends and relations and bid them good luck and god-speed. The Id-e-Baqr falls on the tenth day of Zilhijja and is characterised, like Ramzan Id, by prayers in mosques. The eighteenth of Zilhijja is a great Shiah holiday known as Id-e-Ghadir or the lake holiday. On this day, the Prophet seated by a lake proclaimed in a joyous moment that Ali was his own flesh and blood. Shiahs also observe the twenty-eighth of Zilhijja as a festival of three days in memory of Baba Shuja-ud-din a fire-worshipping convert to Islam.

Pilgrim Places

In Junagadh, the sacred Mount Girnar with its rugged pinnacle and the winding flights of steps stands east of the city of Junagadh with five peaks namely, the Amba Mata (or the Girnari Goddess), crowding the first peak, resorted to by newly married couples to ensure wedded bliss, (2) the Gorakhnath, the highest of all and the culminating point of Girnar, 3,065 feet above sea level, (3) the Ughad Shikhar, (4) Guru Dattatray on the top of this loftiest crag clings a little shrine dedicated to Gorakhnath and (5) Kalika's peak supposed to be the resort of *Aghoris*. Three *kunds* or reservoirs, namely. the Gau-Mukhi, Hanuman Dhara and Kamandal Kund and the great rock called Bhairava Jap from where ascetics and others were went to hurl themselves for better birth in their next life are places of religious interest.

Three big fairs, each attended by about 1,00,000 people, are held at this place.

The second important pilgrim place is Porbandar which was the capital of the former Porbandar State founded by the Jethwa Rajputs. Mentioned in Hindu scriptures as Sudamapuri, known after the legend of the friendship of Krishna and Sudama, Porbandar still has a temple dedicated to Sudama.

The third important pilgrim place in this district is Somnath-Patan or Patan or Prabhas-Patan or Dev-Patan, where the three holy rivers, the Saraswati, the Hiranya and the Kapila meet and form the confluence of the sacred *triveni* before joining the Arabian sea. Patan is the seat of one of the twelve Jyotirlingas of Lord Shiva, which are Swayambhu and not originally installed or established by any one. Dating back its origin to the Vedic Satya Yug, Shravanikeshwar in Treta Yug, Shrigaleshwar in Dwapar Yug and Somnath in the present Kali Yug. The fame this place has enjoyed since the past can be attributed to two counts its fame as a shrine attracting visitors and pilgrims from all parts of India and secondly a principal port of embarkation for the Muslim pilgrims to Mecca and

Madina, carrying on trade through the Red Sea, the Persian Gulf and the African Gulf.

The fourth important pilgrim place is Tulsishyam in the Una taluka of this district. It is a holy place of scenic beauty situated on a 100 feet hill in the heart of Gir forest with a temple dedicated to Lord Krishna. The Puranas mention it as 'Taptodak' or the place where a spring has fairly warm water. With a view to open this place to the tourists, the State Government has started a holiday camp in Tulsishyam. Seven Kunds of hot water and the Bhim Chas (natural service) are declared as protected monuments.

The fifth important pilgrim place is the village Kanakai of the Talala taluka in this district. It is one of the most ancient village with fort and houses built of brick. It is probably contemporaneous with Vallabhi and other ancient towns and dates as far back as 500 A. D. There, the temples of Kankai Mata and Kalika Mata are built of stone. The Kankai Mata is the tutelary goddess of the Kapol Banias and contains an inscription that it was restored in 1808 A. D., by that community.

The sixth and more important pilgrim place is Satadhar-Jambudi in Visavadar taluka of this district, where a Satadhar fair with a congregation of 10,000 people is held on every Ashad Sud 2 (June) to commemorate Sant Apa-Giga. Many religious people visit this place.

The seventh important pilgrim place is Prachi in the Patan-Veraval taluka of the district. It is situated on the bank of the river Saraswati, at the point where the river takes a turn towards the East (Pranch) and is, therefore, called Prachi. The turning point of the river from west to east adds sanctity and holiness to this plane which presents a very picturesque appearance. The two *kunds* or reservoirs in the river bed are considered very sacred. The site of a Pipal tree at Prachi, known as the Moksh Pipal, is supposed to relieve those possessed by evil spirit. On the bank of the Prachi Saraswati is the temple of Batheshwar Mahadev which is said to be worshipped by women desirous of having progeny.

The eighth important pilgrim place is the Gupta Prayag in the Una taluka of this district. Gupta Prayag with a temple of Prayagrayji is a holy place where Lord Krishna is said to have stayed in cognito. There is a water reservoir with natural flow of water.

FAIRS

Fairs are generally associated with deities, religious rituals and agricultural seasons. The Statement III·11 regarding the names of deities to which they are held and the number of persons participated is appended at the end of this chapter.

The total number of fairs held in the district is 54. The congregation at these fairs varies according to the season and exigencies of agricultural operations. More than 50 per cent of fairs, *i. e.*, 26 are held in the month of Shravan (July-August). Among the total fairs, 18 are held in reverence to Lord Shiva. Next in order 14 fairs are dedicated to Lord Krishna, while 9 fairs are dedicated to Muslim Pirs, rest of the fairs are dedicated to Mataji, Local saints, Parvat-Tirtha, Ramdev Pir, Swaminarayan, Sarpent-God, Nadi-tirtha, etc. The four deserve special treatment because of their historical importance and mythological and social bearings. In these fairs, apart from the usual religious practices of having a dip in the holy water of the river and reverence to the deity, cultural activities are also organised by the Government or Panchayats. The details of these fairs are as under.

(1) *The Kartiki Purnima Fair at Prabhas-Patan*

The fair is organised by the Somnath Trust and is held for four days, *viz.*, from Kartik Sud 14-15 to Vad 1-2 (November) at the shrine of Somnath on the sea-shore at Somnath-Patan, (Prabhas-Patan) 2 kms., from Veraval which is a railway station on the Veraval-Rajkot metre-guage section of the Western Railway. It is also connected by a State Transport Bus. The sacred rivers Saraswati, Hiranya and Kapila form the Triveni Sangam (or the triple confluence) near Prabhas-Patan before joining the Arabian Sea

Kartik Sud 15 is known as Tripurari Purnima meaning the *purnima* of Tripurari, *i. e.*, of the *ari* (foe) of Tripura as on this day the mighty demon Tripurasur was killed by Lord Shiva. Even in ancient times, a fair was held on Tripurari Purnima at the shrine of Somnath and was known as the Somnath fair.

Somnath is the first of the twelve *swayambhu* (selfexistent) *jyotirlingas* of Lord Shiva. It has, therefore, been one of the most important places of pilgrimage in India. It was called Bhairaveshwar in the Satya Yuga, Shravarnikeshwar in the Treta Yuga, Shrigaleshwar in the Dwapar Yuga and Somnath in the present Kali Yuga. The temple at Prabhas was very sacred and auspicious. It was believed that persons suffering from incurable diseases were cured by touching the *linga.* A dip in the water is considered as a process of purification of the soul not only of past crimes, but of future also. Pilgrims and devotees from all parts of India, therefore, went in large numbers and offered precious metals, pearls and jewels to Somnath Mahadev.

The second day of the fair is considered most important. About one lakh of persons of whom the majority are the Hindus but also a few Jains, the Parsis and the Muslims take part in the fair. They come from

all parts of India, but the non-Hindus are either of Patan or of villages round about Veraval. In order to develop healthy habits an exhibition is organised by the Public Health Department. Various wares are sold at number of stalls.

The Saurashtra Sangeet Natya Akademi arranges entertainment programmes for three days of the fair. Local artists perform *ras*, *garbas*, etc. The learned people like Jagadguru Shankaracharya of Dwarka and the President of the Bharat Sadhu Samaj deliver religious discourses. Documentary film shows are arranged by the Information and Publicity Department.

(2) *The Lili Parikrama Fair at the Mount Girnar*

The Lili Parikrama is a traditional fair held every year from the 11th to 15th of the bright half of Kartik. The Lili Parikrama means encircling the Mount Girnar when it is covered with green vegetation after the plentiful rains in the heavy monsoon which is a boon to Sorath. While encircling, the pilgrim actually goes round the mountain on foot during this festival.

According to the Hindu mythology, gods have their night for four months from 11th day of the bright half of the month of Ashadh till the 11th day of the bright half of the month of Kartik every year, when they go to sleep. This period of four months is popularly known as *chaturmas* during which all sorts of austerity and penance are practised by the people to expiate their sins and earn blessings of god, for a better life in the next birth. It is presumed that gods wake up from their prolonged slumber on the first 11th (*ekadashi*) of Kartik which is celebrated as Dev Divali, meaning Divali of the gods as distinct from the Divali of human beings—which is celebrated on the *amavasya* day of the month of Ashvin. On this auspicious day, Hindus also celebrate the Tulsi Vivah, marriage of Lord Vishnu with *tulsi* or the basil plant, *ocimum sactum*, which is considered holy and credited with certain medicinal properties.

This festival of Lili Parikrama is very significant. It is held with the awakening of the gods when the religious-minded people have completed their course of penance and religious observances and the public at large is ready for the festival of Dev Divali. Even after four months of austerity, people flock in thousands to this festival to encircle the distance of about twenty kms.. on foot around the mount. The Lili Parikrama attracts every year about one lakh of people from all parts of Saurashtra and Gujarat. People visit this fair by trains, buses, carts, horses, mules and even on foot two to three days in advance of the festival and fix-up their camps in the town in *dharmashalas* and in the *ashrams* of *sadhus* on the *taleti* or foot

of the Mount Girnar. Special buses are run by the State Transport Corporation from Junagadh to convey the pilgrims to the foot of Girnar for the Lili Parikrama.

The season for the festival is appropriately chosen. It is held when the village people are free from agriculture pursuits. It is significant that such a large festival is not organised by any individual or institution. It is spontaneous. Though the majority of visitors are Hindus, people of all castes and creeds without any distinction participate in it. The time-table of the Parikrama and camps during this five-day festival is as follows :

1. Kartik Sud 11—At the foot or *taleti* of the Mount Girnar in the *maidan* near the temple of Bhavnath Mahadev.

2. Kartik Sud 12—Near Jina Bava's Madhi on the north of the mount.

3. Kartik Sud 13—Near Malvela on the east of the mount.

4. Kartik Sud 14—At Bordevi on the south of the mount.

5. Kartik Sud 15—Return to Bhavnath *taleti*.

This festival is essentially religious. From the social standpoint, this festival has immense significance. People of all communities get together for a common cause. It is unique in that they completely identify themselves with their fellow pilgrims. People from far and near come to know about the different dialects of the region, as also about their customs, traditions, dress, etc. There is such an atmosphere of cordiality and give-and-take that there is an exchange of different varieties of food amongst various groups. One of the most important lessons of this festival is experience in self-help and hard life, devoid of comforts and convenience of home life for four consecutive days of the pilgrimage. Thus at the final of this twenty kms., of walk and halt festival, pilgrims return home not only with the satisfaction of having earned great *punya*, *i. e.*, religious merit, but also with their minds refreshed by meditating on the eternal experience of सत्यम्, शिवम् and सुन्दरम् (Truth, Goodness and Beauty) reflected in Mother Nature at her best.

Only such things as cater to religious needs of the pilgrims, *viz.*, photographs and miniature brass. models of gods and goddess, rosaries and other *puja* paraphernalia are sold at the fair. Shopping there is none except the sale of articles of food by ordinary venders who also accompany the pilgrims on their march. Cultural activities like *bhavais*, *kirtans*, *ram-lilas* are performed to entertain the young rural folk and religious discourses are delivered by *sadhus* for the benefit of the older people.

(3) *The Bhadarvi Amas Fair at Damodar Kund and the Mahashivratri Fair at Bhavnath*

Two other large fairs held at Junagadh at the foot of the Mount Girnar are the Bhadarvi Amas fair and the Mahashivratri fair at Bhavnath at Damodar Kund. What is popularly known as Bhadarvi Amas is the 15th day of the dark half of Shravan (August) when about a lakh of people from different parts inside the State and outside belonging to all Hindu castes attend the fair held at the Damodar Kund in reverence to Lord Krishna also known as Damodar. *Dama* means a rope and *udar* means belly. A bath in the kund is considered holy and is particularly indicated on this day.

The Mahashivratri fair at Bhavnath is held for five days commencing from Magh Vad 11 (February) at the foot of the Mount Girnar for worship of the Bhavnath Mahadev. A bath in the Mrigi *kund* is considered holy. The fair is attended by a lakh of people from all parts of India. It is organised by the Forest Department and the trustees of the temple.

More than two hundred shops and stalls are opened at these fairs over and above a number of wheel-barrows of hawkers selling eatables, toys and sundry articles. Many *bhajan mandalis* attend the fairs. Religious discourses are also held in the *ashram* of *sadhus* living in the neighbourhood. Among these two fairs, the Bhavnath fair is unique among the many Mahashivratri fairs of Gujarat. Held in the valley of Girnar, it not only provides a setting of natural beauty coupled with religious importance, but it also attracts a large number of saints and *sadhus* from all over India, whose contact gives pilgrims the benefit of their profound religious and spiritual knowledge.

(4) *The Madhavrai Fair at Madhavpur*

The fair is held from 9th to 13th of the bright half of the month of Chaitra outside the eastern gate of Madhavpur (Ghed, Porbandar taluka) a village situated on the shore of the Arabian Sea. It is connected by rail and regular State Transport bus services. On the occasion of the fair, special buses are also run from various places. Madhavpur is a very ancient village which is named after Krishna (Madhavrai) who married Rukmini according to the Gandharva custom, Rukmini the daughter of king Bhishmak, after abducting her on Kartik Sud 11 and later on Chaitra Sud 9, the marriage was celebrated according to the Vedic rites.

It is in commemoration of this wedding that the fair is held at Madhavpur (Ghed) from time immemorial. There is a temple in Madhavpur with two full size idols measuring about five feet each, one of Shri Madhavrai (Krishna) and the other of Shri Trikamrai (Baldev), his elder brother. The idols have been preserved intact.

The most important item in the ritualistic aspect of the fair is the singing of *kirtans* in the processions. Formerly, there used to be twelve or more *kirtanias, i. e.*, singers of *kirtans* or devotional songs but now the number has dwindled to six or eight. They are reputed singers of *kirtans* in the classical style, known as Haveli Sangit. They are not paid or attached to any temple, but give voluntary services on such occasions out of devotion to the deity.

The most important item in the social aspect of the fair is a veritable feast of folk-lore and folk-music. Besides the *mandalis* of *sadhus* who sing traditional *bhajans*, the Mers perform *garbas* and *rasdas*. The landscape at the site is quite pleasant and congenial, and as the night advances, the players become more and more emotionally involved in them. Women in groups of 25 to 30 or even 50 sing *rasdas* which are generally ballads from ancient folk-lore. Men play *dandia-ras* with sticks, in groups of 50 to 60. It is a spirited folk-dance which the Mers excel. The *ras* played by the Mers is a combination of three kinds of *ras* or sentiments, *viz., adbhut veer* and *raudra*. The singing *duhas* or cuplets are epigramatic games from folk-lore. At the fair, there are dramatic and *bhavai* performances and film shows organised by the Information and Publicity Department. There are also exhibitions of Khadi and village industries and about public health and agriculture. There are merry-go-rounds, magic shows, cinemas and sometimes circus shows also.

About, 10,000 persons from parts of Saurashtra chiefly from the coastal areas lying between Mangrol and Porbandar, belonging to Brahmin, Bania, Lohana, Rajput, Mer, Ayar, Koli, Kharwa and Bava castes participate in the fair. However, the size of the congregation depends upon the season, and in a good year, the number rises to 25,000 or more. The fair is considered to be mainly a fair of the Mer people who come in carts which they keep in the open space behind the shops and in the fields, where they encamp and pass the night. Among the people of other castes attending the fair, the Kolis particularly the Ghedia Kolis, numerically rank the second. The number of the Ayars, Karadias, Kharwas, Bawas, Harijans and others attending the fair is limited. The primary object with which they come to the fair is to enjoy the fair and the *darshan* of Thakorji is secondary. But the Brahmins, the Banias, the Lohanas and those of other higher castes to whom the fair is of little consequence visit it mainly to have *darshan* of Thakorji.

The fair is organised by the village panchayat, Madhavpur, which looks after the sanitary arrangements. The arrangements of *ravadi* (palanquin) is made by the trustees of Shri Madhavraiji Trust.

THE NEW TRENDS

The winds of change are blowing all round under the impact of the Five Year Plans. The pattern in dress, ornaments, social customs, food and other habits of the people, their mode of living, their religious beliefs and

practices are undergoing considerable changes. With the diversification of occupations and spread of education, the social barriers are gradually breaking down the rigidity and caste-system has lost its former rigours. As a result, cases of inter-caste and inter-provincial marriages have increased. The evil of untouchability persists particularly in the rural areas and is limited among certain classes of people. The social legislation for abolition of untouchability has not made any effective impact on the rural population. The extension of general and technical education has opened up new avenues of employment on account of the schemes undertaken under the Five Year Plans. Women have shed their shyness and have secured place alongwith males in the Government offices, public undertakings, private business organisations and educational and social institutions. They have shown their competence in various fields and as such, they are not confined to the hearth and home as before. By and large, the people have become politically conscious and take intense interest in the elections whether they are of the Panchayats, the State legislature or of the Parliament. With the increase in the agricultural prices, the purchasing power of agriculturists has increased tremendously with the result that they spend money lavishly. With the introduction of the Panchayati Raj, the farmers have acquired political power to reckon with, as vote-banks both at the State level and the district level.

After Independence, the entire landscape of agricultural economy has changed under the impact of the Five Year Plans. Government has provided financial and technical assistance in the form of agricultural tools and techniques. There is considerable feather-bedding of agricultural schemes. Formerly, there prevailed the Girasdari and Barkhali systems in the State of Saurashtra including Junagadh. These systems have been abolished by undertaking special legislation in 1951 and 1952. The land reform measures cover abolition of intermediaries such as Girasdars and Barkhalidars. The tenancy reforms provide for security of tenure and regulation of rent. The intermediaries between the State and the actual cultivators have now been mostly removed. The concept of private ownership has given the cultivators incentive for investment of capital and labour in the improvement of lands under their cultivation. After implementation of the land reforms, a few persons remain landless agricultural labourers. After acquisition of the occupancy rights, cultivators are now able to procure loans from banks and Government, for improvements their lands and crops. Thus, now the cultivators are in a position to make their lands fit for growing cash crops like cotton, groundnut and sugar-cane. Formerly the Government alone provided for loans to cultivators. Later on the Land Mortgage Bank (now the State Land Development Bank) started grant of loans to cultivators.

Under the Five Year Plans, education has spread even to the farthest tribal areas; roads have been constructed opening hilly and forest areas;

and small-scale industries are coming up, providing greater employment to the people. The improved condition resulted in the elevation of cultivators' social status and educational standard. The increase of means of transport and communications has facilitated migration from villages to towns and cities. The entire economy of the district has been thus undergoing rapid transformation as a result of concerted efforts made by the State and the people in various walks of life.

To sum up, the society which was static under the State regime before merger is in a process of continuous change by the impact of the development programmes under the Five Year Plans. The transition from tradition to modernity is not complete. With the introduction of new tools and techniques of agricultural production and much feather-bedding of agriculture and small-scale industries by Government, the employment opportunities have increased and the people have acquired more purchasing power. This change is reflected in their level of living. They now use all modern gymmics such as motor-cycles, radios, motor-cars, tractors, terelyne clothes, better food, and well-built and well-furnished houses. On the whole, the people have a better standard of living consequent upon improvement of their economic conditions. Because of growth of facilities in the means of communication, inter-State and inter-national mobility is greatly increased. The Films also have made great impact on the mode of dress and ornaments of the young people.

STATEMENTS

STATEMENT III-11

Fairs According to Deity, Months and Size of Congregation

(In Descending Order of Congregation)

Deity	Month	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total ..	..	**54**	**603,125**	**35**	**64,125**	**11**	**69,000**	**3**	**45,000**	**1**	**25,000**	**4**	**400,000**
SHIVA ..	*Total*	*18*	*231,400*	*16*	*31,400*	..	..	..	..	..	..	*2*	*200,000*
	February	1	100,000	..	..	..	..	..	..	..	..	1	100,000
	April	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	August	12	24,900	12	24,900	..	..	..	..	..	..	..	..
	September	3	4,500	3	4,500	..	..	..	..	..	..	..	..
	November	1	100,000	..	..	..	..	..	..	..	..	1	100,000
KRISHNA ..	*Total*	*14*	*174,975*	*8*	*10,975*	*3*	*19,000*	*1*	*20,000*	*1*	*25,000*	*1*	*100,000*
	April	3	34,000	..	..	2	14,000	1	20,000	..	..	..	..
	August	9	138,975	6	8,975	1	5,000	..	..	1	25,000	1	100,000
	September	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	November	1	1,000	1	1,000	..	..	..	..	..	..	..	..
PARVAT-TIRTHA ..	November	1	100,000	..	..	..	..	..	..	..	..	*1*	*100,000*
MUSLIM PIRS ..	*Total*	*9*	*34,250*	*5*	*7,250*	*4*	*27,000*	..	..	..	..	..	..
	September	1	2,750	1	2,750	..	..	..	..	..	..	..	..
	Muharram	2	7,800	1	300	1	7,500	..	..	..	..	..	..
	Jamadi-ul-Awwal	1	7,500	..	..	1	7,500	..	..	..	..	..	..
	Rajab	3	13,200	1	1,200	2	12,000	..	..	..	..	..	..
	Shaaban	2	3,000	2	3,000	..	..	..	..	..	..	..	..
LOCAL SAINTS ..	*Total*	*3*	*22,500*	..	..	*2*	*12,500*	*1*	*10,000*	..	..	..	..
	July	2	17,500	..	..	1	7,500	1	10,000	..	..	..	..
	August	1	5,000	..	..	1	5,000	..	..	..	..	..	..

Ramdev Pir	September	1	15,000	..	..	.	..	1	15,000	..	..	..	.
Mataji	April	3	13,000	1	2,500	2	10,500	..	..	..	..	..	..
Sea-God	August	1	3,500	1	3,500	..	..	..	..	.	..	..	..
Swaminarayan	September	1	3,000	1	3,000	.	..	..	..	..	..	..	..
Serpent-God	August	1	2,500	1	2,500	..	..	..	..	..	..	..	..
Nadi-Tirtha	August	1	2,500	1	2,500	..	..	..	..	..	..	..	..
Miscellaneous	August	1	500	1	500	..	..	..	..	..	..	..	..

Source :

Census of India 1961, Vol. V, Gujarat, Part VII-B, *Fairs and Festivals*, (Part II, Tables), p. 243.

STATEMENT III-12

Census Houses and the Uses to which they are put

Sl. No. 1	District / Taluka / Mahal / City / Town with population of 50,000 or more 2	Total / Rural / Urban 3	Total No. of Census Houses 4	Census Houses vacant at the time of house-listing 5	Occupied Census Houses used as: Dwelling 6	Shop-*cum*-dwelling 7	Workshop-*cum* dwelling 8	Non-dwellings 9	Others 10
	Junagadh District	T	324,393	30,129	218,093	882	1,184	25,204	48,901
		R	227,643	21,972	150,552	774	1,131	12,163	41,051
		U	96,750	8,157	67,541	108	53	13,041	7,850
1	Junagadh	T	39,485	2,732	27,514	31	63	4,441	4,704
		R	16,926	1,179	11,036	16	58	1,109	3,528
		U	22,559	1,553	16,478	15	5	3,332	1,176
	Junagadh Town (M), 5.20 Sq. Miles, 13.47 Sq. Kms. ..	U	20,517	1,330	15,106	15	3	3,005	1,058
2	Bhesan	R	8,504	668	5,996	28	16	643	1,153
3	Visavadar	T	15,299	1,446	10,756	31	85	1,153	1,828
		R	13,093	1,333	9,215	27	85	794	1,639
		U	2,206	113	1,541	4	..	359	189
4	Mendarda	T	8,577	596	5,398	28	11	629	1,915
		R	6,763	397	4,290	27	11	348	1,690
		U	1,814	199	1,108	1	..	281	225
5	Mangrol	T	21,316	2,436	13,325	60	25	1,330	4,140
		R	15,402	1,427	9,436	56	25	733	3,725
		U	5,914	1,009	3,889	4	..	597	415
6	Manavadar	T	26,581	2,418	15,505	41	39	2,240	6,338
		R	18,732	1,420	10,584	41	38	1,098	5,551
		U	7,849	998	4,921	..	1	1,142	787

7 Keshod	T	19,563	1,484	12,789	34	78	1,521	3,657
	R	16,262	1,339	10,525	32	75	1,039	3,252
	U	3,301	145	2,264	2	3	482	405
8 Vanthali	T	16,534	1,583	11,038	60	51	1,166	2,636
	R	13,097	1,285	8,660	59	51	767	2,275
	U	3,437	298	2,378	1	..	399	361
9 Patan-Veraval	T	37,201	2,514	24,808	90	139	2,877	6,773
	R	21,314	1,206	13,752	83	118	920	5,235
	U	15,887	1,308	11,056	7	21	1,957	1,538
10 Malia	T	17,030	1,538	10,919	78	43	1,129	3,323
	R	15,158	1,386	9,687	71	42	882	3,090
	U	1,872	152	1,232	7	1	247	233
11 Talala	T	11,053	709	8,731	94	116	717	686
	R	9,897	626	7,931	91	110	539	600
	U	1,156	83	800	3	6	178	86
12 Una	T	28,575	3,098	21,463	69	322	1,710	1,913
	R	24,195	2,758	18,520	68	319	1,070	1,460
	U	4,380	340	2,943	1	3	640	453
13 Porbandar	T	46,038	6,124	31,875	173	159	3,688	4,019
	R	26,631	5,100	17,360	119	146	1,168	2,738
	U	19,407	1,024	14,515	54	13	2,520	1,281
Porbandar (M) 3.83 Sq. Miles, 9.92 Sq. Kms. ..	U	19,407	1,024	14,515	54	13	2,520	1,281
14 Ranavav	T	13,813	1,734	8,452	32	15	840	2,740
	R	10,860	1,247	6,472	23	15	552	2,551
	U	2,953	487	1,980	9	..	288	189
15 Kutiyana	T	14,824	1,049	9,524	33	22	1,120	3,076
	R	10,809	601	7,088	33	22	501	2,564
	U	4,015	448	2,436	..	..	619	512

Source :

Census of India 1961, Vol. V, Gujarat, Part IV-B, *Housing and Establishment Tables*, (E-Series Tables), pp. 10-13.

STATEMENT

Distribution of Sample Households Living in Census Houses
of Wall and Predominant
(Based on 20

Sl. No.	District/Taluka/ Mahal/City/ Town with population of 50,000 or more	Total/ Rural/ Urban	Total No. of house-holds	Predominant: Grass, leaves, reeds or bamboo	Timber	Mud	Unburnt bricks	Burnt bricks	C.I. Sheets or other metal sheets
1	2	3	4	5	6	7	8	9	10
	Junagadh District ..	T	44,217	370	105	5,274	2,815	2,051	61
		R	30,632	337	76	4,939	2,629	1,842	51
		U	13,585	33	29	335	186	209	10
1	Junagadh ..	T	5,559	19	17	177	266	144	30
		R	2,243	17	12	120	266	144	21
		U	3,316	2	5	57	..	..	9
	Junagadh Town (M)	U	3,040	2	4	20	..	..	9
2	Bhesan* ..	R	1.212	13	..	762	222	96	6
3	Visavadar .	T	2,177	12	51	1,495	133	159	.
		R	1,867	12	49	1,360	117	155	.
		U	310	..	2	135	10	4	.
4	Mendarda ..	T	1,094	1	..	233	145	63	
		R	872	1	..	224	145	27	..
		U	222	..	..	9	..	36	..
5	Mangrol ..	T	2,693	5	..	232	108	36	..
		R	1,913	5	..	232	108	36	
		U	780	.	.	..	.	..	.
6	Manavadar ..	T	3,134	6	.	690	574	227	.
		R	2,146	4	..	625	563	95	..
		U	988	2	..	65	11	132	..
7	Keshod ..	T	2,581	7	..	190	708	575	1
		R	2,127	5	..	187	549	547	1
		U	454	2	..	3	159	28	..
8	Vanthali .	T	2,238	21	..	284	285	291	7
		R	1,762	21	..	282	285	288	7
		U	476	..	..	2	..	3	..
9	Patan-Veraval	T	5,031	60	20	321	..	6	1
		R	2,812	44	..	282	..	..	..
		U	2,219	16	20	39	..	6	1
10	Malia ..	T	2,213	2	..	11	44	..	.
		R	1,965	2	..	5	44	..	..
		U	248	..	..	6	..	..	..

III-13

Used Wholly or Partly as Dwelling by Predominant Material
Material of roof
per cent Sample)

Material of Wall			Predominant Material of Roof						
Stone	Cement concrete	All other material	Grass, leaves, reeds, thatch, wood or bamboo	Tiles, slate, shingle	Corrugated iron, zinc or other metal sheets	Asbestos cement sheets	Brick and lime	Concrete and stone	All other material
11	12	13	14	15	16	17	18	19	20
33,454	58	29	1,020	35,563	361	108	3	7,142	20
20,723	11	24	893	28,445	221	34	1	1,027	11
12,731	47	5	127	7,118	140	74	2	6,115	9
4,906	..	..	63	3,737	175	12	..	1,569	3
1,663	..	..	53	1,939	101	5	.	143	2
3,243	.	..	10	1,798	74	7	..	1,426	1
3,005		.	8	1,537	73	7	..	1,414	1
107		6	12	1,172	16	.	..	10	2
327	..	..	68	2,072	8	..	..	28	1
174	..	..	64	1,798	5	..	..	..	..
153	..	..	4	274	3	..	..	28	1
652	.	.	4	1,059	5		..	26	..
475	.	..	1	846	4	.	..	21	..
177	..	..	3	213	1	.	.	5	..
2,312	..	..	48	2,388	5	.	1	249	2
1,532	..	..	48	1,834	4	.	1	24	2
780	..	..	..	554	1	..	..	225	.
1,635	1	1	34	2,716	11	3	.	369	1
858	1	..	17	2,000	..	2	.	127	.
777	..	1	17	716	11	1		242	1
1,069	..	1	15	2,438	5	1	..	122	..
808	..	..	9	2,075	3	1	.	39	..
261	..	1	6	363	2	..	..	83	
1,337	1	12	16	1,959	16	.	.	246	1
867	1	11	14	1,641	12	..	.	95	
470	..	1	2	318	4	..	..	151	1
4,574	49	..	83	3,547	30	15	2	1,354	.
2,484	2	..	68	2,702	3	..	..	39	.
2,090	47	..	15	845	27	15	2	1,315	..
2,156	.	..	22	1,997	5	1	..	188	..
1,914	..	..	21	1,790	3	1	..	150	.
242	.		1	207	2	..	..	38	..

STATEMENT

Sl. No.	District/Taluka/ Mahal/City/ Town with population of 50,000 or more	Total/ Rural/ Urban	Total No. of house-holds	Predominant					
				Grass, leaves, reeds or bamboo	Timber	Mud	Unburnt bricks	Burnt bricks	C.I. Sheets or other metal sheets
1	2	3	4	5	6	7	8	9	10
11	Talala ..	T	1,789	115	12	160	..	4	..
		R	1,627	104	11	152	..	4	..
		U	162	11	1	8	..	..	..
12	Una ..	T	4,384	97	3	318	202	46	3
		R	3,787	97	3	318	202	46	3
		U	597	—	—	..	—	—	—
13	Porbandar ..	T	6,472	5	..	116	79	118	—
		R	3,546	5	..	116	79	118	..
		U	2,926	..	..	..	..	..	..
	Porbandar Town (M)	U	2,926	..	..	..	..	—	—
14	Ranavav ..	T	1,717	3	..	26	8	111	12
		R	1,318	3	..	24	8	111	12
		U	399	..	..	2	..	..	..
15	Kutiyana ..	T	1,923	4	2	259	11	175	1
		R	1,435	4	1	250	11	175	1
		U	488	..	1	9	..	..	..

*Entirely rural

Source :

Census of India 1961, Vol. V, Gujarat, Part IV-B, *Housing and Establishment Tables*, (E-Series Tables), pp. 482-485.

III-13—concld.

Material of Wall			Predominant Material of Roof						
Stone	Cement concrete	All other material	Grass, leaves, reeds, thatch, wood or bamboo	Tiles, slate, shingle	Corrugated iron, zinc or other metal sheets	Asbestos cement sheets	Brick and lime	Concrete and stone	All other material
11	12	13	14	15	16	17	18	19	20
1,494	4	..	150	1,572	33	1	..	33	..
1,352	4	..	138	1,444	26	1	..	18	..
142	..	..	12	128	7	..	..	15	..
3,704	3	8	182	4,013	23	1	..	159	6
3,109	3	6	153	3,551	22	1	..	59	1
595	..	2	29	462	1		..	100	5
6,154	..	..	141	4,037	10	62	..	2,222	..
3,228	..	..	137	3,264	3	12	..	130	..
2,926	..	..	4	773	7	50	..	2,092	..
2,926	..	..	4	773	7	50	..	2,092	..
1,556	..	1	124	1,276	18	11	..	284	4
1,159	..	1	111	1,071	18	11	..	103	4
397	..	..	13	205	..	..	..	181	..
1,471	..	..	58	1,580	1	1	..	283	..
993	..	..	47	1,318	1	..	..	69	..
478	..	..	11	262	..	1	..	214	..

STATEMENT

Sample Households Classified by Number of

(Based on 20

Sl. No. 1	District / Taluka / Mahal / City / Town with population of 50,000 or more 2	Total / Rural / Urban 3	Total No. of house-holds 4	Total number of members: Males 5	Total number of members: Females 6	Total No. of rooms 7
	Junagadh District ..	T	44,217	128,635	124,194	66,916
		R	30,632	91,248	88,389	43,410
		U	13,585	37,387	35,805	23,506
1	Junagadh	T	5,559	15,623	14,774	9,260
		R	2,243	6,570	6,258	3,494
		U	3,316	9,053	8,516	5,766
	Junagadh Town (M) ..	U	3,040	8,346	7,785	5,229
2	Bhesan	R	1,212	3,677	3,568	1,947
3	Visavadar	T	2,177	6,976	6,603	3,364
		R	1,867	5,969	5,712	2,890
		U	310	1,007	891	474
4	Mendarda	T	1,094	3,373	3,206	1,874
		R	872	2,739	2,641	1,528
		U	222	634	565	346
5	Mangrol	T	2,693	8,194	7,701	3,599
		R	1,913	5,853	5,656	2,218
		U	780	2,341	2,045	1,381
6	Manavadar	T	3,134	9,003	8,738	4,907
		R	2,146	6,384	6,238	3,354
		U	988	2,619	2,500	1,553
7	Keshod .. .	T	2,581	8,086	7,665	3,803
		R	2,127	6,703	6,391	3,134
		U	454	1,383	1,274	669
8	Vanthali	T	2,238	6,533	6,228	3,430
		R	1,762	5,150	4,913	2,694
		U	476	1,383	1,315	736
9	Patan-Veraval ..	T	5,031	14,863	14,331	7,152
		R	2,812	8,522	8,133	3,263
		U	2,219	6,341	6,198	3,889

III-14

Members and by Number of Rooms Occupied

per cent Sample)

Households with no regular room			Households with one room		
No. of households	No. of members		No. of households	No. of members	
	Males	Females		Males	Females
8	9	10	11	12	13
74	199	176	30,228	79,370	77,055
63	178	152	22,025	59,984	58,308
11	21	24	8,203	19,386	18,747
16	64	57	3,518	8,359	8,002
14	57	54	1,398	3,486	3,319
2	7	3	2,120	4,873	4,683
2	7	3	1,980	4,564	4,375
..	..	..	700	1,781	1,719
..	..	..	1,370	3,695	3,513
..	..	..	1,145	3,140	2,997
..	..	.	225	555	516
2	8	10	626	1,585	1,484
2	8	10	490	1,254	1,179
.	..	..	136	331	305
2	7	10	2,116	6,136	5,786
..	..	.	1,683	4,974	4,797
2	7	10	433	1,162	989
14	22	20	1,963	4,905	4,858
10	22	15	1,351	3,562	3,515
4	..	5	612	1,343	1,343
1	1	..	1,720	4,735	4,504
1	1	..	1,405	3,889	3,735
..	.	..	315	846	769
1	3	5	1,454	3,586	3,538
..	..	..	1,146	2,820	2,774
1	3	5	308	766	764
1	4	..	3,805	10,802	10,391
..	..	..	2,445	7,232	6,930
1	4	..	1,360	3,570	3,461

STATEMENT

Sl. No. 1	District / Taluka / Mahal / City / Town with population of 50,000 or more 2	Total/ Rural / Urban 3	Households with two rooms		
			No. of households 14	No. of members	
				Males 15	Females 16
	Junagadh District	T	9,449	30,808	29,702
		R	6,119	20,801	20,063
		U	3,329	10,007	9,639
1	Junagadh	T	1,258	3,958	3,805
		R	567	1,896	1,822
		U	691	2,062	1,983
	Junagadh Town (M) ..	U	616	1,875	1,776
2	Bhesan*	R	362	1,227	1,198
3	Visavadar	T	589	2,090	2,056
		R	534	1,908	1,849
		U	55	182	207
4	Mendarda	T	291	1,005	965
		R	226	796	785
		U	65	209	180
5	Mangrol	T	419	1,416	1,322
		R	191	715	686
		U	228	701	636
6	Manavadar	T	780	2,506	2,370
		R	534	1,742	1,711
		U	246	764	659
7	Keshod	T	633	2,286	2,216
		R	539	1,967	1,881
		U	94	319	335
8	Vanthali	T	556	1,840	1,730
		R	434	1,436	1,391
		U	122	404	339
9	Patan-Veraval	T	843	2,707	2,631
		R	314	1,096	1,011
		U	529	1,611	1,620

III-14—contd.

Households with three rooms			Households with four rooms			Households with five rooms or more		
No. of house-holds	No. of members		No. of house-holds	No. of members		No. of house-holds	No. of members	
	Males	Females		Males	Females		Males	Females
17	18	19	20	21	22	23	24	25
2,353	8,856	8,664	1,211	4,799	4,663	903	4,603	3,934
1,408	5,644	5,426	634	2,739	2,590	383	1,902	1,850
945	3,212	3,238	577	2,060	2,073	520	2,701	2,084
355	1,269	1,245	225	833	803	187	1,140	862
145	609	573	86	373	342	33	149	148
210	660	672	139	460	461	154	991	714
183	574	586	122	397	401	137	929	644
98	402	384	38	166	165	14	101	102
131	557	574	56	301	288	31	333	172
116	486	501	44	237	227	28	198	138
15	71	73	12	64	61	3	135	34
98	409	396	49	189	197	28	177	154
91	385	371	37	141	151	26	155	145
7	24	25	12	48	46	2	22	9
88	338	344	32	104	103	36	193	136
24	84	102	9	43	32	6	37	39
64	254	242	23	61	71	30	156	97
224	908	864	95	411	380	58	251	246
149	627	577	58	246	226	44	185	194
75	281	287	37	165	154	14	66	52
140	589	551	58	296	263	29	179	131
113	484	449	46	242	218	23	120	108
27	105	102	12	54	45	6	59	23
130	537	509	57	281	242	40	286	204
113	460	433	37	190	158	32	244	157
17	77	76	20	91	84	8	42	47
170	549	572	101	364	364	111	437	373
33	105	113	11	55	49	9	34	30
137	444	459	90	309	315	102	403	343

STATEMENT

Sl. No. 1	District/Taluka/Mahal/ City/Town with population of 50,000 or more 2	Total/ Rural/ Urban 3	Total No. of households 4	Total number of members Males 5	Total number of members Femels 6	Total No. of rooms 7
10	Malia	T	2,213	6,750	6,542	3,230
		R	1,965	6,079	5,878	2,788
		U	248	671	664	442
11	Talala	T	1,789	4,894	4,694	2,548
		R	1,627	4,499	4,309	2,336
		U	162	395	385	212
12	Una	T	4,384	12,928	12,546	6,583
		R	3,787	11,286	10,888	5,377
		U	597	1,642	1,658	1,206
13	Porbandar	T	6,472	17,515	17,453	9,961
		R	3,546	9,959	9,980	4,639
		U	2,926	7,556	7,473	5,322
	Porbandar Town (M) ..	U	2,926	7,556	7,473	5,322
14	Ranavav	T	1,717	4,667	4,638	2,436
		R	1,318	3,612	3,598	1,754
		U	399	1,055	1,040	682
15	Kutiyana	T	1,923	5,553	5,507	2,822
		R	1,435	4,246	4,226	1,994
		U	488	1,307	1,281	828

III·14—*concld.*

Households with no regular room			Households with one room		
No. of households	No. of members		No. of households	No. of members	
	Males	Females		Males	Females
8	9	10	11	12	13
5	17	13	1,619	4,695	4,508
5	17	13	1,480	4,408	4,227
..	..	..	139	287	281
9	25	18	1,274	3,112	3,066
9	25	18	1,149	2,830	2,786
..	..	..	125	282	280
2	4	6	3,060	8,328	8,081
2	4	6	2,748	7,596	7,284
..	..	..	312	732	797
17	38	30	4,398	10,962	10,894
16	38	29	2,795	7,504	7,475
1	..	1	1,603	3,458	3,419
1	..	1	1,603	3,458	3,419
2	5	5	1,282	3,261	3,300
2	5	5	1,049	2,717	2,774
..	..	..	233	544	526
2	1	2	1,323	3,428	3,411
2	1	2	1,041	2,791	2,797
..	..	..	282	637	614

STATEMENT

Sl. No.	District/Taluka/Mahal/ City/Town with population of 50,000 or more	Total/ Rural/ Urban	Households with two rooms		
			No. of households	No. of members	
				Males	Females
1	2	3	14	15	16
10	Malia	T	401	1,317	1,281
		R	329	1,099	1,066
		U	72	218	215
11	Talala	T	361	1,184	1,085
		R	332	1,106	1,009
		U	29	78	76
12	Una	T	891	2,904	2,872
		R	742	2,484	2,463
		U	149	420	409
13	Porbandar	T	1,341	4,036	3,896
		R	552	1,742	1,672
		U	789	2,294	2,224
	Porbandar Town (M)	U	789	2,294	2,224
14	Ranavav	T	278	870	819
		R	171	572	513
		U	107	298	306
15	Kutiyana	T	445	1,462	1,456
		R	292	1,015	1,006
		U	153	447	450

*Entirely rural

Source :

Census of India 1961, Vol. V, Gujarat, Part IV-B, *Housing and Establishment Tables*, (E-Series Tables), pp. 512-515.

III·14—*concld.*

Households with three rooms			Householdes with four rooms			House holds with five rooms or more		
No. of house-holds	No. of members		No. of house holds	No. of members		No. of house-holds	No. of members	
	Males	Females		Males	Females		Males	Females
17	18	19	20	21	22	23	24	25
84	337	349	54	215	217	50	169	174
71	278	281	42	156	170	38	121	121
13	59	68	12	59	47	12	48	53
81	314	301	35	139	125	29	120	99
76	293	281	33	133	119	28	112	96
5	21	20	2	6	6	1	8	3
230	828	848	110	423	379	91	441	360
169	648	647	73	311	262	53	243	226
61	180	201	37	112	117	38	198	134
376	1,280	1,223	198	679	741	142	520	669
108	414	368	56	199	223	19	62	213
268	866	855	142	480	518	123	458	456
268	866	855	142	480	518	123	458	456
77	248	227	51	183	186	27	100	101
49	147	139	30	104	101	17	67	66
28	101	88	21	79	85	10	33	35
71	291	277	52	215	210	30	156	151
53	222	207	34	143	147	13	74	67
18	69	70	18	72	63	17	82	84

PART IV—ECONOMIC ORGANISATION

CHAPTER IV

AGRICULTURE AND IRRIGATION

INTRODUCTORY

Junagadh is primarily an agricultural district. Its climate on the whole is temperate, the rainfall moderate, its soil good in quality and depth, and its cultivator fairly progressive. He shows considerable skill in the use of his tools and is careful to hand down to his son the traditions and the experience by which he has himself profited.

More than two-thirds of its working population is engaged in agriculture and allied occupations. Similarly, nearly sixty per cent of its total reporting area is under cultivation. These figures compare very favourably with the State figures and are comparatively higher than those in most of the other districts of Gujarat. The main crops of the district are *bajri* and *jowar* among food crops and groundnut and cotton among cash crops. Moreover, the district is in the vanguard in regard to agricultural research conducted through various research centres and agricultural schools.

The statement that follows gives the number of persons working as cultivators and agricultural labourers in the district, as per the 1971 Census.

	Males	Females	Total
Cultivators	197,687	27,237	224,924
Agricultural labourers ..	68,839	29,650	98,489
Total	[illegible]	[illegible]	323,413

Source :

District Census Handbook, 1971, Junagadh, p. 84.

The following statement shows the charges in utilisation of land resources between 1950-51 and 1968-69.

STATEMENT IV·1

Land Utilisation

(AREA IN '00 HECTARES)

Sl. No. 1	Classification of area 2	1950-51* 3	Percentage 4	1960-61* 5	Percentage 6	1968-69+ 7	Percentage 8
	Total reporting area for land utilisation purposes	**8,931**	**100.00**	**10,186**	**100.00**	**10,450**	**100.00**
1	Forests	1,370	15.34	1,275	12.52	1,837	17.58
2	Land put to non-agricultural uses	2	0.02	413	4.06	432	4.13
3	Barren and unculturable land	878	9.83	768	7.54	501	4.80
4	Permanent pastures and other grazing lands	A.	..	1,180	11.58	1,355	12.97
5	Land under miscellaneous tree crops and groves not included in net area sown	A.	..	38	0.37	14	0.13
6	Culturable waste	302	3.38	162	1.59	100	0.96
7	Fallow lands other than current fallows	N.A.	..	156	1.53	86	0.82
8	Current fallows	1,006	11.27	235	2.31	246	2.35
9	Net area sown	5,373	60.16	5,959	58.50	5,879	56.26
10	Total cropped area	5,373	60.16	6,169	60.56	6,380	61.05
11	Area sown more than once	Nil	..	210	2.06	501	4.79

A = Included under 'Culturable Waste'.

N.A. = Not Available

Source :

* *Basic Agricultural Statistics*, Directorate of Agriculture, Gujarat State, Ahmedabad, (1966), pp. 30-31.

+ Directorate of Agriculture, Gujarat State, Ahmedabad.

As the statement indicates, the percentage of the total cropped area to the total reporting area of the district has increased from 60·16 to 61·05 between 1950-51 and 1968-69. Double cropping which was almost negligible in the past is now being practised on a fairly wide scale, as can be seen from the percentage increase in the 'area sown more than once' from 2·06 to 4·79 between 1960-61 and 1968-69. The area under permanent pastures and grazing lands is the highest in this district among all districts of Gujarat. The increasing non-agricultural activities consisting of construction of houses, factories, etc., is reflected in the increase of the area under non-agricutural

uses from 0·02 per cent in 1950-51 to 4·13 per cent in 1968-69. At the same time, barren and unculturable land has been considerably reduced from 9·83 per cent to 4·80 per cent, the culturable waste from 3.38 per cent to 0·96 per cent and the current fallows from 11·27 per cent to 2·35 per cent during the same period. This reveals the efforts made in the direction of maximum utilisation of the existing land resources. Moreover, as a result of the land reforms policy of Government, the waste lands are given to small cultivators and landless persons.

IRRIGATION

During the pre-Independence days, this district was under the regime of princely States the important among them being Junagadh, Porbandar, Manavadar, Mangrol and Bantwa. These States hardly paid sufficient attention to provide irrigation facilities. After Independence, a moderate beginning in the direction of giving incentives for digging surface wells was made. Of late, Government has undertaken steps for harnessing some of the rivers also. However, the accent on irrigation in this district has been on surface wells. As a result, wells contribute 96 per cent of the available irrigation. With the growth of irrigation facilities, there has been simultaneous advancement in the use of nitrogenous fertilizers and improved seeds resulting in better agricultural conditions.

Junagadh district is usually assured of a good rainfall. The rivers are flooded in the monsoon. The harnessing of the river is necessary to sustain and increase the water level in the wells. With the digging of more wells, the water level in the existing wells is going down and the wells have to be dug to greater depths to strike water. This situation can be obviated only by construction of more reservoirs.

IRRIGATION PROJECTS

It needs to be noted that there is no major irrigation project in the district. Irrigation is provided through the medium and minor projects.

Medium Irrigation Projects

(1) *The Ozat Irrigation Project*—The project comprises a weir and a left bank canal, across the river Ozat near village Anandpur in the Junagadh taluka. The length of the weir is 210 metres and its maximum height is 10 metres.

The project was administratively approved for Rs. 32·33 lakhs in the year 1954 and was revised thereafter bringing its estimated cost to Rs. 53·22 lakhs. Its construction was started in 1954 and completed in 1962. The irrigation potential of this project is 1,497 hectares.

(2) *The Uben Irrigation Project*—The project consists of a weir and a left bank canal system across the river Uben near village Kerala in the Junagadh taluka. The length of the weir is 210 metres and its maximum height is 7 metres. The cost of the project is estimated at Rs. 13·02 lakhs. The work was started in 1954 and completed in 1956. The irrigation potential of this project is 890 hectares.

(3) *The Raval Irrigation Project*—The project comprises a weir and canals on both banks of the river Raval near village Mahobatpara of the Una taluka. The length of the weir is 119 metres and its height is 4 metres. The estimated cost of the project is Rs. 10·96 lakhs.

The work was started in the year 1955 and completed in 1960. The irrigation potential of this project is 445 hectares.

(4) *The Machhundri Irrigation Project*—The project comprises a weir and a left bank canal across the river Machhundri near Droneshwar Mahadev temple 26 kms., from Una town. The length of the weir is 225 metres and its height is 12 metres.

The project with an estimated cost of Rs. 23·03 lakhs was started in the year 1955 and completed in 1963. The irrigation potential of this project is 445 hectares.

(5) *The Hiran Irrigation Project*—The project comprises a storage earthen dam across the river Hiran near Kamleshwar temple about 10 kms., from Sasan Gir in the district. The length of the dam is 1,285 metres and its height is 26 metres with a top width of 6 metres.

There are no direct canals from the dam. But the storage is utilised by letting out water from the dam into the river to the two pick-up weirs. There are two pick-up weirs down stream of this dam. One of them called Sangodra pick-up weir is situated near village Sangodra and another dam is near village Talala in Talala taluka. The cost of the project is estimated at Rs. 90·80 lakhs.

The construction of the dam was started in the year 1955 and completed in 1959. The extension and improvement of the Sangodra canal was started in 1961 and completed in 1964. The irrigation potential of this scheme is 2,630 hectares.

(6) *The Kalindri Irrigation Project*—The project comprises an earthen dam, a waste weir and a right bank canal across the river Kalindri near village Ishvariya about 11 kms., from Kutiyana of Junagadh taluka. The height of the dam is 19 metres with a top width of 5 metres.

The estimated cost of the project is about Rs. 46 lakhs. The irrigation potential of this scheme will be 1,578 hectares.

(7) *The Madhuvanti Irrigation Scheme*—The scheme comprises an earthen dam across the river Madhuvanti near village Kanadipur in the Mendarda mahal. No direct canals are envisaged, but it is proposed to utilise the storage for irrigation by the canal system of the weir near Babartirth village in Mendarda mahal. The length of the dam is 1,036 metres and its height is 30 metres with a top width of 6 metres.

The construction of the dam estimated to cost Rs. 52·48 lakhs was started in the year 1970. The work is in progress. After completion, this project will provide irrigation to about 2,500 hectares.

Minor Irrigation Schemes

Minor irrigation projects have an important role to play in the development of agriculture, as they are cheap to construct and easy to maintain. The minor irrigation schemes include tanks, bandharas, check dams, percolation tanks, drains, lift irrigation, wells and tube-wells. The increased availability of modern equipment for drilling and blasting and of pumpsets have assisted the development of ground-water resources in recent years. In expediting the work on minor irrigation schemes, the Gujarat Water Resources Development Corporation, is expected to play an effective part.

There are fourteen minor irrigation projects in the district. Out of these, six were constructed before Independence. During the First Five Year Plan only one scheme was taken up. Thereafter, three more schemes were executed during the Third Plan period.

The Statement IV·2 gives details about the minor irrigation schemes in the district.

STATEMENT IV-2

Minor Irrigation Schemes

Sl. No.	Name of the scheme	Location: Village	Location: Taluka / mahal	Year of: Starting	Year of: Completion	Type	Size (in metres): Length	Size (in metres): Height	Size (in metres): Width	Cost of construction in lakhs of Rs.	Irrigation potential in hectares
1	2	3	4	5	6	7	8	9	10	11	12
1	Ambajal Irrigation Scheme	Sarsai	Visavadar	1964	1967	Masonry pick-up weir	74	6	9	4.82	486
2	Bandhukio Irrigation Scheme	Jambala	Visavadar	1964	1966	Masonry diversion weir	58	8	8	4.16	267
3	Bhadar Bridge-*cum*-Wooden Shutter Weir	Chikasa	Porbandar	N. A.	1901	Wooden shutters weir	107	3	(Shutters)	3.11	809
4	Bharwada Tank ..	Bharwada	Porbandar	1950	1956	Earthen dam	1,619	6	32	6.40	304
5	Gadu Irrigation Scheme	Gadu	Malia Hatina	N. A.	N. A.	Broad crested masonry diversion weir	221	3	2	N. A.	101
6	Husenabad Irrigation Scheme (Bhadrecha Weir)	Shaikhpur	Mangrol	N. A.	1938	-Do.-	99	3	4	N. A.	124
7	Kadaya Irrigation Scheme	Kadaya	Malia Hatina	N. A.	N. A.	-Do.-	64	2	1	N. A.	101
8	Lakhapara Irrigation Scheme	Tobra	Veraval	N. A.	N. A.	-Do.-	46	N. A.	N. A.	N. A.	97
9	Madhuvanti Irrigation Scheme	Babartirth	Mendarda	1965	1966	Masonry pick-up weir	82	5	12	4.82	506
10	Sabli Wooden Shutter Weir	Samarda	Mangrol	N. A.	N. A.	Wooden shutters weir	23	3	(Shutters)	N. A.	304

11	Saraswati Weir Scheme	Sunderpura	Veraval	1972	1974	Masonry weir	142	2	3	11.31	2,868
12	M. I. Reservoir Scheme	Khilawad	Una	1973	1975	Earthen dam masonry weir	895 173	17.35	4.00	12.34	1,563
13	M. J. Reservoir Scheme	Laduli	Malia Hatina	1973	1975	Earthen dam Waste weir	1620 64.00	25.70	4.00	21.22	1,639
14	Irrigation Weir	Patapur	Junagadh	1969	1974	Masonry weir	58.50	5.15	2.1	6.60	1,260

N. A. = Not available.

Source :
Executive Engineer, Junagadh Panchayat Division, Junagadh.

During the time when the *Kathiawar Gazetteer* was written (1884), there were numerous tanks and reservoirs of water, the largest of which was the 'Mohota Talav' built at Junagadh, another of the same name in Patan Somnath and the third named Chitrasar in Una. Besides, there was a large tank near Dhamlej in Nagher and the Dhandusar tank near the village of the same name, north-west of Junagadh. Among others were the Bhalka Talav between Veraval and Patan, the Bhathrot tank near Sil famous for its red and white lotuses, and the Mitiala tank nearby.[1] At present the place of lakes and reservoirs has been taken by medium and minor irrigation dams described earlier.

SOURCES OF WATER SUPPLY

In this district the area under irrigation is considerably large compared to other districts of Gujarat. Since the First Five Year Plan, there has been considerable expansion in irrigation facilities through various sources. Of these, wells remain the most important source of irrigation. During the First Five Year Plan, 5,600 new wells were dug which provided irrigation to 42,704 hectares. During the Second Plan period the number of wells increased to 54,113 and further to 63,234, during the Third Plan period. In 1968-69, the number increased to 65,372 which irrigated an area of about 91,000 hectares. The following are the figures of area irrigated by different sources between 1955-56 ond 1968-69.

(Area in '00 hectares)

Source	1955-56*	1960-61*	1968-69†
Government Canals	5	19	26
Wells	292	543	913
Other sources	4	1	..
Total	301	563	939

Source :

* *Basic Agricultural Statistics*, Directorate of Agriculture, Gujarat State, Ahmedabad, (1968), p. 42.

† Directorate of Agriculture, Gujarat State, Ahmedabad.

It will appear from the above statement that even today, irrigation by well continues to be the most important source of irrigation in the district. It accounted for about 97 per cent of the total irrigated area in 1968-69. The Government canals provided irrigation to about 3 per cent only.

Increasing use of oil and electric power is being made by cultivators in the district for lifting and pumping water from the wells for irrigation purposes. These devices are easy to handle and prove more economical in the long run, though the initial capital expenditure involved in the purchase of oil-engine, electric motor and pump is quite large.

Irrigation facilities available talukawise during 1968-69 are given in Statement IV-3.

1. WATSON J. W., *Statistical Account of Junagadh*, (1884), Bombay, pp. 5-6.

STATEMENT IV·3

Sources of Water Supply and Area Irrigated, 1968-69

Sl. No.	Taluka / Mahal	Government Canals	Private Wells (in number): Masonry	Private Wells (in number): Non-Masonry	Total Wells	Tanks	Oil-engines	Net area irrigated (in hectares) by: Government Canals	Wells	Total
1	2	3	4	5	6	7	8	9	10	11
	District Total	46	53,385	12,037	65,372	80	36,663	2,577	91,268	93,845
1	Bhesan	..	830	1,575	2,405	3	1,603	.	3,489	3,489
2	Junagadh	2	4,297	..	4,297	1	2,345	1,150	6,620	7,770
3	Keshod	..	4,394	813	5,207	..	652	..	5,989	5,989
4	Kutiyana	..	2,272	..	2,272	11	841	..	2,230	2,230
5	Malia Hatina	7	3,062	451	3,513	..	1,866	213	7,374	7,587
6	Manavadar	..	4,785	861	5,646	9	2,915	..	5,779	5,779
7	Mangrol	2	4,701	390	5,091	22	5,427	101	12,881	12,982
8	Mendarda	..	2,260	260	2,520	8	2,316	..	4,403	4,403
9	Porbandar	8	7,130	1,146	8,276	..	2,201	..	8,724	8,724
10	Ranavav	..	2,972	350	3,322	2	2,434	..	3,034	3,034
11	Talala	12	2,036	681	2,717	..	2,603	875	3,639	4,514
12	Una	7	4,442	2,133	6,575	16	3,023	..	9,437	9,437
13	Vanthali	2	3,470	390	3,860	3	1,864	..	4,046	4,046
14	Veraval	6	5,206	385	5,591	5	3,535	238	8,274	8,512
15	Visavadar	..	1,478	2,602	4,080	..	3,039	..	5,349	5,349

Source :
Directorate of Agriculture, Gujarat State, Ahmedabad.

The statement indicates that there are 46 Government canals in the district. Of these, Talala has 12, Porbandar has 8, Malia Hatina and Una have 7 each, Veraval has 6 and Junagadh, Mangrol and Vanthali have 2 each. Of the total of 65,372 private wells in the district, 53,335 are masonry and 12,037 are non-masonry. Porbandar claims the highest number of wells (8,276), followed by Una (6,575) and Manavadar (5,646). Bhesan (2,405) and Kutiyana (2,272) have the least number of wells. So far as tanks are concerned, out of 80, Mangrol claims the highest number (22), followed by Una (16) and Kutiyana (11). Junagadh taluka stands at the bottom in the list. Keshod, Malia Hatina, Porbandar, Talala and Visavadar talukas are without any tank. The district has nearly 36,800 oil-engines of which Mangrol claims the highest number (5,427), followed by Veraval (3,535). This may be attributed to the large number of wells in these fertile areas which are inhabited by progressive farmers.

Area Irrigated

Expansion of irrigational facilities is of considerable importance to agriculture as it reduces dependence on monsoon rains and increases production.

The district has 93,845 hectares of land under irrigation. Of these, Mangrol has the maximum area of 12,982 hectares followed by Una (9,437 hectares) and Porbandar (8,724 hectares). Kutiyana has the least, only 2,230 hectares of irrigateed area. More irrigational facilities are needed in Kutiyana, Junagadh, Ranavav, Mendarda and Talala.

The principal irrigated food crops in the district are wheat, *jowar* and paddy. Irrigated wheat is grown extensively in almost all talukas, while irrigated *jowar* is grown largely in Mangrol and Porbandar. Under the impact of the Five Year Plans, irrigated cotton is also grown extensively. Junagadh, Mangrol, Manavadar and Vanthali covered large areas under irrigated cotton during the year 1968-69. Cultivation of irrigated fodder crops is concentrated mainly in Mangrol, Malia Hatina, Bhesan and Porbandar. Cultivation of irrigated coconut is fairly high in the Mangrol taluka.

The following are the comparative figures of area under irrigated crops between the years 1955-56 and 1968-69.

STATEMENT IV-4

Area Under Irrigated Crops

(AREA IN '00 HECTARES)

Crops 1	1955-56* 2	1960-61* 3	1968-69† 4
Total food Crops	*319*	*518*	*720*
Rice	43	124	68
Jowar	71	78	110
Bajri	7	82	11
Maize	3	4	9
Wheat	136	142	328
Total Cereals	*260*	*430*	*526*
Gram	5	2	2
Other pulses	..	3	..
Total pulses	*5*	*5*	*2*
Total food grains	*265*	*435*	*528*
Sugar-cane	17	33	88
Other food crops	37	50	104
Total non-food crops	*81*	*176*	*292*
Groundnut	..	1	5
Sesamum	..	1	..
Cotton	16	130	138
Other non-food crops	65	44	149
Total area under irrigated crops	**400**	**694**	**1,012**

Source :

*Basic Agricultural Statistics, Directorate of Agriculture, Gujarat State, Ahmedabad, (1968), pp. 62-65.

†Directorate of Agriculture, Gujarat State, Ahmedabad.

The statement shows that the total area under irrigated crops has increased steadily from 40,000 hectares in 1955-56 to 69,400 hectares in 1960-61 and ultimately to 101,200 hectares in 1968-69. Of these, 71·15 per cent was occupied by food crops and the remainder, *i. e.*, 28·85 per cent by the non-food crops.

The talukawise details are given in the statement appended at the end of the chapter.

Soil Erosion

One of the most pressing problems which this district is facing is the increasing salinity of the wells situated on the coastal belt stretching about 140 miles. The well water of this area is increasingly becoming saline. The extent of salinity could be reduced by storing the fresh flood water and checking the ingress of tidal saline water by way of constructing bandharas or check dams along the river mouth, so that the wells on the banks of the river may be recharged with fresh water which may improve the ground water in course of time.

As in the case of other deltaic areas, the river bed gradients are flat. Flood waters spill over the banks and inundate the surrounding areas. In addition to this, the free flow of water is obstructed by the continuous ridge along the west coast of the Ghed area causing erosion, water-logging and salt incrusation. This has resulted in a gradual reduction in the growth of the kharif crops and of the rabi crops to some extent.

To reclaim the saline soils, the Government has prepared a Master Plan estimated to cost about Rs. 217·60 lakhs covering an area of 38,880 hectares. Out of this, 10,530 hectares of land will be reclaimed and 28,350 hectares of land will be protected by quick drainage.

A reclamation scheme known as the Ratia Dry Rubble Bund Scheme is in operation since 1970 near village Navibundar in the Porbandar taluka of the district. Under this scheme, 656 hectares of land is reclaimed so far. Moreover, the Bharwada scheme in the Porbandar taluka will cover 243 hectares of land for reclamation.

The Ghed Development Scheme

The tract on the south-west of the district in the low-lying areas of the rivers Bhadar and Ozat admeasuring nearly 518 sq. kms., is known as the Ghed area. This area which was once fertile has been rendered useless due to continuous water-logging. In 1954, the then Government of Saurashtra had constituted 'the Ghed Development Committee' to study the problems of this area and to recommend measures for their removal. In the same year, a separate unit under the Public Works Department was opened to survey the area for development.

In 1960, after the constitution of the separate State of Gujarat, the Ghed Development Committee was reconstituted. In 1968, on the basis of the recommendations made by the Committee, a separate division with 3 sub-divisions for the development of the Ghed area was set up.

The work undertaken by the division falls under the following four heads :

(1) disposal of accumulated water,
(2) flood control,
(3) irrigation works, and
(4) land reclamation works.

The committee has submitted its detailed report and its recommendations are being implemented. Accordingly, a contour survey of the Ghed area has been made and its Master Plan is being prepared. Simultaneously, immediate works relating to flood control have also been taken up. On completion, the scheme will benefit nearly one lakh acres of land in this Ghed area.

The expenditure incurred under the scheme amounted to Rs. 65·47 lakhs between the years 1961 and 1969, benefitting about 36,000 acres of land. Under the Fourth Five Year Plan, additional 5,000 acres of land will be reclaimed at a cost of about Rs. 28 lakhs.

SOIL CONSERVATION

About 83 per cent of the cultivated area of the district depends on rainfall. This figure indicates the dimensions of efforts needed towards developing a system of soil and water management for maximising production and transforming the economy of the dry areas into a really modern and progressive one. The most important field of endeavour is, of course, the conservation of rain water by proper soil structure minimising evaporation and cultivating crops with low water requirements and capable of resisting drought at least to some extent. For control of erosion, the cultivation of forage crops has been found to be very helpful. Consolidation of holdings will also have to be an indispensable part of any development programme. Alongwith the maximum utilisation of the supply, new methods and technology to harness and conserve all water resources available either in the form of precipitation, ground water, stream flow or soil water have now become necessary.

One of the component factors of the soil conservation system is bunding of cultivable areas along contours. The programme of soil conservation includes : (i) contour bunding, (ii) afforestation, (iii) reclamation of land, (iv) *nala*-plugging, (v) *kotar* reclamation and (vi) terracing. Out of these schemes, the scheme of contour bunding is being implemented very extensively in the district. Under this scheme, the slopy and unlevelled fields are bunded to retain and conserve rain-water. The contour bunding not only prevents the fine layers of the good soils being washed away but also improves the moisture content of the soil by holding and allowing water to sink deep into the soil. The soil conservation work was initiated in 1953.

After the formation of Gujarat State, a separate division for soil conservation was established in 1964. Alongwith soil conservation works, this division looks after schemes of land levelling and terracing. During 1970-71, 113 hectares of land was covered at a cost of Rs. 1·50 lakhs under these schemes. Moreover, by 1972, 12,990 hectares were bunded at a cost of Rs. 12·41 lakhs as detailed below.

STATEMENT IV·5

Contour Bunding, 1964-65 to 1971-72

Year	Area of land bunded in hectares		Cost incurred in Rs.	
	Normal work	Scarcity work	Normal work	Scarcity work
1	2	3	4	5
1964-65	110	..	7,162	..
1965-66	1,481	..	93,378	..
1966-67	3,642	119	227,103	10,388
1967-68	1,316	..	101,375	..
1968-69	690	149	41,160	20,709
1969-70	1,115	325	116,231	35,126
1970-71	2,488	119	360,941	20,254
1971-72 .. .	1,436	..	202,450	...
Total .. .	12,278	712	1,154,800	86,477

Source :

Sub-Divisional Soil Conservation Officer, Junagadh.

Soils

The soils of the district are formed partly from sedimentary rocks and partly from igneous rocks. They are in general calcareous in nature, rich in potassium content but comparatively deficient in nitrogen and humus.

The main types of soils obtaining in the district are : (1) black, (2) medium black, (3) alluvial soil in the low-lying areas, (4) calcareous and (5) brackish. The black soil is found in parts of Vanthali, Manavadar, Keshod and Kutiyana talukas excepting the Ghed area. Most of the villages of Junagadh, Bhesan, Una, Talala, Malia and Visavadar have medium black soil. The alluvial soil in the low-lying area popularly known as 'Ghed' comprises parts of Porbandar, Keshod, Kutiyana and Mangrol and remains inundated during monsoon. Though the soil of this tract is fertile, the water-logging prevents effective utilisation of the rich potentialities of the land. In parts of Porbandar, Mangrol, Veraval and Ranavav talukas the type of soil is alluvial and calcareous. The brackish soils are mostly found near the coastal belt of Porbandar, Mangrol, Malia, Veraval and Una talukas and represent the degeneration of coastal alluvial soil due to ingress of sea-water. The area popularly known as 'Lili Nagher' is the tract of fertile soil ranging from Patan to Una.

CROPPING PATTERN

The cropping pattern of the district is dominated by non-food crops which accounted for 59·62 per cent of the gross cropped area. The food crops accounted for 31·90 per cent and the fodder crops claimed 8·48 per cent of the gross cropped area in 1968-69. In the agriculturally backward talukas, the area under non-food crops was less as compared to those talukas which were progressive. An analysis of the crop statistics of different crops in the district reveals that among food crops *jowar, bajri* and wheat are more extensively grown, while among non-food crops, cotton and groundnut occupy prominent place.

The following statement gives figures of area under principal crops for the period between 1950-51 and 1968-69.

STATEMENT IV-6

Area under Principal Crops

(IN '00 HECTARES)

Sl. No. 1	Crops 2	1950-51* 3	1955-56* 4	1960-61* 5	1968-69† 6
1	Rice	131	61	124	68
2	*Jowar*	857	1,065	714	535
3	*Bajri*	2,088	2,151	942	835
4	Maize	3	3	5	17
5	Wheat	95	156	153	328
6	Other cereals	...	·23	2	2
	Total cereals	*3,174*	*3,459*	*1,940*	*1,785*
7	Gram	18	19	12	3
8	Other pulses	..	..	31	23
	Total pulses	*18*	*19*	*43*	*60*
	Total foodgrains	*3,192*	*3.478*	*1,983*	*1,845*
9	Sugar-cane	16	22	33	88
10	Chillies	..	15	17	7
11	Groundnut	1,110	1,345	2,809	3,406
12	Sesamum	89	71	27	20
13	Castor	24	24	11	15
14	Coconut	..	..	..	10
	Total oilseeds	*1,223*	*1,440*	*2,847*	*3,451*
15	Cotton	666	866	657	852

Source :

* *Statistics of Area, Production and Yield per acre of Principal crops in Gujarat State for the period 1949-50 to 1963-64*, Directorate of Agriculture, Gujarat State, Ahmedabad, (1965), pp. 26-166.

†Directorate of Agriculture, Gujarat State, Ahmedabad.

The statement shows that between 1950 and 1968, the area under food-grains has on the whole decreased. Rice has decreased from 13,100 hectares to 6,800 hectares, *jowar* from 85,700 hectares to 53,500 hectares and *bajri* from 208,800 hectares to 83,500 hectares. On the other hand, area under wheat has increased from 9,500 hectares to 32,800 hectares and maize from 300 hectares to 1,700 hectares during the same period. Other cereals grown in the district are millets, *banti*, etc. Among pulses, cultivation of gram has been more than doubled between 1950 and 1968. Black gram, green gram, horse gram, *math* and *val* are the other varieties of pulses grown in the district. Sugarcane has also increased steadily from 1,600 hectares in 1950-51 to 8,800 hectares in 1968-69. The important condiments and spices grown in 1968-69 were chillies (716 hectares) and garlic (607 hectares). Among fruit crops mangoes and bananas are the principal fruits of the district. The main vegetables in order of area covered include carrot, onion and brinjal.

There has been a considerable increase in recent years in the cultivation of non-food or cash crops mainly groundnut. The area under groundnut increased from 111,000 hectares in 1950 to 340,600 hectares in 1968. Sesamum shows a steep decline from 8,900 hectares in 1950-51 to 2,000 hectares in 1968-69. Area under castor came down from 2,400 hectares in 1950-51 to 1,100 hectares in 1960-61 though it increased to 1,500 hectares in 1968-69. Cultivation of cotton increased from 66,600 hectares in 1950-51 to 86,600 hectares in 1955-56. However, it declined rapidly to 65,700 hectares in 1960-61 and as low as 35,200 hectares in 1968-69 due to inadequacy of plant protection measures.

OUT-TURN OF CROPS

The out-turn of principal crops in the district during the period 1950-51 to 1968-69 is given in the following statement.

STATEMENT IV·7

Out-turn of Principal Crops

(IN '00 TONNES)

Sl. No.	Crops	1950-51*	1955-56*	1960-61*	1968-69†
1	2	3	4	5	6
1	Rice	82	40	112	29
2	*Jowar*	65	162	79	220
3	*Bajri*	289	394	290	523
4	Maize	1	..	1	11
5	Wheat	69	122	197	541
6	Other cereals	..	..	1	..
	Total cereals	*506*	*717*	*680*	*1,324*

STATEMENT IV·7—*concld.*

Sl. No. 1	Crops 2	1950-51* 3	1955-56* 4	1960-61* 5	1968-69† 6
7	Gram	3	4	2	17
8	Other pulses	..	..	5	6
	Total pulses	*3*	*4*	*7*	*23*
	Total food-grains	*509*	*721*	*687*	*1,347*
9	Sugar-cane	175	83	126	540
10	Chillies	..	..	15	4
11	Groundnut	450	486	2,252	2,985
12	Sesamum	11	7	3	4
13	Castor	3	3	2	7
	Total oilseeds	*464*	*496*	*2,257*	*2,996*
14	Cotton	331	357	580	310

Note : 1. Out-turn of sugar-cane is recorded in terms of 100 tonnes of *Gur*.
2. Out-turn of cotton is recorded in terms of bales of 180 kg., each.

Source :
**Statistics of area, producion and yield per acre of Principal Crops in Gujarat State for the period 1949-50 to 1963-64*, Directorate of Agriculture, Ahmedabad, (1965), pp. 27-163.

†Directorate of Agriculture, Gujarat State, Ahmedabad.

The principal crops in which there is a noteworthy increase between 1950-51 and 1968-69 are wheat, *bajri* and *jowar*. Among pulses, production of gram has increased considerably from 300 tonnes to 1,700 tonnes. Likewise, out-turn of sugar-cane has also increased from 17,500 tonnes to 54,000 tonnes during the period. Among non-food crops, a steady increase is recorded in groundnut production from 45,000 tonnes to 298,500 tonnes. Production of sesamum and castor has remained fluctuating during the period. Out-turn of cotton increased considerably upto 1960-61, but has decreased in 1968-69 due to a corresponding fall in the area under cultivation.

MODE OF CULTIVATION OF PRINCIPAL CROPS

Cereals

Bajri (*Pennisetum typhoideum*)—Among food crops, *bajri* occupies the place of prime importance. It is grown all over the district in all types of soils and claimatic conditions. In the past, it was the staple food of all especially of the wealthier classes, the land lords or *garasias* being especially fond of *rotla*, (millet flour cakes) with warm buffalo butter.

Bajri covered 83,512 hectares in 1968-69 which constituted nearly 41 per cent of the total area under food crops. Its total production during 1968-69 was 52,300 tonnes, while the yield per hectare was 630 kgs. A new hybrid variety of *bajri* was introduced in 1966-67 and at present it has covered nearly 25 per cent of the area grown under this crop. In Una, Talala and Porbandar talukas the cultivators are growing hybrid *bajri* during summer season.

Land is tilled in June-July after the first good rainfall. The crop is then sown and watered if there is a shortage of rain. The crop is manured with 20 cartloads per hectare of local manure while chemical fertilizers like ammonium sulphate and supper phosphate are also applied for increased production. Two to three interculturings are done at an interval of one month after sowing. Flowering and grain formation generally start during the last week of August and the harvesting takes place in the last week of September. Cultivators usually keep a major part of the produce for domestic consumption and for seed purpose and sell the remainder in the market. The stalks when green, are eaten by cattle and when dry are used as fuel and thatching material.

Jowar (*Andropogau sorghum*)—*Jowar* is another important cereal crop grown all cover the district. It is grown in kharif as well as in rabi season. Kharif *jowar* is chiefly grown for fodder. The seed is sown after the first fall of rain in June, the young plants appear in about a fortnight and the crop is ripe for harvest in November. In the past, a local variety known as *chhasatia* or the sixtysix day's crop was sown in the end of February and it was reaped in the beginning of May. At present, improved hybrid *jowar* and CSH-1 varieties are cultivated in the district.

Jowar covered an area of 53,519 hectares which constituted 26 per cent of the total area under food crops in 1968-69. Its out-turn during the year was 22,000 tonnes and its yield per hectare 828 kgs.

Wheat—Wheat is grown with the help of well water in the district. In the past, two leading varieties of wheat, *katha* or *chasia*, were grown. At present, about 35 per cent of the area under wheat is covered by improved Mexican varieties. The introduction of the Mexican varieties has given a great boost to wheat cultivation.

The yield or dry wheat crop is comparatively less but commands a slightly higher price. Land is prepared for the crop in November after taking *bajri* or groundnut. Sowing operations start in the second week of November. Before ploughing, manuring is done at the rate of about 20 cartlords per hectare. The crop is given top-dressing in the form of nitrogenous fertilizers in two doses of 20 kgs., each at the time of sowing and after four weeks. Earheads appear in January and the harvesting starts in March and continues till April.

Wheat was cultivated in 32,778 hectares of land and its production was 54,100 tonnes with 1,651 kgs., of yield per hectare in 1968-69.

Paddy—Paddy or rice (*Oriza satiya*) popularly known as *dangar* is grown all over the district. It requires adequate irrigation facilities for growth. The field is prepared during the month of April and the sowing usually starts during the second fortnight of May. Land is manured with 25 cart-loads of local manure and 40 kgs., of nitrogenous fertilizers. Flowering begins in September and grain formation starts at the end of the month. Harvesting starts in the middle of October or in November. The area under paddy was 6,783 hectares in 1968-69 and its out-turn was 2,900 tonnes with 428 kgs., of yield per hectare.

The other important cereal grown in the district is maize, cultivated in 1,712 hectares in 1968-69. Little millets, Italian millets and *banti* occupied a very small area.

Pulses

The important pulse crops grown during 1968-69 were gram (3,669 hectares), black gram or *adad* (1,095 hectares), green gram or *mag* (601 hectares), *val* (350 hectares) and *math* (248 hectares). Horse gram or *kulthi* covered 44 hectares only in the district.

Sugar-cane- Sugar-cane, *Sherdi* (*Saccharum officinarum*) is an important crop grown all over the district. The black soil is conducive to its growth. It is planted in February and March and harvested after about a year. The area under sugar-cane cultivation was 8,847 hectares in 1968-69 with a total out-turn of 54,000 tonnes of *gur*. The establishment of co-operative sugar factories in Una and Talala is expected to give a fillip to sugar-cane cultivation.

Condiments and Spices- Condiments and spices covered an area of 1,410 hectares in 1968-69. Of this, chillies occupied 716 hectares or 50·78 per cent and garlic 607 hectares or 43·05 per cent.

Fruit crops—Mangoes and bananas are the most important fruit crops of the district. Fresh fruits covered an area of 5,544 hectares in 1968-69. Mangoes occupied 2,948 hectares or 53·17 per cent and bananas, 2,065 hectares or 37·25 per cent of the area under total fresh fruits.

The mango trees are grown in all talukas of the distsict except Manavadar. The *kaisar* and *deshi* mangoes are the special varieties of the district.

The Mangrol mangoes especially Alphonso, Amdi and other local varieties were well-known in the past all over the country and were exported

on a large scale. Bananas were also exported in considerable quantities to the Persian Gulf by sea and by land to many places in Gujarat and Sind.[1]

Bananas—Bananas are grown in Porbandar, Veraval, Mangrol, Keshod, Malia, Junagadh, Vanthali and Una talukas and Bhesan and Mendarda mahals. *Lokhandi, Basarai* and *Harichhal* are the main varieties grown in the district.

Chiku—Chikus are grown in Porbandar, Mangrol, Keshod, Junagadh, Talala and Una talukas. *Kalipati* variety is grown in the district. Chiku trees covered an area of 25 hectares in 1969-70.

Papaya—Papayas are grown in the talukas of Porbandar, Ranavav, Veraval, Mangrol, Manavadar, Kutiyana, Junagadh, Vanthali and Una. Two local varieties of the fruit named as Washington and *Madhubindu* are grown in the district. Papaya covered about 70 hectares in 1969-70.

Grape—Grapes are grown in Junagadh, Mangrol, and Talala talukas and Bhesan mahal. The varieties grown include *Anabeshahi, Kali Sachhi* and *Thomson*. Grape cultivation was confined to 4 hectares in 1969-70.

Vegetables—Vegetables occupied an area of 3,208 hectares in 1968-69. Carrot, onion, brinjal, etc., are the main vegetables grown in the district.

Onions, *dungli*, (*Alium ceps*) are grown in Veraval, Mangrol and Patan. Veraval onions were famous and exported to Bombay as well as to other parts of the peninsula. Much like the Spanish onions "they have been introduced by the Portuguese."[2]

Pan—In the past, betel leaf, *pan*, was grown chiefly in Chorwad. The *pan* of Chorwad were noted for their pungency and were in demand all over the peninsula and even in Gujarat. At present, it is not grown extensively in the district.

Cotton—(*Gossypium herbaccum*)—Cotton is an important cash crop grown all over the district. It is mainly cultivated in black soil, as it holds moisture at good depth and contains plenty of time essential for healthy vigorous growth. The sowing takes place in July and harvesting which starts in February lasts upto April.

In the past, *laburkuva* was a popular variety so called from a well of this name near Mangrol. The soil near this area was specially suited for cotton cultivation. The cotton grown here had a fine silky fibre. At present, improved variety CO2 and local variety *dhumad* are grown extensively in the district. The former covered 13,755 hectares and the latter 21,278 hectares during 1968-69.

1. *The Administration Report of the Mangrol State*, (1940-41), p.-26.
2. Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, Bombay, (1884) p. 189.

Oilseeds

The important oilseeds grown in the district are groundnut, sesamum and coconut among edibles and castor among non-edibles. The total area under oilseeds in 1968-69 was 345,096 hectares of which 99·58 per cent was under edible and only 0·42 per cent under non-edible oilseeds. Of the edible, groundnut is by far the most important crop in the district. It covered 340,597 hectares or 98·70 per cent of the area under oilseeds in 1968-69. Sesamum came next occupying 2,010 hectares followed by coconut with 1,000 hectares. Castor among non-edibles was grown in an area of 1,489 hectares. In 1968-69, the out-turn of groundnut was 298,500 tonnes with 877 kgs., of yield per hectare.

KHARIF AND RABI CROPS

Crops grown in the district can be mainly grouped into two main categories namely, the kharif and the rabi. The kharif or rain-fed crops are sown in monsoon after the first rainfall in June-July and are harvested usually in October-November. The rabi or irrigated crops are usually sown in September-October and are harvested in February-March. The main kharif crops in the district are *jowar*, *bajri* and cotton. Wheat is the main rabi crop. During 1968-69, kharif crops occupied 555,513 hectares or 87 per cent, while the rabi crops covered only 82,461 hectares or 13 per cent of the total area under cultivation. During the kharif season, non-food crops were predominant. while in the rabi season, food crops covered a major area.

CROP CALENDAR

The calendar of sowing and harvesting operations for important crops in the district is given below.

Name of crop 1	Sowing month 2	Harvesting month 3
Paddy	July	November
Wheat	October-November	February-March
Jowar	June-July	October-November
Bajri	June-July	September-October
Gram	October	January-February
Groundnut	June-July	October-November
Sesamum	July-August	November-December
Cotton	June-July	December to February
Onions	October	May
Sugar-cane	February	December-January
Chillies (Dry)	August	March

Source :
District Agricultural Officer, Junagadh.

ROTATION OF CROPS

In the past, crop rotation was followed in cotton, *jowar, bajri, tal* and gram. The former *Gazetteer of Kathiawar*[1] described the crop rotation as follows.

"In the poorer lands cereals are grown every year. As a rule where cotton is cultivated, the rotation is simply cotton in the first year and *jowar* or *bajri* in the second year. *Tal* is sometimes grown in poor soil as a third year crop. In virgin soil the first crop raised is generally *tal*, then *juvar*, then cotton, then *juvar* again, or gram, then cotton, and so on."

At present, groundnut, cotton, *jowar* and wheat are the major crops of the district. Wheat is followed either by kharif *bajra* or groundnut, *Jowar* is followed by *jowar* or gram in Ghed areas. The following rotation is usually practised.

(i) Groundnut followed by groundnut, (ii) Groundnut followed by wheat, (iii) *Bajra* followed by *Bajra*, (iv) *Bajra* followed by Wheat, *mag* in summer, (v) *Jowar* followed by *Jowar* or gram, (vi) Sugar-cane followed by cotton or *bajra*.

ACTIVITIES OF THE DEPARTMENT BEFORE INDEPENDENCE

During the administration of the former rulers, some sporadic attempts were made to improve agricultural conditions in the area. The details about each State are given below.

The Junagadh State

During 1906-07, the Department of Agriculture was organised by the Junagadh State. Its first Director was appointed with two qualified experts to assist him. This new Department was entrusted, in addition to its duties pertaining to agriculture, with the work of improving and extending irrigation facilities. A permanent fund for promoting agricultural development was created. The management of the fund was vested in the Director of Agriculture, who advanced loans without interest. As a result, 149 irrigation wells were constructed and 570 'plough bullocks' were made available to the peasants during 1906-07.[2] Thereafter, during 1911-12, the supervision of the Agricultural Department was entrusted to the Chief Revenue Officer. Efforts were made to supply superior seeds of important crops and labour saving agricultural implements such as ploughs, hoes, etc. The State Agricultural Farm set up at Malia in 1906 was transferred to Timbawadi near Junagadh during 1914-15.

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, Bombay, (1884), pp. 180-181.
2. *Report on the Administration of the Junagadh State*, (1906-07), p. 20.

A cattle exhibition was organised at Junagadh during 1940-41. Moreover, the Livestock Extension Scheme was implemented in Una, Visavadar, Keshod, Kutiyana, Chorwad and Bhesan.

In 1941-42, the improved high-yielding varieties of sugar-cane P. O. J. 2878 and C. O. 419 were introduced in Junagadh. Cultivation of wheat Pusa No. 4 variety was tried by cultivators and was found suitable on account of its early maturity and rust-resisting quality. The use of ammonium sulphate, niciphos and groundnut cakes as manures for sugar-cane, vegetables and other crops indicates the inclination of cultivators towards scientific methods of agriculture.

An experimental farm was started in 1944 at Junagadh, while the State Poultry Farm was started from 1945. To supply iron implements to cultivators, the State opened 2 depots at suitable centres during 1944-45. A mango show at Junagadh and a cattle show at Visavadar were organised by the State during the same period.

The Porbandar State

Seeds of Surti cotton 1027 A. L. F. and Juari variety B. P. No. 53 were distributed among cultivators during the summer of 1939. Sugar-cane varieties and Coimbatore dates were also supplied to progressive cultivators for experimental purposes during the same period. In 1943-44, seeds of *bajri* No. 207 were distributed among 27 villages, seeds of Pusa wheat among 24 villages and groundnut *valantia* in 10 villages of the State.

During 1940-41, the annual cattle shows were organised in the State, The Hope Reclamation Scheme for reclaiming 75 sq. miles with an estimated cost of about Rs. 5 lakhs was started during the year 1940-41.

The Manavadar State

The work of improving the land by raising embankments of the fields and by constructing the *bandhs* to prevent the gradual washing off of the land was undertaken by the Manavadar State during 1920-21. Moreover, a tractor was purchased for demonstration of labour-saving implements.

The Mangrol State

The State of Mangrol maintained an experimental farm of coconut, where an oil-engine was also installed to supply water. A decaying rose plant was given electric sparks as a result of which the plant revived wonderfully. In all, 25 magnets were purchased at a cost of Rs. 1,000 and supplied to different villages. In one village, wheat and cotton seeds were treated with electric sparks before sowing. This experiment yielded better outturn during 1940-41.[1]

1. *The Administration Report of the Mangrol State*, (1940-41), p. 15.

PROGRESS OF SCIENTIFIC AGRICULTURE

Agricultural Implements—In the past, the cultivators used only traditional wooden implements. *The Kathiawar Gazetteer* (1884) gives the following details :

"The field tools in ordinary use are the plough or *hal*, the harrow or *ramp*, the roller or *kaliu*, the grubber or *beli*, the seed-drill or *dantal* for sowing and raking, the *rapto* for covering seed in the furrow and the *pat* for breaking clods. Besides these, there are other hand tools, the pick-axe or *kodali*, the shovel or *pavdo*, the sickle or *datardu*, the rake or *kampali* and the weeder or *kharapdi*, the *salantho* for carrying thorns, a mallet or *mogri* for breaking clods, an axe or *kuvadi* for cutting wood and felling trees and a *kosh* for digging holes. The yoke of the plough or *hal*, which is usually of teak, is tied to a blackwood shaft by a strip of tanned leather half an inch thick. The coulter and other parts, except the iron share, are of *babul*. The *chora* or forefoot, upon which the share rests, is a separate piece, because it is to be renewed about once a month. This and other repairs are carried out by the village carpenter or blacksmith, who, in return for his services, receives at harvest time a present of grain. Of the harrow, the yoke and shaft are of teak, the *loria* or beam, on which the driver stands to press it down, is of blackwood, and the movable blade is of iron. The teeth of the *chasniu* are of *babul* tipped with iron and set in a beam of blackwood. They require renewing about once every three years. The yoke and shaft are usually of teak. The seed-drill or *dantal* has five bamboo tubes. Each tube is fixed in the cross-bar of the *dantal*, and all five sloping inwards converge to the top, and are there kept together by being secured to the bottom of a bowl or wooden cup, which the sower keeps filling, and from which the seed passes down the bamboo tubes. Of the timber used in making field tools, blackwood is employed where any great strain has to be met as in the shaft of the plough. It is expensive but is justly considered stronger and more lasting than any other wood. Next to blackwood comes teak which is specially valued for yokes. The smaller parts of most tools are of *babul*."[1]

It would thus be seen that these implements were cheap in cost, simple in design and construction and light in weight. It is for these reasons that most of these implements are still in use. This is more true of the traditional wooden plough which is still being widely used. Inspite of the introduction of the improved iron ploughs, the number of wooden ploughs in use is still on the increase.

1. CAMPBELL J. M. *Gazetter of the Bombay Precidency*, Vol. VIII, *Kathiywr*, (1884), pp. 179-180.

However, in modern economy, improved agricultural implements are vital for adopting proper techniques of production and raising levels of agricultural output. The improved agricultural implements are needed not only for agricultural operations but also for irrigation, soil conservation, etc. With the recent break-through in agriculture, the need for farm mechanisation is realised by the cultivators. As a result, improved and mechanised implements such as oil-engines, electric pumps, tractors, etc., are now being used very extensively.

Moreover, Junagadh being predominantly agricultural district, it has the highest number of carts (64,824), oil-engines (19,799), Persian wheels and *rahats* (4,195) according to the Livestock Census of 1966. It thus stands first in the wwhole State. In respect of sugar-cane crushers (power) and electric pumps, this district occupies the second place among all districts of Gujarat State.

The following statement compares the important implements in use in the district according to the Livestock Censuses of 1951, 1956, 1961 and 1966.

STATEMENT IV-8

Agricultural Implements

Agricultural Implements	Year			
	1951*	1956*	1961*	1966†
1	2	3	4	5
Ploughs	41,591	76,421	77,459	79,941
(i) Wooden	40,136	69,674	70,803	71,790
(ii) Iron	1,455	6,747	6,656	8,151
Carts	14,553	53,684	56,228	64,824
Sugar-cane Crushers ..	147	377	783	565
(i) Power	20	56	304	291
(ii) Bullocks	127	321	479	274
Oil Engines	91	1,553	7,415	19,799
Electric pumps ..	101	62	944	1,965
Tractors	..	19	136	137
Ghanis	40	305	69	63
Persian wheels and *Rahats* ..	..	N.A.	13,512	4,195

N. A. = Not available

Source :

* *District Census Handbook*, 1961, Junagadh, p. 221.

† *Handbook of Basic Statistics, Gujarat State, 1965 and 1966*, Bureau of Economics and Statistics, Ahmedabad, (1970), pp. 150-151.

It will appear from the statement that the use of improved implements like iron ploughs, oil-engines, electric pumps, etc., has increased steadily and considerably under the impact of the Five Year Plans. The number of iron ploughs has increased from 1,455 in 1951 to 8,151 in 1966. Simultaneously, the number of wooden ploughs has increased from 40,136 in 1951 to 70,803 in 1961 and to 71,790 in 1966. Similarly, despite motor trucks and other mechanised vehicles, the bullock cart still holds the fort. Its number has increased steadily from 14,553 in 1951 to 64,824 in 1966. The increase may be attributed to the multiple uses to which this traditional vehicle is put. There were only 147 sugar-cane crushers in 1951. This has increased to 565 in 1966.

Oil *ghanis* show a steep decline in their number from 305 in 1956 to 63 in 1966 due to establishment of oil-mills.

Mechanisation of agriculture is menifested in the number of oil-engines and electric pumps, which have increased from 91 to 19,799 and from 101 to 1,965 respectively between 1951 and 1966. Tractors have also increased rapidly between 1956 and 1966 from 19 to 137. The alround increase in number of improved agricultural tools and implements within a period of one and half decade reflects the switch-over from the age-old traditional methods of cultivation to modern methods of extension and farming practices being gradually adopted by cultivators under the development programmes.

Intensive Agricultural Area Programme—The Intensive Agricultural Area Programme was introduced in this district in the year 1966-67. The object of this programme is to increase agricultural production by providing package of inputs such as seeds, fertilizers, etc., in proper form and at proper time. The crops covered under this programme are *bajri*, wheat, groundnut and cotton. The area under improved seeds of these crops has increased considerably from 80,305 hectares in 1966-67 to 753,773 hectares in 1970-71.

Crop Competition Scheme—With a view to providing incentive to farmers for increased production, the crop competition scheme was implemented during the year 1970-71. Competitions at the State and district levels were organised for different crops. At the State level, 33 entries for groundnut crop were received and two agriculturists of Mangrol taluka were awarded second and third prizes in this competition.

AGRICULTURE RESEARCH

In respect of agricultural research, the district has made a fairly satisfactory progress. Research work in respect of the main food crops was initiated during the Second Five Year Plan. This work was intensified

during the Third Plan when research centres for the study of each main food crop, *viz.*, *jowar*, *bajri*, paddy, wheat, maize, etc., were established.

The programme of agricultural demonstrations on the farmer's fields was initiated by the Gujarat State in 1965. In the Junagadh district, three demonstrations were arranged, two at Timbawadi and one at Vadal. The objective of organising this programme was to demenstrate the progress in high yielding varieties such as *bajri*, *jowar*, maize, etc.

Dry Farming Research Station, Ratia—Agricultural production in the areas receiving scanty rainfall depends mainly on the available rain water. Experiments in dry farming are being conducted at the Dry Farming Research Station, Ratia in Porbandar taluka. This station was started in 1965-66 to ascertain the maximum possible advantage of the available rain water and subsequently to develop the dry farming practices in cultivation of cotton and *jowar*, which are predominantly grown in Ghed area of this district.

Jowar Research Sub-Station, Manavadar—The scheme was initially started at Ratia in Porbandar taluka in 1963-64. Thereafter, it was shifted to Manavadar in 1967. Variety B 98.2 is found to give 21 per cent higher yield than the local varieties.

Oilseeds Research Station, Junagadh—The Oilseeds Research Station is functioning at Junagadh since 1962. About 1,000 different varieties of groundnut from various parts of India and abroad are being maintained and studied. In addition, the different promising varieties of other States are being tried under the "All India Co-ordinated Trials". As a result of the research, Junagadh-11 variety of the bunch type groundnut and hybrid variety GCH-3 of castor have been evolved and released for cultivation.

Vegetable Research Scheme—The main vegetable research station situated at Junagadh is functioning since 1961-62 where research for improvement in vegetable crops is carried out. To increase production of vegetable in rural and urban areas the Vegetable Seed Production Farm is run at Junagadh. The farm supplies vegetable seed packets for kitchen gardens.

Agricultural School, Manavadar—The Agricultural School was started at Manavadar in 1954-55 with a view to educating the young farmers in agriculture. The course is of two years duration. This is a diploma course. After the completion of the course, successful students are given diploma certificates. The present admission capacity of the school is 50 students each for the first year and the second year. Monthly stipends ranging from Rs. 30 to Rs. 50 are given to students on basis of the annual income of their parents

Fruit Research

Junagadh district is well-known for its fruit crops which occupy about 7,000 hectares of the cultivated area. The main crops are mangoes and bananas. A scheme for undertaking research in fruit crops was included in the Third Five Year Plan for the first time in Gujarat. Under this scheme, a main fruit research station was established at Junagadh with a sub-station at Mangrol. On these research stations, several varieties of crops like mango, *chiku*, lime, *papaya*, banana, coconut, guava, etc., have been introduced. Long-term experiments are also conducted on these fruit crops to study their requirements of fertilisers and other inputs.

The famous Kesar variety of mango is extensively grown in this district. Experiments have been conducted at Junagadh for the optimum manurial requirements for this variety of mango. Similar experiments on *chiku* cultivation are also undertaken at Junagadh. A seedless variety is recently introduced. Moreover, experiments on Lucknow-49 variety of guava and dwarf varieties of coconut are also carried on. Several varieties of banana have also been successfully tried at Junagadh. Experiments on hybrid, high-yielding, disease-resistant variety of *papaya* are also carried out at the main research station of Junagadh. At the Mangrol sub-station, manurial trials of grapes are regularly conducted.

The Fruit and Vegetable Preservation Scheme—Under the fruit and vegetable preservation scheme a training programme of 15 days duration is conducted at Junagadh. During 1970-71, 69 trainees completed this training course.

The Vegetable Development Scheme—To supply improved vegetable seeds to cultivators, a 50 acre farm is set up at Junagadh. At this farm, 18 varieties of different vegetable crops were sown during the year 1970-71. During the same year, 2,217 kgs., of vegetable seeds were distributed by this farm.

SEED SUPPLY

Development of agriculture depends to a great extent on agricultural inputs of which improved seeds form the most important ingredient. Improved seed is defined to be one that gives a higher yield of atleast 10 to 15 per cent over the local seed.

The usual practice with many of the cultivators in the district is to select good earheads and preserve them for the seed purpose. Some of them obtain their seeds from co-operative societies, which supply improved varieties of seeds recommended by the Government. The rest obtain their

requirements from the well-to-do or progressive farmers or from local grain merchants in the market.

Until 1957, there was no seed multiplication farm in the district. Tht Government of Saurashtra selected a few groundnut varieties experimented upon by the Agricultural Research Centre, Junagadh and distributed the improved seeds among the cultivators. Since then various experiments have been conducted at the centre and improved varieties of seeds have been multiplied for distribution. At present there are 13 seed multiplication farms in the district which are run by the District Panchayat. They are located at the following places.

Sl. No. 1	Name of the place, where the farm is located 2	Taluka 3
1.	Junagadh	Junagadh
2.	Vanthali	Vanthali
3.	Manavadar . ..	Manavadar
4.	Mohobatpura .. .	Kutiyana
5.	Majiwana	Porbandar
6.	Sheel	Mangrol
7.	Veraval	Veraval
8.	Una	Una
9.	Talala	Talala
10.	Malia Hatina	Malia
11.	Mendarda .. .	Mendarda
12.	Keshod	Keshod
13.	Bhesan	Bhesan

The improved seeds produced at these farms are distributed among the 'A' type registered seed-growers selected by the Gram Sevaks in each taluka. The importance of improved varieties of seeds are now realised by the farmers. As a result, 48,348 hectares of cropped area was covered under improved seeds in the district at the end of the Third Plan period. This figure increased to 753,773 hectares in 1970-71. The principal crops covered are *bajri*, wheat, cotton and groundnut.

The following are the figures of the areas under improved seeds during the last five years.

STATEMENT IV-9

Area Under Improved Seeds

(AREA IN HECTARES)

Year 1		*Bajri* 2	Wheat 3	Groundnut 4	Cotton 5	Total 6
1966-67	..	3,966	8,905	62,902	4,532	80,305
1967-68	..	8,701	17,385	64,750	4.654	95,490
1968-69	..	10,684	18,211	111,541	10,640	151,076
1969-70	..	23,658	17,968	155,804	17,968	215,398
1970-71	..	25,256	26,305	133,638	26,305	211,504
Total	..	72,265	88,774	528,635	64,099	753,773

N. B. –This area includes area under high-yielding varieties of the crops.

Source :

District Agricultural Officer, Junagadh.

It is significant to note that the largest area under improved seeds is claimed by groundnut, followed by wheat, *bajri* and cotton.

Seed Testing—For testing the seeds of different crops grown in the State, a seed testing laboratory is set up at Junagadh. In this laboratory, genetic purity and germination of seed is examined. During 1970-71. 1,339 seed samples of oilseeds, cereals, pulses and vegetable crops were examined and tested at this laboratory.

FERTILIZERS

Chemical fertilizer is one of the package of inputs in agriculture. It has helped step up food and non-food crops to a considerable extent.

Nitrogenous fertilizers have a particular importance as nitrogen is considered to be an important ingredient of the fertility of our soil. The cultivators are now making increased use of these fertilizers to improve the fertility of their lands. As against the consumption of a little over 9,000 tonnes of nitrogenous fertilizers in 1966-67, the consumption rose to

over 48,000 tonnes in 1970-71. Similarly, consumption of phosphatic fertilizers has also increased over the period. Consumption of phosphatic fertilizers during 1966-67 was of the order of 18,000 tonnes which had gone up to above 57,000 tonnes in 1970-71. The following statement gives details about fertilizers in use in the district during the last five years.

STATEMENT IV·10

Fertilizers Used Between 1966-67 and 1970-71

(QUANTITY : IN TONNES)

Year 1	Ammonium Sulphate 2	Super Phosphate 4
1966-67	9,200	18,499
1967-68	13,480	17,053
1968-69	17,600	30,784
1969-70	36,805	62,502
1970-71	48,250	57,750

Source :
District Agricultural Officer, Junagadh.

MANURES

Organic manures are cheap and effective. Cultivators in this district ordinarily use cow-dung, dung of sheep and goats, farm refuge and stable litter for manuring their farms. Most of the cultivators have their own manure pits either near their homes or in the fields in which dung and household waste are dumped. The waste thus collected is allowed to decompose for a couple of months after which it becomes ready for manurial purposes. The farmer also bargains with the shepherds to feed and pen sheep in his fields in order to secure sheep-dung. It is noticed, however, that scarcity of firewood forces the people to burn cow-dung cakes. The land is thus robbed of one of its most powerful fertilizers.

Special schemes are undertaken by the Department of Agriculture for preparing high-grade organic manures which increase the soil fertility and supply required nutrients to plants. The town municipalities or Nagar Panchayats in the district also arrange programmes for preparing compost out of town refuge. The Statement IV·11 gives statistics regarding production of town and rural composts for the last five years.

STATEMENT IV·11

Town and Rural Composts

(QUANTITY : IN TONNES)

Year 1	Rural Compost 2	Town Compost 3
1966-67	28,715	3,095
1967-68	27,766	4,630
1968-69	28,122	9,292
1969-70	33,887	8,671
1970-71	31,215	14,946

Source : District Agricultural Officer Junagadh.

The above statement indicates a gradual rise in production of town and rural composts. This shows that the demand for fertilisers is on the increase in this district as in other parts of Gujarat. The increase of production is more marked in respect of town compost. This is because, people in rural area's burn cow-dung cakes for cooking purposes due to scarcity of firewood.

The College of Agriculture, Junagadh

The Saurashtra State had contemplated a scheme to expand the Central Experimental Station functioning at Sagadividi since 1950 and to develop it into a research centre. The centre which was to be named as the 'Sardar Patel Research Institute' could not be established due to certain administrative and financial difficulties. However, the paramount need of establishing such a project continued to be felt, as the problems of the farmer relating to his soils, crops, fruits, cattle and dairy demanded urgent attention.

As a result, the Government Agricultural College, was started in June 1960, with a provision for admitting 100 students. The college serves as an integrated centre of education and research at Junagadh where the required facilities of land in the form of a research farm and suitable buildings are available.

The subjects taught at the college follow a pattern which is almost identical to other sister agricultural colleges in India. The whole curriculum is so designed as to give the student a thorough knowledge in the

fundamentals of scientific agriculture with a sound grounding in subjects like Agronomy, Agricultural Botany, Agricultural Chemistry, Horticulture, Agriculture Economics, Agricultural Entomology, Plant Pathology, Agriculture Extension, Animal Science, Dairy, Veterinary, etc. Subject Specialists are stationed in this institution. These experts work as professors in their subjects at the college in addition to their legitimate research activities, so that the students can be given up-to-date knowledge in each subject of the many diversified activities.

The important research and training schemes undertaken by this college are as follows :

(i) Oilseed research scheme, (ii) Wheat research scheme, (iii) Long staple cotton research scheme, (iv) Sugar-cane research and development scheme, (v) Minor irrigation training centre, (vi) Research farming centre in agricultural engineering, (vii) Gramsevak training centre, (viii) Central experimental station, Sagadividi, (ix) Cattle breeding farm, (x) Animal disease investigation scheme, (xi) Oilseed extension scheme, and (xii) Agricultural engineering section.

The research and educational activities of the department at Junagadh were so far implemented through various schemes and institutions, each headed by an officer who generally worked in isolation. It was realised that a unified control over various research and educational activities would conduce to better co-ordination and efficiency in work. The Principal of the College acts as a co-ordinating and controlling authority in all administrative matters.

The activities of the various subject-matter specialists and of the institutions attached to the College are as under :

1. *Agricultural Chemistry and Soil Science*

The technical work of the section relates to (a) teaching (b) research and (c) services. The research activities relate to (i) research in dry farming, (ii) salt-land reclamation, (iii) soil-survey work, (iv) research in micronutrients, etc.

2. *Agronomy and Animal Science*

The main work of this section is to teach the subjects of animal husbandry and dairy science to students studyiny for the B. Sc. (Agriculture) Degree courses.

Besides, it runs (i) the cattle breeding farm, (ii) the rural creamery, (iii) the poultry breeding farm, and (iv) the horse breeding farm at

Junagadh. The subject of veterinary science is taught to the under-graduate students. Practical knowledge of this subject is imparted in the veterinary dispensary and the 'Disease Investigation Station' located at Junagadh.

3. *Agricultural Botany*

The Botany section came into being with the inception of the Agriculture College in the year 1960. A Botanical Garden was started in 1966-67. Under a scheme relating to the vegetable research, varietal-*cum*-manurial trials and breeding and hybridisation trials are conducted in brinjal, tomato, chillies, *bhinda*, etc. Under the pulse research scheme, improved varieties in *mag* or green gram, *adad* or black gram, have been evolved. Another scheme known as the weed control research scheme is in operation at Junagadh since 1966-67.

Besides, morphological studies in *jowar*, *bajri*, wheat, tomatoes, brinjal, etc., are carried out here.

4. *Agricultural Entomology*

Entomological research activities relating to (i) white grubs in groundnut, (ii) aphids of groundnut, (iii) pests of cotton, (iv) root grubs of paddy, (v) mango hoppers, and (vi) pests of sugar-cane, are carried out here. More-over, research projects regarding pink bollworm of cotton, and others are conducted here.

5. *Plant Pathology*

The following research works under plant pathology are undertaken at the college.

(a) Investigations on root rot of cotton, blast and bacterial blight of paddy, blight of cumin, tikka of groundnut, etc., have been taken on hand.

(b) Experiments to find out the best and most economical control measures against fungus plant diseases, are carried at various agricultural research stations in the State.

(c) A survey of cotton diseases in the Gujarat cotton tracts has also been undertaken.

(d) Identification of various diseases of important crops of the State is done and their remedial measures are advocated to the growers on the samples received from various official and non-official agencies of the State.

6. *The Gram-Sevak Training Centre, Junagadh*

The centre was originally an Extension Training Centre, which was started in 1952 to train the workers at village level under the Community Development Programme. Subsequently, the Basic Agriculture School was attached to this centre with one-year course in agriculture. This programme continued till the year 1959. Thereafter, integrated course for Gram-sevaks was introduced with a training period of 2 years. This course continued till 31st March, 1964. At present, the centre is conducting a one year upgraded course for the village level workers. Besides, it runs a workshop for repair and servicing of the agricultural implements.

7. *The Central Experimental Station, Sagadividi*

The Central Experimental Station was started in the year 1950-51 with a view to conducting research in agriculture and popularise improved methods of agriculture. The Dayanand Agricultural Farm was attached to this station in 1956-57. The following crop research centres are established at this station :

(i) the oilseeds and groundnut research station, (ii) the irrigated wheat research station, (iii) the testing centres for *bajri*, *jowar* and paddy, (iv) the seed multiplication centre of wheat, and (v) the agronomy research stations relating to important crops.

Soil Testing Laboratory

The Soil Testing Laboratory was established at Junagadh in the year 1959 as a part of the nationwide programme initiated under the Indo-United States Operational Agreement. The scheme was handed over to the State Government in April, 1963. Subsequently, an ambitious programme of strengthening the soil testing laboratory was taken up. The laboratory has at present the capacity to analyse 30,000 soil samples every year.

AGRICULTURAL PESTS AND DISEASES

Good effects of favourable crop production are sometimes neutralised by (a) famines, floods and other natural calamities, (b) locusts, birds and animals and (c) pests and diseases that attack the standing crops on the fields.

Damage caused to crops by natural calamities is occasional ; so is the damage done by locusts. Birds and stray cattle cause certain damage which can be prevented by proper fencing of fields. But the pests and diseases which affect the standing crops do considerable damage by destroying the grains, foliage, etc.

Pests

The pests most commonly found in food and non-food crops are described below :

The Blister Bettle—It is about one inch long and half an inch thick, black in colour with yellowish strips across the wings. These insects attack the standing crop of *bajri* during kharif season, eat away the pollen and petals of the flowers and retard the growth of grains. Cultivators try to control this pest by dusting B. H. C. 10 per cent dust.

Khapedi—The surface grasshoppers (*Chrotogonus sp.*) are small hoppers, medium black in colour with various spots on a rough body surface. They attack crops like *bajri*, *jowar*, wheat, etc., during the primary stage of their growth. These pests are active between July and November. Benzene hexachloride has proved effective against the spread of this pest.

Gabh Marani Eyal—The stem borers (*Chilo Zanelluss S.*) are most commonly found in *jowar* fields and sometimes in wheat, maize and paddy also. The pest, being an internal feeder, is very difficult to control. The usual practice followed is to uproot the infected plants along with the pests and destroy them. To save future crops from infestation, cultivators collect the stubbles after harvest and burn them to destroy the hibernating larvae.

Mashi-or-Malo—The aphid (*Aphis maidis F.*) is a widespread pest of different species affecting many crops in the district in different seasons. Some species are more common in kharif season and attack cotton, groundnut and vegetables, while others which are found in rabi season affect cabbage, cauliflower and lucerne. The aphids are controlled by spraying resin solution, tobacco decoction or nicotine sulphate or by dusting benzene hexachloride.

Kapasni Gulabi Eyal—The pink boll worm (*Platyedra Gossypiella, S.*) feeds inside the cotton bolls and makes them drop down. It is more destructive to the Indo-American and Hybrid varieties of cotton than to the indigenous one. As a preventive measure, a mixture of D. D. T., and sulphur is sprayed during early stages of infection.

Kapasni Tapkawali Eyal—The spotted boll worm (*Earlas Fabia, S.*) is a widespread pest of cotton found in this district. The pest being an internal feeder is difficult to control. However, such preventive measures as the removal of cotton stalks after harvest, destruction of early fallen bolls with the larvae inside and heat treatment for cotton seed for the control of pink boll worms are usually taken.

Lila Chusia—The jassids generally attack the plants of cotton. During the primary stage of the attack, the margin of the leaves turns yellow and the continued sucking of cell dries up the leaves finally resulting in a stunted growth of the plant. A mixture of sulpher and D. D. T. or 5 per cent benzene hexachloride is sprayed to control the pest.

White Grub—The white grub is a common pest of *bajri*, groundnut, *jowar* and pulses. It can be controlled by applying 55 kgs., of Lindane before sowing of the seed.

Crop Diseases

The common plant diseases prevalent in the district are root-rot in cotton, powdery mildew, wheat-rust, ergot in *bajri*, etc.

Root-rot in Cotton—The root-rot in cotton is a major plant disease of cotton in this district. The diseased plant gets decayed immediately. The disease can be controlled by frequent irrigation. Sowing of the pulses and cereals as mixed crops by rotation is also practised by cultivators to combat this disease.

Ergot of Bajri—The ergot of *bajri* appears in certain areas of the district. To remove the disease, deep-ploughing and spraying oriofungin before the flowering stage are practised.

ANIMAL HUSBANDRY

Animal husbandry is an inseparable part of agriculture. Cow, and buffaloes provide not only additional income to the agriculturists, but also nutritious food in form of milk and meat and organic manure. They also provide bullock power. Sheep provide mutton and wool. Eggs are the cheapest source of animal protein and balanced food. The Gir breed of cattle is known for its yield. This breed adapts very well to the conditions of other States and even foreign countries. The Cattle Breeding Farm, Junagadh supplies pedigree bulls in major parts of Saurashtra for the improvement of cattle and for increasing the milk yield in progeny.

Fodder Development Programme

Under this programme various activities such as fodder demonstration plots, subsidy for seeds and fertilizers, *gauchar* development plots, etc., are undertaken. The aim is to induce the farmers to take up the cultivation of improved varieties of fodder crops suitable in the existing crop pattern. Area under fodder was 54,078 hectares in 1968-69. Maize, *jowar*, *bajri* and *lucerne* constitute the main fodder crops grown in the district.

Buffalo Development—The district has nearly 2 lakhs of buffalo population. Most of the farmers in this district maintain atleast one buffalo. The Maldharis maintain buffaloes for their livelihood. However, there is no

farm from where they can get buffalo bulls for the improvement of their stock. In 1942, the former State of Junagadh had started a Buffalo Farm which was subsequently closed. The establishment of Buffalo Farm at district level is essential for the development and upkeep of the breed.

Horse Breeding Farm, Junagadh—The Gujarat State is known for the famous Kathi breed of horses which is well known or elegance, speed endurance and stamina. These horses fetch good price as there is a demand of Kathi horses from different parts of India. The breeders of Kathi horses are thus rewarded by the high returns fetched by their horses.

This Horse Breeding Farm was established at Junagadh during the last decade of the last century by the Junagadh State to maintain the Kathi breed of horses. After Independence, the farm was placed under the Saurashtra Government and since 1960, it is run by the department of Animal Husbandry, Gujarat State. In order to encourage breeding of the Kathi horses, stallions and mares are being maintained at this farm.

Sheep Breeding—Junagadh is known for its rugged terrain and coastal areas providing nutritious pastures to about 90,000 sheep of Patanwadi breed of sheep. The Patanwadi breed is prized for its superior wool fibre and is famous for blending with other wool to produce high quality flannels.

Veterinary Aid—In this district, there are 15 veterinary dispensaries and 15 first-aid veterinary centres. Veraval, Una, Porbandar and Talala have three centres each, while Bhesan, Junagadh and Kutiyana have one each. The veterinary dispensaries at Vanthali, Visavadar, Malia Hatina, Mendarda and Talala are looked after by the Livestock Inspectors. Keshod, Ranavav, Manavadar and Mangrol are without any first-aid veterinary centres resulting in hardships to local people in bringing their animals to taluka headquarters.

Cattle Development—It is difficult to think of agricultural improvement without cattle development. Cattle are indispensable for the economy of this district, where holdings are small and marketing of produce is still done with the help of bullock carts. Besides providing the milk supply, the cattle provide manure for the fields and the required motive power for various agricultural operations, and rural transport. Development of cattle, both in regard to their milk yield and draught capacity is, therefore, very necessary.

Junagadh has great potentialities for cattle development. The cows and buffaloes are reared by the nomadic livestock owners Charan, Ayar, Rabari, Kathi and Baloch. The Gir forest provides grass lands of good quality for the grazing of these cattle.

Cattle Breeding Farm, Junagadh—The Gir cattle are famous for their breed since early days. The former State of Junagadh had established a cattle farm, named as the Wellingdon Cattle Farm in 1918. This farm was redesignated as the Cattle Breeding Farm in 1949-50, after the merger of the State in Saurashtra. The farm maintains 240 cattle, where the breeding and feeding problems of these animals are studied. Besides, there is another subsidised cattle breeding farm at Shardagram in Mangrol taluka with 43 Gir cows.

Livestock Population—According to the Livestock Censuses of 1951, 1956, 1961 and 1966, the cattle population of the district was found to be distributed as under.

STATEMENT IV·12

Livestock 1951, 1956, 1961 and 1966

Categories of Livestock 1	1951* 2	1956* 3	1961* 4	1966† 5
Total Livestock	**615,277**	**826,876**	**796,006**	**855,291**
Cattle	298,104	458,936	459,623	476,498
(i) Males over 3 years ..	138,828	195,067	199,529	212,058
(ii) Females over 3 years ..	110,270	121,846	134,004	129,522
(iii) Young-stock	49,006	112,023	126,090	134,918
Buffaloes	138,854	156,355	166,163	190,339
(i) Males over 3 years ..	1,480	1,418	2,493	1,592
(ii) Females over 3 years ..	107,827	98,186	105,558	117,955
(iii) Young-stock	29,547	56,751	58,112	70,792
Sheep	80,863	107,656	85,042	90,714
Goats	89,856	85,258	69,160	83,649
Horses and Ponies ..	5,800	12,332	10,283	7,849
Mules	47	37	37	46
Donkeys	1,500	5,766	4,866	5,287
Camels	218	532	832	929
Pigs	35	4	N. A.	N. A.
Poultry	*7,778*	*38,739*	*53,509*	*47,382*

N. A. = Not available

Source :

* *District Census Handbook*, 1961, Junagadh, p. 221.
† *Handbook of Basic Statistics, Gujarat State, 1965 and 1966*. Bureau of Economics and Statistics, Ahmedabad, (1970), pp. 152-155.

As the statement indicates, the total livestock population has increased from 615,277 in 1951 to 855,291 in 1966 registering an overall increase of 39·01 per cent in 15 years. This increase is noticed in most of the categories in general and cattle and buffaloes in particular. Significant increase in the number of bullocks indicates progress in agricultural sector. A steady increase in the number of cattle and buffaloes by 59·84 per cent and 37·08 per cent respectively has been recorded between 1951 and 1966. The number of horses and ponies which increased rapidly from 5,800 in 1951 to 12,332 in 1956 came down to 10,283 in 1961 and ultimately to 7,849 in 1966. The number of camels has, however, increased steadily from 218 to 929 during the same period. The population of sheep, goats, mules, donkeys and poultry was found fluctuating between 1951 and 1966.

Domestic Animals—The main domestic animals of the Junagadh district are cows and bullocks, buffaloes, horses and sheep.

Cattle—The district is the home tract for the famous Gir cattle, which are known for their milk production. The cows yield as high as about 20 litres of milk per day. The Gir cows of this district, favoured by the richness of the grass and the abundance of water, are famous throughout Gujarat. Though the milk of the cow is considered inferior to that of the buffalo, it is admittedly more digestible.

The bullocks are famous for their draught power, as they are very hardy.

The cattle in this district are generally red in colour with attractive fore-head and large drooping notched ears. The udder is well-developed with symmetrical and capacious teats. The horns are half-moon shaped and well-placed.

Buffaloes—The Jafrabadi breed of the buffaloes are famous for their high milk yield. The Maldharis in the forest area of the Gir depend on these buffaloes for their livelihood. The buffaloes are dark black in colour with massive body build and have long curved horns. However, the brown-coloured buffaloes with small eyes are also found in the district.

The farmers generally keep the animals at their farms; while the Maldharis keep them in the *Vadas* and graze them in the forest.

Horses—About horses, the *Kathiawar Gazetteer*[1] observed that "the horses of the *kathi* breed are well-known and still found in the district, though, of late, breeders have not carried on their business with the same zest of old. Veraval, during the rule both of the Ahmedabad Sultans and of the Moghal emperors, was one of the chief ports to which Arab horses were brought for the imperial stables."

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, Kathiawar, (1884), Bombay, p. 97.

The Government of Gujarat has its own horse breeding farm at Junagadh where only Kathi horses are bred. They are good looking animals having short ears with their tips touching each other. The horses are famous for their stamina, elegance and speed.

Sheep—The Patanwadi breed of sheep is kept by the Maldharis. The Maldharis graze the sheep in pasture and sell the wool in local market. Porbandar, Una and Ranavav talukas have a large number of flocks of sheep. However, the wool is of the carpet type and does not fetch good price.

The Patanwadi sheep is red faced with long tails and ears. The limbs and face are devoid of wool.

Camels—Excellent camels both for riding and transport are largely bred in Mangrol and Una talukas of the district. They abound where the mangrove grows freely and graze in the swamps. The camel's milk is used for feeding young horses and for curing diseased spleen.

Dairy Farming

Dairying has been traditionally pursued as an ancillary occupation to agriculture. Raising of livestock in general and of milch animals in particular is an integral part of agriculture and plays a vital role in the economy of this district.

In 1942, the former Junagadh State had initiated a dairy development scheme and had established a buffalo farm at village Jambudi. The dairy was opened in Junagadh taluka in 1943-44 under the Post-War Reconstruction Scheme. In 1949, the Saurashtra Government amalgamated the Buffalo Farm with the Dairy and named in the Sorath Public Dairy. This dairy was continued as a departmental scheme after the merger of Saurashtra into the Bombay State. After the formation of the Gujarat State, it was commissioned as a full-fledged project in October, 1965, under the name of the T. C. M. Rural Creamery. The dairy now supplies, on an average, about 3,000 litres of filk per day.

Cows and buffaloes of the district are comparatively high yielders of milk. With the organisation of the T. C. M. Rural Creamery, rearing of milch animals has become not merely an adjunct to agriculture but also a major economic activity providing an independent as well as supplementary source of livelihood to a large section of the population in the district. Buffaloes mostly in the units of one or two are reared as dairy milch animals by the cultivators in the area. while the cows are mainly reared in herds by the Rabari and Bharwards who are professional cattle breeders.

Intensive Poultry Development Block, Junagadh—The district is fortunate in having a poultry project which supplies chicks and poultry feed to the whole district and the surrounding areas. The poultry project was taken up in the year 1968 as a pilot project to intensify the poultry development work in Junagadh. During 1968-69, about 10 poultry farms were established with 800 birds. At present there are 40 private poultry farms with 6,000 birds.

Technical guidance in breeding, rearing, management and disease-control is given, by the Project staff. Feed and medicines are supplied at reasonable rates to the poultry farmers. The project has also started manufacturing its own poultry feed with the help of UNICEF equipments.

The impact of the project can be briefly stated as follows :

(i) The project has created a climate of confidence in the mind of the public for undertaking poultry development as a small-scale, quick-paying, household industry. (ii) It has helped supply of large quantities of nutritive foods in the form of eggs and table birds to the under-nourished children and ailing individuals. (iii) It has helped reduce the mortality rate in chicks. (iv) By its extension of technical advice, it has helped control the poultry diseases which were once a great hazard. (v) The farm attached to this project has come up with good quality birds by selective breeding and supplies good quality chicks to the poultry farmers at reduced rates. (vi) The farm has started the feed manufacturing work also. Poultry feed is sold to the public on no-profit no-loss basis. (vii) The project has encouraged establishment of a co-operative society of poultry farmers which proposes to take up the marketing of eggs and table birds and to provide loan facilities to the farmers.

Cattle Diseases

Cattle constitute the largest proportion of the cultivator's working capital. The loss of cattle due to disease obviously throws a very heavy burden on his resources and is not infrequently the cause of his indebtedness. The prevention and control of cattle diseases, therefore, play an important part in any programme of livestock improvement. The cattle diseases commonly prevalent in the district at present are foot and mouth disease, haemorrhagic septicaemia and rinderpest.

Of these, the rinderpest was very widely prevalent in the past. As the *Administration Report of the Porbandar State*[1] *(1908)*, recorded, "there was a heavy mortality among the bullocks owing to a severe out-break of rinderpest and many of the cultivators thus lost the most important means

1. *The Administration Report of the Porbandar State for the year*, 1908-09, p. 4.

of cultivation". The disease is contagious. However. its severity is now reduced by precautionery measures taken by the department. The foot and mouth disease is a highly communicable disease affecting cloven-footed animals and is characterised by fever. The disease does not usually assume a serious form and seldom progresses to a fatal stage, but it occurs practically all the year round. Its prevalence is very widespread. The septicaemia disease of cattle and buffaloes occurs generally in the *ghed* or low-lying areas periodically inundated by rain water. It is more fatal for buffaloes than for other types of cattle. The disease of enterotoxaemia affects the sheep and is so fatal that the diseased animal seldom recovers from it. To bring these diseases under control, prophylactic vaccinations are given every year at places where the above diseases are endemic. In 1970-71, 19,333 out-breaks of different contagious diseases were recorded, claiming a toll of 465 lives as detailed in Statement IV·13 on the following page.

STATEMENT IV·13

Animal Diseases Recorded, 1970-71

Name of the disease	Cattle		Buffaloes		Sheep		Poultry		Total	
	Attacks	Deaths	Attacks	Deaths	Attacks	Deaths	Attacks	Deaths	Attacks	Deaths
1	2	3	4	5	6	7	8	9	10	11
Rinderpest ..	94	18	45	18	..	..	..	..	139	36
Haemorrhagic septicaemia	129	79	397	307	..	..	..	..	526	386
Foot and mouth disease	15,885	..	2,757	..	..	..	..	..	18,642	..
Enterotoxaemia ..	..	..	..	..	34	34	..	..	34	34
Ranikhet ..	..	..	..	..	..	..	9	7	9	7
Fowl-pox ..	..	..	..	..	..	..	3	2	3	2
Total ..	16,108	97	3,199	325	34	34	12	9	19,353	465

Source :
District Animal Husbandry Officer, Junagadh.

The above statement shows that though foot and mouth disease is the most widespread, it is the least fatal. On the other hand, septicaemia, and enterotoxaemia have proved fatal.

FISHERIES

The Junagadh district has a coast line of about 245 kms., extending from Veraval to Porbandar. The sea around the Junagadh district has great facilities for fishing. Veraval, the fishery headquarters is rich in fish landing and accounts for approximately 1/5th of the total landing of Gujarat. There are 16 fishing villages on the coast line of the Junagadh district. Among the seven fishery zones of the State, Veraval tops the list with its 1,600 fishing boats employing 6,800 active and enterprising fishermen.

The district is divided into (i) dry fish zone and (ii) fresh fish zone. Fishing ports of Navabandar, Simar and Rajpara fall under the dry fish zone where the main landings are of the Bombay-ducks. The fishing ports on the coastal line from Dhamlej in Patan-Veraval taluka to Porbandar fall under fresh fish zone where the main landings are of pomfrets, hilsa, surmai, gol-dara, prawns, etc.

Development Schemes

The important scheme executed by the department is the mechanisation of fishing crafts and fishing methods in general. The programme of mechanising the fishing craft has played an important role in improving the condition of the fishermen of the district. In 1956, there was not a single mechanised fishing boat in the district. The fishermen realised the importance and benefits of mechanisation and by the end of the Third Five Year Plan, 740 fishing vessels were mechanised. At the end of the year 1971-72, there were about 1,000 mechanised fishing vessels operating in the district.

There are three different communities of fishermen in the Junagadh district, *viz.*, the Kharvas, the Machiaras and the Moilas. The Kharvas and Moilas are Hindus; Machiaras are Muslims. The Kharvas and Machiaras hail from Veraval. They are good boatsmen and are engaged in the fishing industry for many years. About 5,000 Kharvas are actively engaged in fishing profession. The Machiaras whose only occupation is fishing, number about 500. They are highly enterprising fishermen. They live in small temporary hutments very close to the sea.

The Moilas who are Hindus have migrated from the former Portugese territories of Diu and Wanakabara and have settled in Veraval since 1954. Most of the Moilas do not have houses of their own but live in rented premises. The population of the Moila fishermen is about 1,000 of whom about 500 are active fishermen.

These fishermen were provided with loans amounting to Rs. 26·51 lakhs during the year 1971-72 for purchase of marine diesel engines and construction of mechanised boats. Besides. synthetic fishing gears worth Rs. 4·66 lakhs were distributed.

The Fisheries department has undertaken a survey of fishing grounds. A new fishing method *viz., Trawl* fishing was introduced in Veraval after 1968. Between 1968 and 1972, 250 trawlers have started operating in the Veraval coastal region. Owing to the introduction of trawlers, two freezing factories have come up at Veraval. A few more factories are likely to be set up.

At present, there are 16 fishing co-operative societies in the district with a total membership of over 3,500. The headquarters of the appex co-operative body *viz*, the Gujarat Fisheries Central Co-operative Association is at Veraval. This co-operative society is engaged in the marketing of fresh fish. Moreover, efforts are being made to construct improved types of boats. Loans and subsidies are granted at the rate of 85 per cent and 15 per cent for construction of improved, well-designed boats. Construction of a boat-building yard at Veraval by the Gujarat Fisheries Central Co-operative Association is a right step towards building modern and well-designed vessels.

The Shark Liver Oil Factory-Veraval—The Fisheries department has developed Shark liver oil industry in the district. One Shark-Liver Oil Extraction Unit at Porbandar is operated by the department, where oil rich in Vitamin 'A' is extracted from livers of Shark fish. This centre produces around 8,000 litres of Shark liver oil annually. The department also operated a similar centre at Veraval. Because of the development of the industry, this centre has now been converted into a full-fledged factory. The oil manufactured at other units, as well as at Veraval itself is now processed at the factory to make it suitable for medicinal use. The factory was commissioned in 1966 and has since produced about 18,000 litres of medical grade Shark liver oil per year. In due course, the production is expected to rise upto 23,000 litres per year. The oil produced at the factory is utilised by the pharmaceutical industry in preparation of medicines, and poultry and cattle-feed.

Research activities for improving the quality of fish are conducted by the Central Institute of Fisheries Technology, Government of India, Veraval. The institute envisages to operate deep sea trawlers at Porbandar and Veraval to explore fresh fishing areas.

The Statement IV·14 gives details about the production, consumption and export of fish from the Junagadh district between 1968-69 and 1970-71.

STATEMENT IV·14

Estimated Fish Production, Export and Local Consumption

Year		Total production		Local Consumption		Export	
		Quantity (Kg.)	Value (Rs.)	Quantity (Kg.)	Value (Rs.)	Quantity (Kg.)	Value (Rs.)
1		2	3	4	5	6	7
1968-69	..	22,454,024	25,828,075	5,613,506	6,047,490	16,840,518	19,780,585
1969-70	..	25,311,501	26,174,899	6,327,875	6,948,987	18,983,628	19,225,912
1970-71	..	24,988,075	25,783,230	6,247,021	6,735,618	18,741,054	19,047,612

Source :
Commissioner of Fisheries, Gujarat State, Ahmedabad.

There are many rivers, tanks and dams rich in fishing potentialities. The important fishing centres engaged in capture of marine fish are Kotda, Dhamlej, Sutrapada, Hirakot, Veraval, Chorwad, Mangrol, Navabandar, Porbandar and Miyani.

The important varieties of fish caught in the district are as follows :

(1) *Pampus argenteus, Pampus chinensis* and *Perastromateus niger*. The first two are called 'Silver Pomfret' and 'White Pomfret' respectively (locally *Vichudu* and *Pathu*) and the third one is known as 'Black Pomfret' (*Halva*). These species are much valued and relished. The Black Pomfret is caught during April to June and September to November. The White and Silver Pomfret are caught during November to March. Surface drift nets and bottom set drift nets are used for catching these types of fish.

(2) *Scomberomorus guttatus*—Seer-fish locally known as *Chapra* are highly priced and are caught during all the months of the season. But more frequent occurrence is recorded in surface drift nets from September to December and April to June.

(3) *Hilsa ilisha* and *Hilsa toli* locally called *Chaksi* and *palla* are found in Veraval and Porbandar. The fishnig season is from September to November and April to June.

(4) *Pseudosciaena diacanthus*, locally called *ghol* grow to a maximum size of 4 feet. They are eaten fresh as well as salted and dried.

(5) *Otolithoides brunneus*, locally called *koth* are caught alongwith *ghol* between November and March.

(6) *Carcharias limbatus and Sphyrna blochii* are the important species of Shark caught by fishermen. Locally called *magra* and *kanner*, they yield valuable liver oil. The oil of *sphyrna blochii* contains vitamin A.

(7) *Rhynchobatus djiddensis*, locally called *karas* are fishes known for high liver oil value but prove a menace to fishermen when entangled in their nets.

(8) *Muraenesox cinereus*, commonly called Marine eel and locally called *wam* are more frequently found in the waters along the coast. These fishes are cylindrical in shape and grow to a size of 8 feet in length. The fish, consumed fresh as well as salted and dried are caught between November and March.

(9) *Psettodus erumei*, locally called *jeeb* is caught on the coast, consumed fresh as well as salted and dried.

(10) *Chorinemus tysan*, locally called *sag* are caught in drift nets from September to November and April to June.

(11) *Caranx atropus*, locally known as *chapri* are smaller in size and not of much economic importance. It is caught throughout the season.

(12) *Arius caelatus*, commonly called cat fish and locally known as a *kagga* or *kagada* are well relished in fresh condition as well as dry. The season is from November to March.

(13) *Chirocentrus dorab*, commonly called silver bar and locally known as *dhai* are silvery white in colour. They are caught during September to November and April to June and exported in salted and dried condition.

(14) *Eleutheronema tetradactylum*, commonly called Indian Salmon and locally known as *rawas* are caught at Porbandar. Consumed fresh as well as dried, they are caught between November and March.

(15) *Penaeus indicus, Metapenaeus Monoceros*, commonly called Prawn and locally known *jinga* are of high economic value and caught at Porbandar and Veraval by the survey vessels. The prawn landed are being canned at the canning factory at Veraval.

Fishing Seasons—There are three fishing seasons. These seasons are from (i) September to November and (ii) April to June for surface fish like Black Pomfrets, *Pallas*, *Chaksis*, etc., and (iii) November to March for bottom fishes like white and silver Pomfrets, Perches, Cat-Fishers, Clupeids, Sharks and Prawns.

Subsidiary Industries

There are 25 ice factories in the district for fisheries purposes. Eleven of them are having cold storage facilities. Of these, one ice factory at

Porbandar with cold storage facility is run by the department and one Ice Factory, at Veraval is run by the Gujarat Fisheries Central Co-operative Assosiation. The other ice factories are privately owned. The total ice production is nearly 150 tonnes per day.

FORESTS

Junagadh is famous for its extensive Gir forests which are located in the heart of the district. It is the only district in the Saurashtra peninsula having the largest area of 1,830 sq. kms., of forests. For the administrative purposes, the forests of the district are divided into two divisions, namely : (i) the Junagadh division and (ii) the Gir division. The Gir forests admeasuring 1,368 sq. kms., lie within the revenue limits of the talukas of Visavadar, Talala and Una and the Mendarda mahal. The forests under the Junagadh division extend over 462 sq. kms., and lie within the revenue limits of the talukas of Junagadh, Vanthali, Keshod, Veraval, Manavadar, Mangrol, Ranavav, Porbandar and Kutiyana and Bhesan mahal. The area of the grass *vidis* lies scattered over the whole district. The forest contains numerous hamlets and villages and supports a large number of cattle which the Maldharis bring here for grazing. The Maldharis stay in this area by erecting temporary dwellings known as *Nes*.

The forest of the district is mainly of mixed deciduous type and is rich in flora and fauna. It mostly contains teak and bamboo trees. There are many other species too, *viz*., *Rayan*, *Shisham*, *Gorad*, *Kadam*, *Sag*, *Sajad*, *Khair*, *Babul*, *Arduso*, *Khakhro*, *Karanj*, *Jambu*, *Amla*, *Behda*, *Sarsado*, *Dhawada*, *Semlo*, *Bili*, *Bordi*, etc. The major forest products in the district are timber and firewood. The other forest products are grass, bamboos, timru leaves, honey, wax, gum, etc.

Forests have important protective as well as productive functions. They not only supply timber, fuel, fodder and a variety of other products but also have a moderating influence in the event of floods and soil erosion and help maintain soil fertility. Development of forestry is also essential for providing employment to the tribals.

The National Forest Policy approved by the Government of India in 1952 lays down that the proportion of land to be kept permanently under forest should be 33 per cent of the total land area increasing to about 60 per cent in mountainous tracts liable to erosion and decreasing to a minimum of about 20 per cent in the plains, where the ground is flat and erosion is not a general phenomenon. During 1968-69, the percentage of forest area to the total reporting area (for land utilisation purpose) was only 17. This figure is higher than the State figure of 9·5 per cent.

The Girnar forests were managed in a very unscientific way right upto the year 1914. Even thereafter, the method of treatment that the forests received kept on changing at short intervals. No serious attempts were made to restock the forests after exploitation by afforestation. The forests have been further impoverished by incessant removal of hundreds of head-loads of fire-wood every day. These factors have contributed to the deterioration of the forest wealth.

Population surrounding the forests is mainly rural comprising cultivators belonging mostly to communities such as Kanbi, Aher, Koli, Mer and Khant. The town of Junagadh, nestled at the foot of the Girnar hills, consists mainly of urban population with a demand for fire-wood much in excess of what the neighbouring forests can supply. Similarly Bilkha and Bhesan are other small towns with urban population which provide a ready market for all the fire-wood that is brought from the Girnar. Porbandar, Ranavav and Bhanvad are other towns which readily consume whatever fuel and bamboo that come out of the Barda forests. The coastal forests, when exploited, would find a ready market for their produce in the densely populated coastal villages and towns.

Besides the agriculturists residing in the neighbourhood of the forests of the Junagadh division, there are a few Maldharis (cattle breeders) in the Barda forests who own thousands of buffaloes. These buffaloes depend solely for grazing on the Barda forests. Agriculturists also keep a large number of cattle which graze in the *vidis* and forests. Thus, there is heavy grazing in the forests.

Development of Forests

Under the Five Year Plans, various improvement works have been undertaken to augment forest resources, consolidate and demarcate forests, and effectively protect the forest wealth.

The following schemes were undertaken during the past ten years, *i. e.*, 1960-61 to 1969-70.

(1) *Plantation on Coastal Border*—Plantations mostly of *saru* and *gando baval* have been raised over an area of 1,566 hectares along the sea coast. The overall plant survival is about 40 per cent.

(2) *Rehabilitation of Degraded Forests*— Rehabilitation scheme by way of trench planting was carried out in an area of over 1,100 hectares. As the results were not encouraging, this scheme was discontinued.

(3) *Soil Conservation and Afforestation of Denuded Hills and Hill-tops*—Afforestation works have been carried out in an area of 295 hectares. As the results were poor, the scheme was discontinued in 1968.

(4) *Fast Growing Species*—An area of 335 hectares, mostly along the coastal belt, has been planted with the Eucalyptus and the *gando baval*. The survival percentage is estimated at 45.

(5) *Bamboo Plantations*—Bamboo plantations have been raised on 26 hectares during the last ten years. The experiment, however, has not been very encouraging.

(6) *Grass Improvement and Fencing around the Vidis*—Grass improvement works have been executed in about 245 hectares of *vidi* lands. Similarly, fencing around 64 kms., long peripheries of *vidis* have been carried out.

(7) *Construction of Grass Godowns and Purchase of Fire-Fighting Equipment*—Five grass godowns have been constructed under this scheme. Some fire-fighting equipment such as chemical fire extinguishers, fire-fighting buckets, etc., have been acquired.

(8) *Establishment of Checking Nakas*—Six checking posts at strategic points have been constructed under this scheme for checking forest produce in transit.

(9) *Scheme for Appointment of Jodi Guards*—Seven guards were appointed as Jodi Guards to help the local staff in protection work.

Gir Forests : Injuries to which the crop is liable

Severe punishment was inflicted by the Forest Department of the Junagadh State for illicit cutting of the forest trees. For this reason, illicit cutting was unknown in the past. The areas most affected are border areas of Una and Talala talukas of the district.

Lopping—Permanent Maldharis who stay in *Nes* in the reserved forest area, have little interest in illicit cutting, except for their personal use, *i. e.*, for making huts during hot months, when the grazing is indequate. This damage is not on such a large scale so as to attract attention of a casual visitor.

Cattle—Grazing if allowed scientifically, does little damage to forest. However, continuous and unlimited grazing not only makes an area devoid of forest growth, but by constant trampling hardens the soil and makes afforestation difficult. The Gir area has been considered the home of professional graziers, who have been grazing their cattle in the Gir for generations. The ill-effects of constant grazing though slow, have now been felt and many areas have become devoid of tree growth due to constant grazing There are about 100 *Nes* sites in the Gir reserve. The forests

around these *Nes* have become very open, and the soil has deteriorated due to constant grazing. Considering the Gir area as a whole, grazing of about 50,000 cattle for normal years is not heavy, but as the grazing is continuous and unrestricted, it has damaged the forests crop to a great extent. Grazing, therefore, needs to be properly regulated.

Grazing by wild animals—Damage by wild animals is negligible.

Insects—Teak defoliators are common in this forest, though the damage caused by them is not extensive. The root borers of Babul also cause some damage.

Natural Phenomena

Natural phenomena such as fire, frost, drought and violent winds cause considerable damage to the forest.

Fire—Fire is the greatest enemy of the forest as it destroys the wholesale regeneration of species. Repeated fires have reduced the forest wealth as they harden the soil and impoverish its fertility. Such fires have increased the pace of erosion especially in open hills.

Frost—Frost is uncommon and its effect is only local causing very little damage.

Drought—In a year of excessive drought, as in 1972-73 the young plants die, and even the trees are also affected. The effects of drought is more towards the eastern side of the forest, where normal rainfall is less than in other parts.

Wind—Damage done by stormy winds is negligible. If, however, there are strong winds after a heavy downpour, the babul and teak trees topple down.

STATE ASSISTANCE TO AGRICULTURE

Cultivators are sometimes not able to make permanent improvement on their lands due to paucity of finance. To help them, loans were granted to agriculturists in the form of *tagavi* at nominal rates of interest and, in some cases, even without interest, for purchase of bullocks, implements, seeds, etc., as well as for digging wells.

These loans were recovered by easy instalments. The rulers were on the whole sympathetic and liberal towards the cultivators in this important matter and their policy had been to maintain the tillers of the soil by liberal grants of *tagavi*, suspension of recoveries and even remission of the dues in deserving cases. The Administration Reports of the Junagadh, Porbandar,

Mangrol and other states have recorded such financial assistance provided by the rulers.

For example, in 1918-19, the State of Junagadh had advanced Rs. 251,982 exclusive of the value of grass distributed. Rs. 41,321 were utilized solely for sinking new wells. In all, Rs. 4 lakhs were sanctioned for *tagavi* to cultivators. During the same period in Porbandar State, *tagavi* was freely advanced for diggning of new wells, alongwith *kos*, *varat*, etc., and for the purchase of cotton-seeds for feeding agricultural stock. This type of assistance was more liberal and prompt during the famine years.

With the advent of Independence and the merger of the States in the Indian Union, the Government decided to establish a permanent agency to finance agriculture. The Saurashtra Government used to grant *tagavi* loans to agriculturists under the two well-known Acts, *viz*., the Land Improvement Act, 1883 and the Agriculturists' Loans Act, 1884. The former was concerned broadly with long term finance and the latter with short-term accommodation. The Collector, as a matter of procedure, was given certain amounts, from time to time, to grant such loans. The work of providing long term finance was undertaken by the Saurashtra Co-operative Land Mortgage Bank. In 1955, the Bank opened its branches in Keshod, Una, Junagadh, Malia, Vanthali, Veraval, Manavadar and Porbandar. Mangrol, Visavadar, Talala, Bhesan and Ranavav were provided with a branch during the year 1956. During the Bombay State regime, one more branch was opened at Mendarda in 1958. After the formation of the Gujarat State from 1st May, 1960, the Gujarat State Co-operative Land Mortgage Bank redesignated as the Gujarat State Co-operative Land Development Bank opened the Kutiyana branch in 1963. Thus, there are 15 branches in the district functioning at each taluka headquarter.

The Statement IV·15 gives details of the finances made available for various purposes to agriculturists by the bank.

STATEMENT IV·15

Purposewise Loans Advanced by the Bank since Inception till the 30th June, 1972

Sl. No.	Name of the Branch	New Wells		Old Wells		Pipe Lines	Oil Engines		Electric Motors		Machine Room
		No.	Amt.	No.	Amt.	Amt.	No.	Amt.	No.	Amt.	Amt.
1	2	3	4	5	6	7	8	9	10	11	12
1	Junagadh ..	1,121	2,496,556	277	2,07,056	16,920	1,674	4,673,960	137	4,05,259	2,40,879
2	Una ..	2,645	5,475,685	442	3,21,089	7,230	3,053	10,554,672	37	84,116	943,032
3	Keshod ..	2,352	5,858,470	708	4,00,615	35,400	1,633	5,330,791	147	3,84,867	893,344
4	Malia Hatina ..	2,068	5,048,074	224	2,95,132	12,416	2,020	7,036,479	22	98,432	514,152
5	Veraval ..	1,218	2,788,961	169	1,51,858	2,560	2,623	8,871,283	55	1,31,594	89,004
6	Visavadar ..	1,781	3,230,928	925	2,73,631	4,600	1,681	5,173,046	2	3,711	801,318
7	Talala ..	1,321	2,660,560	140	1,17,910	13,180	1,168	3,738,594	48	1,01,246	138,844
8	Vanthali ..	1,239	3,199,160	186	2,04,315	41,460	1,579	3,693,159	178	2,98,522	1,072,533
9	Ranavav ..	389	1,835,332	261	2,55,106	98,600	1,221	3,631,818	133	2,14,101	5,95,118
10	Mangrol ..	1,592	3,786,790	106	1,82,588	15,300	1,581	5,854,616	195	4,57,676	3,39,500
11	Manavadar ..	708	1,781,886	201	1,68,130	34,000	1,481	4,336,957	205	3,37,085	6,46,215
12	Porbandar ..	689	1,378,894	181	1,48,369	1,15,195	1,704	5,264,425	35	48,565	6,03,071
13	Bhesan ..	1,261	3,804,740	206	1,78,976	23,000	1,105	3,756,538	24	43,243	5,31,914
14	Mendarda ..	1,107	2,459,979	220	1,50,937	52,554	1,249	4,340,772	8	13,421	2,81,980
15	Kutiyana ..	666	1,548,229	172	1,46,048	42,360	925	3,007,758	49	101,801	..
	Total ..	**20,357**	**47,353,650**	**4,424**	**3,230,790**	**517,715**	**24,657**	**79,324,868**	**1,675**	**2,723,639**	**7,781,604**

STATEMENT IV·15—*concld.*

Sl. No.	Name of the Branch	Farm Houses and Cattle Sheds	Tractors		Horticulture and fruits	Coconut plantation	Other land improvement	Bundh Pala	Kans, Kyari and Wall	Land Reclamation	Others	Total advanced
		Amt.	No.	Amt.	Amt.	Amt.	Amt.	Amt.	Amt.	Amt.	Amt.	Amt.
1	2	13	14	15	16	17	18	19	20	21	22	23
1	Junagadh ..	6,22,418	22	5,76,933	15,473	..	..	1,41,283	..	62,866	5,16,490	9,976,093
2	Una ..	2,45,952	23	7,83,486	3,140	2,59,304	76,026	2,86,157	..	44,725	8,47,671	19,932,675
3	Keshod ..	2,99,110	13	4,90,408	15,450	.	5,93,798	2,02,455	..	..	3,97,571	14,902,279
4	Malia Hatina ..	3,55,260	19	4,21,775	50,250	65,369	3,29,701	1,65,989	..	1,37,001	2,83,101	14,813,141
5	Veraval ..	1,53,569	26	6,42.154	1,500	57,690	48,612	25,633	..	..	2,89,900	13,254,258
6	Visavadar ..	14,000	21	4,50,009	8.050	76,000	2,22,990	1,12,156	..	1.52,660	2,66,830	10,879,929
7	Talala ..	1,78,644	23	5,12,899	1,64,029	..	2,67,074	2,500	..	..	3,56,477	8,251,963
8	Vanthali ..	18,060	26	8,98,722	1,09,670	..	18,968	82,302	..	4,13,789	3,71,833	10,425,493
9	Ranavav ..	3,94,340	10	2,17,220	.	..	..	28,511	7,271	..	1,53,284	74,30,701
10	Mangrol ..	2,12,830	5	1,60,112	59,760	1,74,640	2,48,480	78,320	..	..	4,56,372	12,026,984
11	Manavadar .	2,300	16	3,67,836	,	..	..	80,021	36,416	.	3,29,565	8,120,411
12	Porbandar ..	59,082	20	3,68,259	500	17,550	..	36,847	1,34,450	..	2,89,409	8,464,616
13	Bhesan ..	..	12	2,02,668	3,600	..	..	67,631	..	1.13,376	2.57,297	8,982,983
14	Mendarda ..	1,95,757	9	2,34.787	1,04,162	..	..	1,19,674	..	..	3,91,734	8,364,757
15	Kutiyana ..	2,75,207	11	2,69,962	..	.	..	16,318	..	..	4,03,379	5,871,062
	Total ..	**3,026,529**	**266**	**6,597,230**	**5,35,584**	**6,50,553**	**1,805,649**	**1,445,807**	**1,78,137**	**9,24,417**	**5,611,003**	**1,61,697,345**

Source :

The Gujarat State Co-operative Land Development Bank, Ahmedabad.

The above statement shows that the advances made by the bank were mainly utilised for increasing irrigational facilities, *i. e.*, purchase of oil-engines, electric motors, pumping sets, etc., and construction of new wells or repairs to old ones. The maximum amount of Rs. 793 lakhs was advanced for 24,657 oil-engines till June, 1972. The agriculturists have been encouraged to mechanise their farming methods. Till now, Rs. 65·97 lakhs have been advanced to purchase 266 tractors. Rs. 5·35 lakhs have been advanced for the development of horticulture. A considerable amount has been advanced for land improvement work, such as land reclamation, contour bunding and other land improvement works. The total amount advanced since beginning till 30th June, 1972 worked out to Rs. 1,616 lakhs.

Junagadh being agriculturally progressive has a fairly well developed financing structure, commercial as well as co-operative. Most of the short-term credit requirements of the agriculturists are met by co-operative institutions, with commercial banks playing a supplementary role.

Under the impact of the nationalization of the major Indian Joint Stock Banks in 1969, the financing pattern of the commercial banks has changed. They have since started making advances to cultivators. The State Bank of Saurashtra being a lead bank in this district plays a very important role in financing agriculture. The Lead Bank Scheme Survey was conducted by this Bank in May 1970 with a view to identifying credit gaps, assessing deposit potential, etc. As on 30th June 1970, the State Bank of Saurashtra had 2,697 agricultural accounts in the district with sanctioned advances of Rs. 108·3 lakhs and outstanding of Rs. 51·8 lakhs. While a part of this finance was provided for current agricultural operations, the bulk of it was the medium-term finance for purchase of pumpsets, tractors, construction of wells, etc. An attempt is also made to assess the short-term credit requirements of agriculture. It is estimated that such requirements may be around Rs. 13 crores. During the Fourth Five Year Plan period the commercial banks are likely to advance about Rs. 10·69 crores for construction of 26,725 wells and Rs. 5·44 crores for pumpsets and other purposes. In addition to the above, small farmers would be provided credit for their normal agricultural operations under the Small Farmers Development Agency Scheme. The normal credit demand from small farmers has been estimated at Rs. 114 lakhs in 1973-74.

Small Farmers Development Agency

The Union Agricultural Ministry has constituted a Small Farmers Development Agency under which 20 districts have been selected in the country, mostly one in every State, to encourage small farmers to increase foodgrains production in an intensive manner. The bigger States have been

allowed to have two districts each[1]. The Gujarat State has two, one in the Sabarkantha district and the other in the Junagadh district. Under the scheme, about 50,000 farmers of the district are given loans for purchasing tractors, pumping-sets and other agricultural equipments besides improved seeds and fertilizers.

The Agency was established at Junagadh in 1971 with an allocation of Rs. 1·5 crores. Till June 1972, Rs. 5·24 lakhs were given as loans and subsidies to the small farmers of the district.

For the present, farmers with holdings of 2 to 8 acres of land have been deemed to be covered by the category of small farmers. Their number is about 35,000 in the district. In order to improve the condition of these farmers, it is necessary to extend the benefit of subsidy for construction of wells. The estimated cost of constructing a well including blasting, construction work, etc., is about Rs. 6,000. It is proposed to construct 2,500 wells under this project.

It is also proposed to take up contour-bunding work in 10,000 acres of land at an estimated cost of Rs. 5 lakhs.

Poultry—The need for supplementing the income of the small farmers through subsidiary occupations is of great importance. Poultry farming is one of the avenues in this regard. Apart from supplementing the income of small farmers, it supplies good manure and nutritious food.

There is an intensive poultry development block at Junagadh, established in 1968, to supply high laying strains of chicks, balanced poultry feeds and feed additives and medicines. This block provides preventive measures against contagious and infectious diseases, extension facilities in problems of poultry keeping and organisation of marketing of eggs and poultry. Of late, one poultry farmers' co-operative society has been organised at Junagadh with 30 members. It is proposed to enroll the small farmers as members of the society.

Milch Cattle—The Agency proposes to purchase 2,000 milch animals for the deserving small farmers. At the rate of Rs. 1,500 per animal, the total cost comes to Rs. 30 lakhs.

Cattle Shed—To supply proper shelter to the cattle, construction of cattle sheds is necessary. It is also proposed that the small farmers who are given cattle subsidy should be given subsidy for cattle sheds also, at the rate of 25 per cent of the cost or Rs. 500 whichever is less. Under this scheme, 2,000 cattle sheds are to be constructed.

1. *Agricultural Situation in India*, Directorate of Economics and Statistics, Delhi, December, (1969), p. 833.

Floods, Famines and Droughts

Vagaries of monsoon have been frequent in Saurashtra. Floods were, of course few but famines were many.

The earliest recorded severe famine which devastated the whole of Saurashtra region is known as *satyasio* as it occurred in the Vikram Samvat 1687 (1631-32 A. D.). As the monsoon failed completely, the food became so scarce that the poor were reported to have parted with their children for a crumb of bread.

The years 1647, 1681, 1686, 1696, 1718 and 1723 were also recorded as scarcity or famine years, though no reliable data are available about their intensity. The year 1731 was a year of excessive rains. It is known as second *satyasio*, occuring in the Samvat year 1787, exactly hundred years after the first *satyasio* of Samvat year 1687. A major portion of Saurashtra was lashed by heavy downpour which took a heavy toll of human life. In 1747 A. D., the rains failed completely, resulting in an acute scarcity of food and water. The prices of foodgrains rose very high and therefore the foodgrains were not within the reach of the common man.

Scarcity conditions also prevailed during 1774, 1780, 1785 and 1790, when the whole Saurashtra experienced acute shortage of food, fodder and drinking water, causing much distress to human life and cattle.

In A. D. 1813, the scanty rains caused famine in the region, which was followed in 1814 by a severe attack of pestilence from which many persons died.[1] According to the author of the *Tarikh-i-Sorath*, no rain fell in 1812-13; many died of hunger, and of the survivors, many were swept away by the pestilence in 1813-14.[2] In 1815, excessive rain destroyed crops, and the people were so enfeebled by pestilence that they were unable to sow the rabi crops. In this year also, destructive floods ruined many houses and in some places swept away entire villages. In 1825, there was scarcity of rain and many cattle and human beings died. This famine is recorded in the *Tarikh-i-Sorath*. In 1850, there was a very heavy rainfall in the Junagadh district. As a result, a number of villages were washed away by the flooded rivers. There was partial failure of crops in 1834, 1838, 1846, 1857, 1861 and 1864 due to scanty, unseasonal and irregular rainfall. It, however, did not cause much distress to the people on account of the relief measures undertaken by the rulers.

1877-1879—Two severe famines occurred in succession in 1877 and 1878 in Saurashtra. These two years were characterised by want and

1. Watson J. W., *Statistical Account of Junagadh*, Bombay, (1884), p. 54.
2. *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, Bombay, (1884), p 194 and *Junagadh Statistical Account*, (1884), p. 58.

sufferings. People from the affected villages flocked to Veraval and other urban centres. Along the sea coast large numbers were sustained on fish caught by fisherman from the Gujarat coast and the Portuguese possessions. The catches of fish were good and as payment was partly in kind, the sea coast villages were saved from severe sufferings. Among the circumstances which helped to lessen the distress in 1877 were good crops in the Ghed lands in the south and in the Bhal lands in the east. The Ghed land which occupies most of the coastal strip from Miyani to Veraval, not being, as they usually are, under water for months, yielded excellent crops in 1877. Thus the famine did not affect the Junagadh district as severely as the other districts of Saurashtra.[1]

1899-1900—The rainy season of 1899 completely failed in the district, causing a serious calamity. The severity of the famine affected almost the whole of Gujarat. This famine was known as *chhapanio* (that which occurred in 1956th year of the Vikram era). After a promising start in June 1899 the rain disappeared altogether Rivers ceased flowing and fields stopped yielding crops. All classes of people were severely affected by the calamity. The Junagadh State organised measures for the relief of cultivators and the labourers. Land-holders and others were given loans from the State Treasury. Relief works were opened. The Junagadh State opened about 157 relief works during the whole year. During that period, cooked and uncooked food was also given to each male, female and child member of the family. The total expenditure on the relief works worked out to Rs. 11·12 lakhs. Large remissions in the State's dues from the agriculturists were granted. Advances of over Rs. 4 lakhs were made to them for purchase of food, seeds and implements. Expenditure for maintenance of poor houses was estimated at about Rs. 2·37 lakhs out of which nearly one-third was contributed by private individuals. The total expenditure made by the Junagadh State for all the relief measures was estimated at Rs. 19·71 lakhs. In regard to the famine administration of the State, during his visit in November 1900, Lord Curzon said that "I understand the famine administration both in its financial and in its relief aspects to have been creditably conducted." Similar arrangements were made by the Porbandar State also. In Porbandar State, the following important relief measures were immediately taken; (1) relief works, (2) gratuitous relief, (3) assistance to cultivators with a view to assisting agricultural operations and saving their plough and other cattle, (4) assistance towards the supply of drinking water in villages and (5) loans to Bhayats and Dharmada land holders. About Rs. 1·50 lakhs were spent on relief measures. The Public Works Department of the State started large irrigation works such as the repair of the Godhana tank, the Aditiana irrigation scheme, the Bhadar irrigation works and the Khambala tank work. Besides this, a large number of wells and roads were constructed for giving employment to the people

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884), Bombay, p. 197.

As rainfall was scanty in many parts of the district during 1901-1902, relief works were continued during these years by the Junagadh and Porbandar States. According to the Administration Reports of the Porbandar State, the epidemic of plague affected large areas of Porbandar State in 1903 and took a toll of 364 persons. The epidemic reappeared in 1907 when 301 cases proved fatal. It again appeared in mild form in Junagadh State in 1910-11 when 126 died.

1911-12—Scarcity conditions prevailed in 1911-1912 but timely rain in August and September prevented further deterioration. There was no necessity to open relief works on a large scale. The grass operations, the construction of the Junagadh-Bilkha Railway line and the ordinary public works in progress absorbed all the floating labour except in a few places where village works were opened providing employment to 392 persons. A sum of over Rs. 1 lakh was spent by way of grants to cultivators and others. Free grazing was allowed in forest and grass reserve areas.

The Porbandar State established a "Famine Relief Organisation" with the help of leading citizens to raise relief funds[1]. Three funds were created *viz.*, (1) *Sahaykari Fund*—to supply food stuffs and fodder at cost price or at such reduced rates as the funds would permit, (2) *Pashu Rakshan Fund*—to maintain cattle camps, and (3) *Anath Dharmada Fund*—for the destitute. The State spent a total amount of Rs. 1.60 lakhs in form of tagavi advances, loans to cultivators, relief works, gratuitous relief, loans to Bhayat, grain compensation, pensions, etc.

1914-15—Heavy rains lashed the entire district in September, 1914, recording, in some places, nearly 20 inches within 20 hours exceeding all recorded rainfall within memory. Fortunately no great loss of life occurred owing to prompt measures taken locally, but considerable damage was done to the standing crops. Continuous torrential rains between 12th and 19th September resulted in unprecedented floods, causing widespread damage to crops which were ready for harvest. Much damage was done to roads, houses and other property. Prompt assistance was provided in the affected areas. The Ghed villages on the banks of rivers and all low lying areas yielded nothing. The season as a whole proved most unpropitious for cultivators. Large number of cattle was swept away and people were rendered homeless as their houses were destroyed by the floods. The redeeming feature of this rain, however was that it assured a good water supply and abundant fodder, which would have been alarmingly scarce, had there been no rain in September.

The Porbandar State Administration Report recorded that the destruction of crops due to floods was wholesale. The total loss of agricultural produce

1. *The Administration Report of the Porbandar State for the year 1911-12*, p. 28.

amounted to over Rs. 10 lakhs. Necessary relief measures were duly organised. A small relief expedition sent out from Porbandar across the flooded areas by boat rescued many who were marooned by the floods near Madhavpur. The town of Porbandar was also flooded in its low outlying parts but the damage was not heavy. Relief operations were promptly started by a committee specially appointed for the purpose.

In the epidemic of plague, which prevailed from March to December 1914, 112 persons died in the town of Porbandar alone. In the outlying villages of the State, 157 deaths were recorded.

1915-16—A few villages in the Kutiyana and Una talukas were seriously affected by scarcity in 1915-16. Prompt measures were taken to deal with the situation by advancing loans to the needy.

1917-18—There was excessive rainfall which ruined food crops completely. A cyclone lasted several days off the Veraval coast and caused serious damage of about Rs. 1 lakh to local shipping. The season as a whole was extremely disappointing to cultivators.

1918-19—There was the most severe outbreak of influenza. Famine relief measures were spilled over and the total expenditure amounted to Rs. 30 lakhs.

1920-21—A severe cyclone, followed by heavy rains, swept over the territory and caused heavy damage by demolishing 16,000 houses and uprooting over 21,000 trees. Nearly 800 cattle died in the area because of the violent hurricane. Prompt assistance was rendered to the needy sufferers.

1932-33—In August, 1933, there was excessive rain in many parts of the district. Heavy damage was caused to standing crops in Talala, Patan and Malia. Saplings of the newly grown long staple cotton in the Ghed area were washed away more than once by the floods The growth of *bajri*, *jowar* and *til* crops was greatly hampered by the heavy and continued downpour.

1938-39—There was scarcity of rain during the year. The declaration of the Second World War raised prices of food stuffs and other necessities of life. A Famine Relief Fund was opened by the Porbandar State. About Rs. 1 lakh was advanced as tagavi to cultivators for sinking of wells, purchase of seeds, fodder, bullocks, etc. On the occasion of the wedding of the Raikumari the entire amount of *tagavi* granted on account of famine till then, in cash as well as in kind, was remitted. More than Rs. 2 lakhs were given as *tagavi* to the cultivators. 700 wells were constructed during the year through the aid given by the State. Relief works were undertaken extensively throughout the State. The total expenditure on famine relief

incurred by the State and the Famine Relief Committee amounted to Rs. 23 lakhs.

1940-41—A sum of Rs. 1 lakh was set apart as a Famine Insurance Fund by the Mangrol State with a view to affording relief to agriculturists in times of famine or lean years.

1941-42—The year 1941-42 was a lean year, the rainfall during the monsoon having not been even half of the normal average. The hardship entailed by the unsatisfactory and extremely weak monsoon was accentuated by the inflation in the prices of various commodities especially of foodgrains. Tagavi advances to the tune of Rs. 1 lakh was made to the agriculturists and fodder was supplied to the cattle owners. In Porbandar State, a relief committee of 15 members under the presidentship of the Naib Dewan was appointed to organise measures of relief in several directions. The Relief Fund amounted to Rs. 1·67 lakhs during the period of the committee's work. Rs. 1·14 lakhs were spent in providing foodgrains.

1942-43—The monsoon of 1942 was none too satisfactory, and the increasing spiral of the cost of living stressed the necessity of not only renewing relief measures but also of extending their duration and continuing them with unabated efforts. To start with, a Grain Distributing Agency was formed with a capital of Rs. 5 lakhs. The transactions relating to purchase and distribution of grains-*bajri* in particular, were of the value of about Rs. 7·5 lakhs. Though the Grain Distributing Agency was intended to be a temporary organisation for the year 1942-43 on account of prices of grains having begun to soar high in that year, the undiminished inflation and the increased cost of living in general necessitated the continuance of the agency upto the end of the year 1943.

This district was affected by scarcity during 1962-63, 1963-64, 1965-66 and 1966-67. In 1962-63, only eight villages comprising 8,458 human population and 7,646 cattle were affected by the scarcity. *Tagavi* advances were made to the tune of Rs. 19,330. During 1963-64, 73 villages with a population of 72,652 persons and 60,516 cattle were affected. The total relief provided amounted to about Rs. 50,000. During 1965-66 and 1966-67 respectively 338 and 240 villages were affected. Human population of 2,35,126 and cattle population of 2,90,538 were affected during these years. Tagavi of Rs. 2·77 lakhs and Rs. 3·62 lakhs were distributed during 1965-66 and 1966-67 respectively. Moreover, cash doles were given to 1,802 destitutes in 1966-67. Cotton seeds were supplied as *tagavi* to Maldharis of the Gir and Barda forest areas as a special case.

During 1972-73, unprecedented scarcity affected all the villages of the district. 183 relief works were sanctioned of which 83 works were started till December, 1972.

ANNEXURE 1

Area of Principal Crops Irrigated by Taluka, 1968-69

(AREA IN HECTARES)

Sl. No.	Crops	Bhesan	Junagadh	Keshod	Kutiyana	Malia Hatina	Manavadar	Mangrol	Mendarda	Porbandar	Ranavav	Talala	Una	Vanthali	Veraval	Visavadar	District Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	**Rice** ..	475	750	554	105	417	344	402	321	318	146	327	255	522	1,054	793	6,783
2	**Wheat** ..	2,299	3,426	2,772	381	1,899	1,660	1,631	2,485	3,047	861	1,632	3,667	2,701	1,204	3,013	32,778
3	*Jowar* (Rabi) ..	88	35	1,278	334	858	728	2,337	40	2,117	688	243	124	234	1,900	..	10,998
4	*Bajri* ..	..	13	44	..	440	..	..	..	..	..	624	25	..	..	..	1,146
5	**Maize** ..	172	129	104	..	41	..	5	125	152	..	8	4	..	..	135	875
6	**Gram** ..	..	98	29	..	2	2	..	11	..	..	..	3	17	..	40	172
7	**Sugar-cane** ..	231	156	246	98	151	265	171	80	43	121	673	3,772	344	1,985	511	8,847
8	**Chillies** ..	6	8	56	29	15	28	33	13	165	29	6	212	21	85	10	716
9	**Miscellaneous food crops**	47	513	424	98	1,065	453	2,797	233	1,096	338	353	289	614	1,210	122	9,652
	Total food crops ..	*3,318*	*5,098*	*5,507*	*1,045*	*4,882*	*3,380*	*7,576*	*3,308*	*6,938*	*2,183*	*3,866*	*8,351*	*4,453*	*7,438*	*4,624*	*71,96*
10	Cotton ..	409	3,001	69	1,093	..	2,099	2,174	312	637	312	349	593	1,768	..	951	13,767
11	Groundnut ..	.	..	..	.	24	..	..	..	..	277	..	223	..	..	..	524

ANNEXURE 1—*concld.*

Sl. No.	Crops	Bhesan	Junagadh	Keshod	Kutiyana	Malia Hatina	Manavadar	Mangrol	Mendarda	Porbandar	Ranavav	Talala	Una	Vanthali	Veraval	Visavadar	District Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
12	Coconut ..	..	..	..	..	..	..	590	..	67	..	..	143	..	200	..	1,000
13	Fodder crops ..	1,132	391	413	91	3,017	300	3,441	783	1,076	262	626	770	262	824	381	13,769
14	Miscellaneous non-food crops	..	..	..	1	81	..	7	..	6	..	..	32	..	50	..	177
	Total non-food crops ..	*1,541*	*3,392*	*482*	*1,185*	*3,122*	*2,399*	*6,212*	*1,095*	*1,786*	*851*	*975*	*1,761*	*2,030*	*1,074*	*1,332*	*29,237*
	Total area under irrigated crops	**4,859**	**8,490**	**5,969**	**2,220**	**8,004**	**5,779**	**13,788**	**4,408**	**87,24**	**3,084**	**4,841**	**10,112**	**6,483**	**8,512**	**5,956**	**101,204**

Source :

Directorate of Agriculture, Gujarat State.

CHAPTER V

INDUSTRIES

OLD TIME INDUSTRIES

Before the advent of industrialisation, which commenced in the early part of this century, there were some important centres like Junagadh, Porbandar, Manavadar and Mangrol where small scale and cottage industries were carried on. The principal industries of the States and Estates were cotton ginning and salt.

Salt and Salt Works

Some idea of salt industry is available from the *Statistical Account of Junagadh State* (1884). It is said that the revenue realised from salt manufactured in the Junagadh State for 1876-77 amounted to Rs. 19,165. The principal salt works existed at (1) Bherai, (2) Kadiali, (3) Nangala, (4) Sejalia, (5) Dhamlej, (6) Veraval, (7) Mahiari and (8) Nagesri. The salt manufactured was of the kind called *ghasia* and the works of Dhamlej and Bherai were the best. The salt works of Dhamlej was the most ancient in the province. The salt was manufactured by a tribe of Kolis called *Agrias*.[1]

The prominent old-time industries were cotton-ginning and pressing, stone quarrying, *ghee* making and fishing. Some data for these industries are available from the *Annual Administration Reports of Junagadh and Porbandar States*.

Cotton-Ginning

There were 42 cotton presses and 14 ginning factories located at various places in Junagadh State in 1906-07. In Porbandar State there were 2 ginning factories and only one cotton press in 1911-12[2].

Stone-quarries

The stone quarrying industry had developed in past in the Junagadh State. The aggregate output of the stone quarries in the State, which were situated at Junagadh, Shapur, Malia, Chorwad, Veraval, Kutiyana and Una, was of the value of Rs. 1,00,495 in the year 1908-09[3].

1. Watson J. W., *Statistical Account of Junagadh*, (1884), p. 16.
2. *Report of the Administration of the Porbandar State for the year*, 1911-12.
3. *Report of the Administration of the Junagadh State for the year* 1908-09.

Ghee-making Industry

The *ghee*-making industry had also developed at Junagadh and Porbandar. The industry provided employment to 3,376 *rabaris, bharvads* and *charans* in Junagadh. Moreover 34,000 milch cattle were also engaged.

Lime-Industry

Apart from the industries mentioned above, lime was also produced in large quantities at Junagadh, Malia and Veraval.

Dry Fish Industry

In fishing industry Bumla and dry fish were exported from Dhara bandar and Simar bandar. Every year from October to February fishing industry provided employment to 1,500 to 2,000 persons.

ON WAY TO INDUSTRIALISATION

Industrialisation is quite a recent phase in the economic development of the district. The industries by and large can be divided into 4 groups *viz.*, (1) large scale industries, (2) medium scale industries, (3) small scale industries and (4) cottage industries. The district has been categorised as an industrially backward district. Apart from the small industrial complex at Porbandar and the scattered agro-based industries, there is nothing remarkable in the district so far as the industrial development is concerned. Yet, it would be worthwhile to review the extent of industrial development in the district.

In the district, there are a few industries which have developed with the passage of time. Prominent among them are cement, ceramics, cotton ginning and pressing, cotton textiles, oil milling, fertiliser, bonemeal etc., The first cement factory in India and Saurashtra was started at Porbandar as far back as 1913. It is well known that cement is one of those few commodities which are required for important schemes of national development. Use of cement is now taken as an index of the industrial development. At present in the district, there are two cement factories. Apart from the cement factories, in the sphere of cotton industries, the ginning and pressing industries has also developed. The extensive cultivation of cotton in the district has led to the rise of a number of ginning and pressing factories located at Shapur, Bantwa, Manavadar and other places. In 1971, there were in all 55 cotton ginning and pressing factories. The beginning of the new era of large-scale textile production in the district may be said to have commenced in 1934 when the Maharana Mills Ltd.,

was started at Porbandar with a paid-up capital of Rs. 50 lakhs. The mill is now famous all over India. One factory for pottery industry called the Kathiawar Industries existed in the district at Chorwad. It was started in 1948 and manufactured crockery and refractories. Apart from the pottery works in 1935-36, there was the Western India Glass Works at Porbandar which used to export 10,000 dozens of chimney globes to Karachi and Kutch. But later the work had to be closed down owing to competition from foreign goods.

In the sphere of chemicals, there is one large scale factory called the Saurashtra Cement and Chemical Industries situated at Ranavav. The factory was commissioned in 1960 and has gradually developed. Another important industry developed in the district is oil milling. The increasing cultivation of oil seeds is a remarkable trend in agriculture. With increase in cultivation and a growing volume of export, the oil seed crushing industries have considerably developed. Oil mills and oil expellers have sprung up at various centres in the district. Importance of oil as an item of daily use-both as food and as an industrial raw material needs hardly to be emphasised. There were in all 112 oil mills. Mention may be made of the Jagdish Industries Ltd., Porbandar which was started in 1945 with a paid-up capital of Rs. 50 lakhs. The other industries which were started in past in the district are Junagadh Salt and Chemicals Works, Junagadh (1944) and Western India Bone Works, Veraval (1933).

Ship Building Industry

Ship building is a maritime industry. The ship building industry in the district is not properly organised and is run by a few families for whom it is a traditional occupation. In the district fishing boats are built at Veraval. The fishing yard was established at Veraval in 1965 and has total capital investment of Rs. 3·30 lakhs. In all 150 persons are employed. Since the inception of the yard more than 250 mechanical boats of wood have been manufactured. The statistical data about the different sizes of the boats are given below:—

(A) A boat varying in length from 38 to 42 feet and having the capacity of 58 H. power costs from Rs. 80 to 90 thousands.

(B) A boat varying in length from 45 feet and having the capacity of 78 to 80 H. power costs between Rs. 1.40 lakhs to 1.60 lakhs.

In the shipyard only mechanical boats are constructed. In 1972-73 in all 34 fishing boats having aggregate value of Rs. 24,24,151 were constructed. In the construction of boats the *sag* wood is generally used.

Apart from the large scale industries, crafts and small scale industries are well established in the district. The chief among the small scale and cottage industries of the district are metal works, lacquer works and embroidery works, printing, lock manufacture, cloth-printing and soap-making. It would thus be seen from the foregoing facts that the district has taken a few strides towards industrialisation.

One way to measure the spread of industrialisation in the district is to examine the number of industrial centres. The sub-joined Statement V·1 would indicate the number of industrial centres in the Junagadh district in the years 1956, 1960 and 1965.

STATEMENT V·1

Number of centres according to the size of Industrial Units (1956, 1960 and 1965)

		1956				
Sl. No.		Centres with large scale facto-ries only	Centres with small scale facto-ries only	Centres with both large scale and small scale facto-ries	Centres non-classifi-cable	Total
1		2	3	4	5	6
1	Junagadh	..	16	7	..	23

		1960				1965			
Sl. No.		Centres with large scale facto-ries only	Centres with small scale facto-ries only	Centres with both large scale and small scale facto-ries	Total	Centres with large scale facto-ries only	Centres with small scale facto-ries only	Centres with both large scale and small scale facto-ries	Total
1		7	8	9	10	11	12	13	14
1	Junagadh	1	21	8	30	..	23	9	32

Source :
Government of Gujarat, Bureau of Economics and Statistics, Ahmedabad, *Location of Industries in Gujarat State* 1956, 1960 and 1965, (1969), p. 14.

From the above statement it may be observed that there were in all 23 centres in the year 1956 all over the district. The number, however, increased to 30 in 1960 and 32 in 1965. Detailed information about the spread of industrialisation may be gathered from the Statement V·2 given below which furnishes the data of the number of centres according to the size of industrial units in the years 1956, 1960 and 1965.

STATEMENT V-2

Number of Industrial Centres for 1956, 1960 and 1965, number of centres appearing and disappearing by 1965 alongwith net increase during 1956-60, 1960-65 and 1956-65

Sl. No.		Total No. of centres			No. of centres existing in all the three years 1956, 1960 and 1965	No. of centres disappearing by 1965			No. of centres appearing by 1965			Net increase (+) or decrease (—) during the period		
		1956	1960	1965		Existing in 1956 and also in 1960	Existing in 1956 but not 1960	Not existing in 1956 but existing in 1960	Existing neither in 1956 nor in 1960	Not existing in 1956 but existing in 1960	Existing in 1956 but not in 1960 and re-appearing in 1965	1956-60	1960-65	1956-65
1		2	3	4	5	6	7	8	9	10	11	12	13	14
1	Junagadh ..	23	30	32	21	..	1	2	3	7	1	(+)7	(+)2	(+)9

Source :

Government of Gujarat, Bureau of Economics and Statistics, Ahmedabad, *Location of Industries in Gujarat State*, 1956, 1960 and 1965, (1969), p. 13.

It would be observed from the foregoing Statement V·2 that there was not a single centre with large scale factories in the district in 1956. However, the centres with small scale factories only numbered 16 and the centres with both large scale and small scale factories numbered 7 in the same year. The number of centres with large scale factories only in 1960 was 1 while centres with small scale factories only were 21 and centres with both large scale and small scale factories were 8. In 1965, there was not a single centre for large scale factories only. Centres with small scale factories only were 23 and centres with both large scale and small scale factories numbered 9.

It would thus be observed from the foregoing analysis that centres with both large scale and small scale factories have increased over a number of years. This shows that the district is on way to industrialisation.

Power

The total generating capacity in the district in 1947 was only 2,800 kw., available from the diesel power stations at Junagadh, Veraval, Mangrol, and Manavadar. The Government of Saurashtra undertook a comprehensive survey of potential load development to work out a comprehensive programme of development of power generation in the region with a view to stepping up industrial growth and fuller utilisation of the available raw materials. As an interim measure, even before the start of the First Five Year Plan, additions were made to the generating capacity of the existing power houses and by 1951 generating capacity in Sorath had increased from 2,800 kw. to 3,600 kw.

The overall plan of development of electricity in the region of Saurashtra included a major scheme of setting up a 6,000 kw. steam generation station at Shapur (Vanthali taluka) and providing transmission lines from this station to important industrial and agricultural areas and to link up the nearby villages. The work on the station progressed satisfactorily during the First Plan period and the station was commissioned into operation in 1956. The transmission lines were taken to Manavadar and Mangrol closing down the uneconomical generating stations at Junagadh, Mangrol and Manavadar. After full development, the Shapur power station served the needs of the district (Junagadh). It was realised that there were some areas in the district where lines could not be conveniently taken or where lines for supply of power from Shapur station were extended after a lapse of considerable time. It was also seen that to meet the increasing requirements at various places, a scheme for expanding the existing power houses or of setting up nursery stations was necessary. During the First Plan period, therefore, expansion programme

was undertaken of the Veraval and Porbandar power houses, while arrangements were made to set up nursery stations at Keshod, Una and Talala. An expenditure of the order of Rs. 125 lakhs was incurred in this district.[1]

During the Second Plan period, the transmission lines were extended to the villages in the Manavadar area, *viz.*, Bantva, Rajod, Kutiyana and to still smaller villages situated near about these comparatively large centres. In the south, the Mangrol area, the Chorwad area, the area round about Keshod, Malia Hatina, Mendarda, etc. were electrified. Power was also taken to Veraval and further to Kodinar, electrifying all the areas around Veraval and Kodinar.

At the time of formation of the separate State of Gujarat on 1st May, 1960, this district had two thermal power stations, *viz.*, the Porbandar Thermal Power House and the Shapur Thermal Power Station and three diesel stations at Veraval, Porbandar and Una. Besides this, there was private Bilkha Electric Supply Company in the district. The total power generated by these stations was about 32.6 MW. It may be mentioned that during the Third Five Year Plan with the commissioning of the major thermal power station at Dhuvaran, the district is connected through a grid system.

The Gujarat Electricity Board had chalked out programme during the Third Five Year Plan for the district as under :

(1) Augmentation of Shapur Power Station by installation of 10 MW of additional generating capacity bringing the total installed generating capacity to 16 MW.

(2) Installation of 2,188 KW generating capacity at Veraval.

(3) Transmission and distribution lines.

(i) Shapur—Porbandar 66 KV S/C 53 lines.

(ii) Shapur—Veraval 66 KV S/C 42 lines.

(iii) Kodinar—Una 33 KV S/C 24 lines.

The above transmission lines and associated sub-stations had been completed by the end of Third Plan.

1. *Second Five Year Plan, Bombay State, Sorath District*, p. 64.

Consumption of Electricity

Consumption of electricity during the years 1968-69 and 1970-71 is given below :

Item		In 10^6 KWh.	
		1968-69	1970-71
1		2	3
1. Domestic consumption	..	12.941	17-194
2. Industrial power consumption	..	149.932	165.752
3. Commercial consumption	..	0.915	1.579
4. Other consumption	..	20.51S	23.642

Source :
The Gujarat Electricity Board, Baroda.

The above table shows that the consumption of power for industrial purposes has gone up from 149·932 KWh. in 1968-69 to 165·752 KWh. in 1970-71.

Rural Electrification

An important object of the Third Five Year Plan was to develop efficient small scale industries in small towns and in rural areas so as to increase employment opportunities, raise incomes and living standard and bring about a more balanced and diversified rural economy. In achieving these objectives, the major limiting factor was the lack of power. With the supply of electricity, it becomes possible to reorganise the traditional industries and to introduce small industries based on steadily improving techniques in order to meet the new needs of the expanding rural economy. Viewed in this context, the scheme of rural electrification assumes great significance.

Rural Electrification Corporation Schemes

Two schemes, such as the Junagadh district scheme and (2) the Una taluka scheme are sanctioned by Rural Electrification Corporation Limited. New Delhi and are in execution in the district at present. These two schemes envisage the electrification of 82 villages, 3,646 wells, 4,785 domestic connections, 149 industrial connections at a cost of Rs. 105·32 lakhs. These schemes are to be implemented within a period of 5 years. Upto October, 1972 in all 50 villages were electrified under these schemes.

Selected District Level Scheme

The Government of Gujarat allots fund for electrification of villages for all purposes. The Gujarat Electricity Board is electrifying the villages as per allocation of funds by the State Government. The fund is allotted for this district. In 1971-72, it amounted to Rs. 93,000.

Gandhi Centenary Year Financial Partition Scheme

Under this scheme, in all 165 villages have been electrified for all purposes in this district.

Electrification of Backward Class Areas of Harijan Bastis/Villages

Rural Electrification Corporation Limited, New Delhi has sanctioned the scheme for the electrification of 66 Harijan bastis in the State at a cost of Rs. 4.37 lakhs. Under this scheme, 4 villages have been included from this district and all 4 Harijan bastis/villages have been electrified by the end of October, 1972.

The table given below shows the number of villages electrified in the district.

Sl. No. 1	Year 2			No. of Villages 4
1	Before Five Year Plan	..	..	4
2	During 1st Five Year Plan	..	..	8
3	During 2nd Five Year Plan	..	..	31
4	During 3rd Five Year Plan	..	..	70
5	1966-67 ..	..	..	20
6	1967-68 ..	..	..	39
7	1968-69 ..	..	..	16
8	1969-70 ..	..	..	69
9	1970-71 ..	..	..	46
10	1971-72 ..	..	..	72
	Total ..	..	..	375

Source :

The Secretary, Gujarat Electricity Board, Baroda.

However, till March 31st, 1972, in all 375 villages had been electrified in the district. The increase in large number of villages electrified between 1970-71 and 1971-72 is due to various schemes in operation in the district. The schemes are as follows: (1) Junagadh district scheme, (2) Una taluka scheme, (3) Selected district level scheme and (4) Gandhi Centenary Year Financial Partition Scheme.

It would be observed that according to 1971 Census there are 1,173 towns and villages in the district out of which 375 villages have been electrified. In all, therefore, 801 villages yet remain to be electrified.

MINING

The minerals are found in all talukas/mahals of the district except in the talukas of Manavadar, Visavadar and Mangrol. Ranavav, Porbandar and Junagadh talukas are the areas where larger quantities of minerals are found and extracted. The major and minor minerals available at present in the district are bauxite, chalk, clay, limestone, white gypsum, other building stone, murrum, ordinary sand, trap and gravel.

The commercial exploitation of some of the major and minor minerals are shown for the years 1967 and 1971 in the Statements V·3 and V·4 respectively.

From the Statement V·3 it will appear that major minerals, *viz.*, bauxite, chalk, clay and limestone account for substantial mineral production. The value of mineral production also rose from Rs. 71,60,000 in 1967 to Rs. 98,38,000 in 1971. Similarly, the total number of persons employed also increased from 2,060 in 1967 to 4,267 in 1971.

STATEMENT V·3

Quantity, Value and Labour employed in the Major Mineral Production for the Years 1967 and 1971

(Major)

		1967			1971		
Sl. No.	Name of the minerals	Production in M. T.	Value in '000 Rs.	Labour employed number.	Production in M. T.	Value in '000 Rs.	Labour employed number
1	2	3	4	5	5	7	8
1	Bauxite .	524	6	21	4,746	90	36
2	Chalk ..	34,074	188	389	48,841	837	466
3	Clay ..	..	.	..	1,32,195	152	170
4	Limestone ..	12,66,515	6,966	1,650	15,91,125	8,751	3,595
	Total ..	13,01,113	7,160	2,060	17,96,907	9,830	4,267

Source

1. The Director of Geology and Mining, Ahmedabad.
2. Assistant Geologist, Junagadh district.

Minor Minerals

From the Statement V·4 it would be observed that minor minerals, *viz.*, limestone, murrum, ordinary sand, trap, ordinary clay and gravel account for substantial production. The value of mineral production rose from Rs. 25,67,536 in 1967 to Rs. 28,96,468 in 1971. However, the number of persons employed decreased from 2,320 in 1967 to 716 in 1971 as some quarries had been closed down and there was slackness of demand in stones.

STATEMENT V-4

Quantity, Value and Labour employed in the Minor Mineral Production for the Years 1967 and 1971

(Minor)

		1967			1971		
Sl. No.	Name of the minerals	Production in M.T.	Value in Rs.	Labour employed number	Production in M. T.	Value in Rs.	Labour employed number
1	2	3	4	5	6	7	8
1	Other building stone	1,66,184	22,99,572	2,120	N.A.	N.A.	N.A
2	Limestone ..	5,578	27,890	N.A.	1,71,528	22,65,128	443
3	Murrum ..	30,920	41,840	N.A.	37,164	74,328	34
4	Ordinary sand ..	35,954	1,07,862	200	29,716	59,432	68
5	Trap ..	30,124	90,372	N.A.	71,327	2,41,668	127
6	Ordinary clay ..	..	..	..	81,294	2,43,882	39
7	Gravel ..	..	..	..	2,406	12,030	6
	Total ..	2,68,760	25,67,536	2,320	3,93,435	28,96,468	716

N. A. = Not available

Source :

1. The Director of Geology and Mining, Ahmedabad.
2. The Assistant Geologist, Junagadh district.

TRENDS OF INDUSTRIAL DEVELOPMENT

The trends of industrial development during the years from 1956 to 1965 are reflected in the number of factories and workers shown in Statement V·5 given at the end of this chapter. The figures indicate that as compared to the period from 1956 to 1960 the growth rate of the large scale factories as well as the small scale factories showed substantial increase during the period from 1960 to 1965.

The total number of factories increased from 87 in 1956 to 138 in 1960 and 199 in 1965. The total employment in 1956 was 4,721. It rose to 7,711 in 1960 and further rose to 10,812 in 1965. The total number of large scale factories rose from 18 in 1956 to 24 in 1960 and 33 in 1965. Among the large scale industries, both from the view point of employment and number, manufacture of miscellaneous food preparations merits mention. It may be observed that as compared to 1956 when the total number of workers employed by manufacture of miscellaneous food preparations was 1,585. The employment figures rose to 2,544 in 1960 and to 3,714 in 1965.

The statistics concerning small-scale industries also reveal that there has been progress both in respect of increase in number of factories and employment between 1956 and 1965. The number of small scale factories increased from 69 in 1956 to 114 in 1960 and to 166 in 1965. Correspondingly the increase in employment, however, was remarkable. The number of workers employed increased from 1,626 in 1956 to 2,422 in 1960 and

further increased to 3,147 in 1965. Among the small scale factories in 1965 mention may be made of manufacture of miscellaneous food preparations (113)[1] basic chemicals (including fertilisers and miscellaneous chemical products) (10), and gins and presses (7).

LARGE-SCALE INDUSTRIES

The progress made by the large scale industrial units in the district is reflected in the results of the Annual Survey of Industries conducted by the Government of India, since 1959 under the Collection of Statistics (Central) Rules, 1959. The coverage of this survey extends to the factories registered under the Indian Factories Act, 1948. There are two sectors of the Annual Survey of Industries, *viz.*, census and sample sectors. In the census sector, factories employing 50 or more workers with the aid of power or factories employing 100 or more workers without the aid of power are enumerated completely. In the sample sector, however, factories employing 10 to 49 workers with the aid of power are covered on the basis of probability. The table given below furnishes the data in respect of factories reported under the census part of the Annual Survey of Industries.

Large Scale Industries in Junagadh District, 1966

Sl. No. 1	Items 2	Units 3	
1	Number of factories	Number	31
2	Productive capital	Rs. in ('000)	1,11,376
3	Persons employed	Number	7,023
4	Output	Rs. in ('000)	21,00,005
5	Net value added by manufacture	Rs. in ('000)	48,884

Source :

Quarterly Bulletin of Economics and Statistics, Vol. IX, No. 2, April-June, (1969), Ahmedabad, p. 134.

From the foregoing table it is observed that many large scale industries have come up in the district. The majority of the large scale industries in the district are confined to manufacture of miscellaneous food preparations, manufacture of textiles and other industry groups.

REGISTERED FACTORIES

According to the returns furnished by the Chief Inspector of Factories, the total number of registered factories was 235 in 1970 in the district. Among these factories, 216 factories in the private sector predominated. The public sector accounted for only 19 factories. According to the prescribed industrial classification, their break-up is given in the following Statement V-6. Among the factories in the private sector, 186 were actually working and 30 were closed in 1970.

1. The figures in the brackets indicate number of factories.

STATEMENT V·6

Registered Factories and Workers in 1970

Sl. No. 1	Name of the Industry 2	Total No. of factories 3	Total No. of working factories 4	Total No. of factories submitting returns 5	Average No. of workers employed daily in working factories 6
	I PUBLIC SECTOR				
1	Food except beverages	1	1	1	36
2	Chemical and chemical products ..	1	1	1	69
3	Machinery (except electrical machinery)	1	1	1	21
4	Transport equipment ..	10	10	10	681
5	Electricity, gas and steam ..	5	3	3	282
6	Water and sanitary services ..	1	1	1	27
	Total	**19**	**17**	**17**	**1,116**
	II PRIVATE SECTOR				
1	Process allied to agriculture (gins and presses)	16	17	16	1,706
2	Food except beverages	159	130	123	5,111
3	Textiles	2	2	2	2,073
4	Leather and leather products ..	1	1	1	22
5	Chemical and chemical products ..	5	5	5	2,254
6	Non-metallic mineral products (except products of petroleum and coal) ..	22	21	21	1,670
7	Metal products (except machinery and transport equipment)	7	7	6	258
8	Machinery (except electrical machinery)	3	3	3	214
	Total	**216**	**186**	**177**	**13,317**
	Grand Total	**235**	**203**	**194**	**14,433**

Source :
The Chief Inspector of Factories, Gujarat State, Ahmedabad.

From the point of view of employment and number, the most important units in the private sector were food except beverages, non-metallic mineral products (except products of petroleum and coal), processes allied to agriculture (gins and presses), chemical and chemical products and textiles.

SOME IMPORTANT LARGE SCALE FACTORIES

1. *The Saurashtra Cement and Chemical Industries Limited, Ranavav*

Cement, though it may not have been known by that name is an ancient building material. In the district there are two cement works, *viz*., Associated Cement Works, Porbandar and Saurashtra Cement and Chemical Industries Ltd., Ranavav. This unit was started in 1960. In 1972, it provided employment to 450 persons and disbursed Rs. 20,95,724 as wages and salaries.

In the same year, it had a share capital of Rs. 5 crores and paid up capital of Rs. 2.50 crores. It produced 4,16,102 metric tonnes of cement valued at Rs. 5,06,89,822. The cement is sent to Gujarat, Maharashtra, Delhi and Rajasthan. In the past, it was exported to Mombasa and Ceylon (Shri Lanka).

2. *The Porbandar Ginning and Pressing Factory Private Limited, Porbandar*

Cotton plays an important part in the economy of this district. The Porbandar Ginning and Pressing Factory was started in 1945. In 1971, it provided employment to 186 persons and disbursed Rs. 1,93,604 as wages and salaries. It ginned and pressed cotton valued at Rs. 7,36,931 in the same year.

3. *The Maharana Mills Private Ltd., Porbandar*

The Maharana Mills (Private) Limited was established in 1932. It produces cotton, art silk and synthetic cloth. In 1971, its fixed capital was Rs. 62,51,230. Its share capital in the same year was Rs. 1,00,00,000. It provided employment to 2,287 persons and disbursed Rs. 83,84,926 as wages and salaries. It produced cotton cloth valued at Rs. 2,97,92,397 and art silk and synthetic fabric valued at Rs. 1,45,70,844. The goods are marketed all over India and are also exported abroad through the Cotton Textile Export Promotion Council.

4. *The Indian Rayon Corporation Limited, Veraval*

The Indian Rayon Corporation was established on 26th September, 1956. On 30th June, 1974 it had fixed capital of Rs. 464·39 lakhs, share capital of Rs. 10 crores, paid up capital of Rs. 334·81 lakhs and working capital of Rs. 227·67 lakhs. It had provided employment to 1,473 persons and disbursed Rs. 81·73 lakhs as wages and salaries in 1974. The following table shows the names of products and their ex-factory value during the years 1972-73 and 1973-74.

Sl. No. 1	Name of the products 2	1972-73 Rs. (in lakhs) 3	1973-74 Rs. (in lakhs) 4
1	Viscose Filament Rayon	986.05	1,181.01
2	Sulphuric Acid	20.97	30.30
3	Carbon-di-Sulphide	20.26	32.19
4	Glauber Salt	0.99	1.17

Source :
The Secretary, the Indian Rayon Corporation Limited, Veraval.

From the table it is seen that as compared to 1972-1973 the production had risen in terms of value in almost all respects in the year 1973-74.

5. *Shri Jagdish Oil Industries Private Limited, Porbandar*

Oil seeds are extensively cultivated in the district, groundnut being the chief variety. As a result, the oil milling industry has developed in the district. Shri Jagdish Oil Industries Private Limited, was started in 1945. In 1970-71, it provided employment to 245 persons and disbursed Rs. 7,82,798 as wages and salaries. It had a share capital of Rs. 30 lakhs and paid-up capital of Rs. 15 lakhs. It manufactured 9,512 metric tonnes of Vanaspati (Vegetable) oil and 504 metric tonnes of refined groundnut oil valued at Rs. 4,43,17,062 and Rs. 22,24,792 respectively. It also manufactured 3,008 metric tonnes of acid oil, soap-stock and oil cake valued at Rs. 22,05,109 in the same year. The products are marketed in the Gujarat State only.

6. *The T. C. M. Rural Creamery, Junagadh*

The creamery provides pure milk, *ghee* and butter to the residents of Junagadh town and adjacent areas. The T. C. M. Rural Creamery was started in 1965. It is under the control of the Government of Gujarat. It provided employment to 34 persons, and disbursed Rs. 1,84,213 as wages and salaries in 1970-71. It had fixed capital of Rs. 17,16,915. It supplied milk and produced cream, butter and *ghee* valued at Rs. 7,14,966 in the same year. In 1970-71, the creamery produced 4,104 kgs. of cream, 4,110 kgs. of butter and 2,890 kgs. of *ghee*.

SMALL-SCALE AND COTTAGE INDUSTRIES

Since complete data regarding distribution of small-scale industries in the district are not available, one has to fall back upon the Surveys carried out in the past by the Bureau of Economics and Statistics, Gujarat State, and by the Annual Survey of Industries in the district during 1959-69. Their results are summarised below, as they indicate the stage of development in the industrial sector. The survey was undertaken in all the districts of the State except Dangs and was spread over two years, 1959-60 and 1960-61. It aimed at (i) obtaining districtwise estimates of income of families in selected cottage and small-scale industries and (ii) collecting information on other related aspects such as employment, production and consumption of raw materials.

In the survey, an 'establishment' was classified as cottage industry, if the number of persons engaged in it on any day was 9 or less. If the number was 10 or more and the unit was not registered under the Factories Act, the establishment was classified as a small-scale establishment whether it was power-operated or not. Ordinarily, industrial units employing 10 or more workers and using power would be registered under the Indian

Factories Act, 1948. However, at the time of the survey, if such a unit was not so registered, it was included in the survey.[1]

The survey carried out was a sample survey covering the following sixteen industries in the cottage and small scal sectors : (1) Weaving, (2) Dyeing and printing, (3) Jari thread works, (4) Blacksmithy, (5) Metal works (silver, brass, copper and bell), (6) Carpentry, (7) Cane and bamboo products, (8) Bricks and tiles, (9) Other potteries, (10) Leather working and tanning, (11) Oil-pressing, (12) *Gur*-making, (13) Bee-keeping, (14) Soap-making, (15) Match-making and (16) Paddy-husking.

For the purpose of the survey, the centres were classified into strata A, B and C. Stratum 'A' related to the centres which had important different industries. Stratum 'B' related to urban areas other than those covered by 'A'. Stratum 'C' consisted group of 4 to 5 villages in rest of the rural areas from which about 4 per cent of groups of villages were selected for the purpose of the survey.

Industrywise Distribution of Establishments

There were in all 9,218 establishments in the 16 industries surveyed in the district, out of which 7,595 establishments were in the cottage sector. Only 1,623 were in the small-scale sector. Statements V·7 and V·8 given at the end of the chapter indicate number of establishments and persons employed in cottage and small-scale industries respectively

Establishments Operated With and Without Power

'Out of the 7,595 cottage establishments, only 448 were operated with power and 7,147 were operated without power.

Employment

The Statements V·7 and V·8 show the total number of persons employed in both the sectors. In the district out of 43,183 persons 19,718 (45.7 per cent) were house-hold persons and 23,465 (54.3 per cent) were non-household persons.

Small Industries in Unorganised Sector in Urban Areas, (1969-70)

The Bureau of Economics and Statistics carried out in 1969-70, the listing survey of small industries in the unorganised sector of the areas of the district under the Centrally Sponsored Scheme which is included at present in the Fourth Five Year Plan period. Units not registered under the Indian Factories Act of 1948 were taken up for the survey.

The units were further classified as units using power and units not using power. The unit was considered to be using power if any kind of

1. Quarterly Bulletin of Economics and Statistics, Vol. II, No. 1, January-March, (1968), p. 1.

motive power was used directly or indirectly in the process of production. In the district, the data were collected from the following 17 urban centres, *viz.*, Bantwa, Bilkha, Junagadh, Keshod, Kutiyana, Malia, Manavadar, Mangrol, Mendarda, Patan, Porbandar, Ranavav, Talala, Una, Vanthali Veraval and Visavadar.

The survey revealed that there were 237 industrial units employing 5 or more workers in the unorganised sector of the urban areas of the district providing employment to 1,786 persons. Of the 237 units, 110 were found using power, while 127 were not using power. The units using power provided employment to 806 persons, while units not using power provided employment to 980 persons.

The Statement V·9 given below shows the number of industrial units employing 5 or more workers and their employment in the unorganised sector.

STATEMENT V·9

Number of Industrial Units (employing 5 or more workers) and their Employment in the Unorganised Sector

Sl. No.	Name of the industry	Unit	Employment
1	2	3	4
1	Manufacture of miscellaneous food preparation ..	39	313
2	Tobacco manufacture	27	275
3	Spinning, weaving and finishing of textiles	6	49
4	Manufacture of wearing apparel	7	56
5	Saw mill, planning and other wood mills	4	28
6	Manufacture of furniture and fixtures	5	36
7	Printing, publishing and allied industries	13	80
8	Manufacture of miscellaneous chemical products ..	12	85
9	Manufacture of structural clay products	2	18
10	Manufacture of non-metallic mineral products	29	246
11	Manufacture of metal products except machinery and transport equipment	11	65
12	Manufacture of machinery except electrical machinery ..	33	203
13	Repairing of motor vehicles	10	52
14	Manufacture of jewellery and related articles	7	43
15	Manufacturing industries	13	75
16	Others	19	162
	Total	**237**	**1,786**

Source : Bureau of Economics and Statistics, Ahmedabad : *Report on Unorganised Small Scale Industries*, Listing Survey in Gujarat State, Part-I. (1970).

INDUSTRIAL ESTATE

In the well balanced pattern of industrialisation, it is necessary to ensure that growth of industries is not lop-sided. During the Second Five Year Plan, it was generally accepted that industrial estates could become a tool in dispersal and decentralisation of industrial units and also could generate substantial employment, provided they were planned as an integral part of programmes for regional development. It is a tool which provides developed and planned suitable sites with a group of well-planned factory buildings for existing as well as prospective small entrepreneurs. The sheds may be of different types and sizes made available within the capacity of entrepreneurs on rental, hire purchase or outright sale basis. It provides infra-structure such as water supply, drainage, power, internal roads, street lights and allied amenities which *inter-alia*, include post office, canteen and watch and ward. Previously the work of establishment and development of industrial estates in the Gujarat was looked after by the Directorate of Industries. Since 31st March, 1970, the Government Industrial Estates have been transferred to the Gujarat Industrial Development Corporation.

In Junagadh district there are two Government industrial estates located at Junagadh and Porbandar. The data about the Junagadh and Porbandar industrial estates of the Gujarat Industrial Development Corporation are given below.

Sl. No.	Particulars	Junagadh Industrial Estate	Porbandar Industrial Estate
1	2	3	4
1	Total capital invested by G.I.D.C. as on 31-3-71 (Rs. in lacs).	3.77	18.89
2	The date when the construction work began	N.A.	1/11/1968
3	The date when the construction work was completed.	N.A.	31/12/1970
4	Number of sheds constructed as on 31-12-1971	20	22
5	Number of sheds occupied as on 31-12-1971	12	9
6	Number of plots allotted	18	17
7	Type of industries		
	(i) Engineering units	4	[illegible]
	(ii) Chemical units	1	..
	(iii) Electric units	1	..
	(iv) Plastics units	1	..
	(v) Ice factories	..	..
Total		7	4

N. A. = Not available

Source :
Chief Economic Adviser, Gujarat Industrial Development Corporation, Ahmedabad-9.

INDUSTRIAL ARTS

Wooden Lacquerware Industry at Junagadh[1]

Introduction—Lacquerware, is an indigenous craft of the district. The proximity of Junagadh and the Gir forests and the consequent easy availability of wood and the constant demand for the lacquered articles from the Mers, the Muslims and other communities because of the typical social custom of presenting the bride with lacquered articles, have contributed towards the establishment of the wooden lacquerware industry at Junagadh.

It is difficult to trace the historical background of wooden lacquerware craft. Reliable information about its development even during the last few decades is not readily available. It has, however, been ascertained from some of the old artisans of Junagadh that the craft has been in existence for the last 150 years. Unlike many rulers of the former Indian States, no patronage was given to any local handicraft or cottage industry by the ruling principalities and the lacquerware craft was not an exception to this. The craftsmen pursuing this craft belong to the Brahma-Kshatriya community and almost all the members of this community have been engaged in this hereditary craft to earn their livelihood. It is, however, reported that during the last two decades some of these craftsmen have switched over to new professions and have left Junagadh for good to earn their livelihood and to that extent the production of the lacquerware industry has been adversely affected. The reason for this shift from the industry seems to be the possibility of earning easy money in other professions and also a fall in the demand for the products, consequent on the social transformation and the change in favour of the industrial products made of iron, etc., which are perhaps, better substitutes to some of the products of this industry as far as the utilitarian aspect is concerned. Further, the influx of cheap plastic toys has also made some inroads on the marketing of lacquered toys. The craftsmen are known as "Sanghadia" in the local language, which means one who has a *sanghadu, i. e.*, a wood turning machine, and the locality where their establishments are set up is known as Sanghadia Bazaar.

The term 'Lacquerware' in common parlance refers to lacquering on wood. In 'Rupayatan', a trust organisation located on the outskirts of Junagadh, engaged in production of handicrafts, another technique of lacquering on articles made out of paper pulp is adopted. It is reported that this technique has been newly evolved and is being pursued at Rupayatan only.

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1. Ministry of Commerce and Industry, All India Handicraft Board, Government of India, *Wooden Lacquerware Industry at Junagadh and Dhoraji*, (1968)

Processes—During the survey, it was observed that the lacquerware craft of the Sanghadias at Junagadh was remarkably different from the craft pursued at Rupayatan under the guidance of Sarvashri Navin Gandhi and Dhirubhai Gandhi. The craft of the Sanghadias of Junagadh is traditional and can be better termed as 'lac-turnery' and the products turned out are simple utility articles and toys which cater to the needs of the rural folk. Among the products, the main items are *Dholia* (*i. e.*, cot), *Ghodia* (cradle and its stand), *Bajat* (square seat). *Chaklo*, *Velan*, *Kumkum*, *Detania*, *Chungara* (play toy), *Dhingali* (a doll having few pots on its head), etc. As against this wooden lacquerware craft practised at Rupayatan is called golden lacquerware, *i. e.*. a golden finish bearing a transparent metallic effect. A slight variation in this main craft, is that when stress is laid on designs, it appears that stones of varied colours are affixed on the wood. This is termed as *Meenakari*. In the craft at Rupayatan, one finds unique blending of both the artistic aspect and the utilitarian aspect and hence the products appeal to the aesthetic sense of man. Since it has moved with the pace of changing times. the products also cover a wide range having varied beautiful designs such as cradles. trays, teapoys, flower vases, lamp stands, paper weights, sofa sets (big and small), *modha* (a seat with a back for a single man), *sanga machi* (a seat for woman while grinding), *riyal* (a stand for keeping sacred books). etc Since the articles are artistic in design and involve more labour and raw material, they are naturally costlier as compared to the products of the Sanghadias ; but they fulfil the needs or demands of a progressive society. Both these processes are explained below :

The production process of the Sanghadias is comparatively simple. A piece of wood to be used is fitted into the lathe, *i. e.*, *Sanghada*, which is operated on electric motor, and turned into the shape required with the help of the chisels, skews and gouges of different types. It is then polished with the help of a polishing paper. This has the effect of smoothening the wood. Should there be deeper cracks or cavities, these are filled with a composition made up of wood-dust, lac and rosin. After the article is made quite smooth and perfect, the coloured *batti* (made from lac and rosin) is pressed against the revolving wood. Heat is generated due to friction and this melts the lac and coats the wood in an irregular fashion. Next, a piece of hard wood is held against the revolving article to make coating of lac uniform and also diffuse the colour. Finally, a piece of cloth or a *kevda* leaf moistened with the groundnut oil or sesamum oil is rubbed against the article while it is still revolving in the lathe or Sanghada. This gives the lac a fine polish that does not fade away for quite a long time.

The craft adopted at Rupayatan involves some additional processes and labour with a view to turning out products of artistic value. Initially, the wood is turned into required shape with the help of the turning machine

(*Sanghada*), chisels, skews and gouges. Thereafter zinc oxide mixed with little glue is applied to the wood and after it is dried up, it is polished by a polishing paper with a view to smoothening the wood. Next, tin coating is given on the piece to have a shining effect. Water colour of the desired hue, is then applied on the wood. Then designs are drawn with the use of tin solutions on the products. After the solution gets dried, an 'akik' stone is rubbed against the tin-designs to give a very nice glazing effect. Thereafter (different) bettis bearing different colours are pressed against the revolving wood at different places. This gives an effect of transparent glaze below which beautiful designs inscribed on the articles are seen. Finally, finishing is given with the help of a 'kevda' leaf moistened with groundnut oil.

In case it is desired to have designs of different colours, these are done by hand after the designs are drawn in tin solutions. Thereafter, a coating of pure lac is given on the article (without mixing with any colour) in order to produce a transparent effect. Variations in the main process illustrated above are also made at times in order to save labour and raw materials and reduction in the cost of the product.

It would thus be seen that the craft pursued by the Sanghadias at Junagadh differs from the craft of Rupayatan in respect of the processes involved, raw materials used, quality of the products turned out, cost of articles and their aesthetic appeal. The products of the Sanghadias cater to the needs of the rural folk while that of Rupayatan to the needs of the progressive society. Precisely, the Rupayatan craft is similar to the famous Sankheda lacquerware craft (Baroda district) which is distinctively known as a golden lacqerware. Further, the craft is hereditary for the Sanghadias, whereas it is in the pursuit of art at Rupayatan.

Size and Structure of the Industry—There were in all 16 establishments engaged in the lacquerware craft at Junagadh. Out of the total of 16 establishments, 8 were inherited establishments while 8 were self-started. Out of the 16 establishments at Junagadh, 6 were reported to have been established in the last decade and one each during 1924, 1934, and 1948. The remaining 7 establishments were unable to furnish information as regards the year of their establishment.

The salient features of the craft are as follows. To begin with, in all the establishments there is an absolute vertical integration of all the different processes involved in the lacquerware craft. Secondly, as regards ownership, all the establishments at Junagadh are proprietary and other forms of organisation such as partnership, co-operative, etc., are conspicuous by their absence. Thirdly all the establishments are registered under the Shops and Establishment Act. Fourthly, all the establishments at Junagadh and Rupayatan have separate premises for the manufacturing process.

Distribution of establishments on the basis of mode of work reveals that all the establishments at Junagadh are working on owned material. They purchase the raw materials, *e. g.*, wood, lac, rosin, etc., from the local market and sell their products themselves directly to the consumers, or in some cases, to retailers. In the small-scale sector, it is generally observed that a trader-financier advances loans to the artisans and purchases the products turned out by them and this results in the exploitation of the artisans by under-rating the articles. Fortunately, lacquerware industry at Junagadh is not under the strangle-hold of the trader-financiers, because the individual establishments have financial resources to meet the requirements of the craft.

The survey of the industry has shown that all the establishments at Junagadh are working on electric power. All the establishments possess electric motors, the electricity supply for which is made available by the electric power supply house. It is noteworthy that the industry has moved with the times and has replaced the old methods of production and resorted to the labour saving devices.

Employment—The number of persons engaged full-time in this craft at Junagadh are 22 males and one person below the age of fifteen. Of this, 21 males and one child were engaged at Junagadh. The employment provided by the craft compared to the total population of the town was very negligible. Of the 21 males engaged in the craft at Junagadh only one was on hire while others were family members.

Raw Materials—The raw materials required for the lacquerware industry mainly are wood, lac, rosin and colour. It is estimated that the total value of the raw materials consumed at Junagadh was Rs. 18,000. All the raw materials are available locally. The different varieties of wood such as teak wood, mango wood, *dudhalo*, etc., are procured from the Gir forest nearby.

Value of Production—The total value of production of lacquerware industry in the district was Rs. 51,009 in 1963.

On the basis of the output, the value added by the industry comes to Rs. 46,000. It may be noted that the inputs of wood, lac, colour, etc., forms 41·3 per cent of the value of total output of the industry as a whole. The income generated, taken separately for Junagadh was estimated at Rs. 31,000.

Manufacture of Woollen Blankets—The need for protection from the rigours of climate has been responsible for the manufacture of woollen blankets in the district. The thick woollen blankets woven at Chhaya and Ratiya villages in the district are eminently suited for protection against

the severe cold during the winter season. The craft is located at Chhaya and Ratiya villages of Porbandar taluka in the district. The small village of Chhaya is situated at about 5 kms., from Porbandar. In olden times it was the capital of Jethvas. Similarly, Ratiya is situated at a distance of 25 kms., from Porbandar.

Historical Background and Present Position—The craft of woollen blankets at both the villages is in existence for generations. It is believed that the village Ratiya was established by Ratiya Mehrs 450 years ago. At both the villages the development of craft is attributed to the Harijan community. In the past, in all, 125 Harijan families were engaged at Chhaya village and 80 families at Ratiya village. Presently, there are only 8 to 10 families at Chhaya and 10 to 15 families at Ratiya. The employment provided to the artisans is negligible. This is evident from the fact that about 12 males and females and 15 to 20 children are engaged at Chhaya, while about 60 to 80 males and females are engaged at Ratiya. Each unit purchases woollen yarns from the local market and the work of warping, wefting and dyeing is done by each unit individually. The craft is carried on with the assistance of family members. Of the total number of workers, as many as 50 per cent of them are gainfully employed for 8 months.

Technique—The weaving process of woollen blankets is simple as it is based upon the techniques of simple cloth weaving. The main processes involved in manufacture of woollen blankets are as follows. The yarn is first of all obtained and dyed. Thereafter the next stage is preparation of warp. It is done in the open compound of the workshop-*cum*-dwelling. The next process is sizing the yarn. For the purpose of sizing, it is required to be spread over in such a manner that brush can move smoothly in each and every thread. Thereafter weaving is done. The warp is spread over the loom keeping the warp beam at the farthest end from the weaver. The lease rods are put in the warp spread over the weaving field. The craftsman sits with weavers beam over his thighs and the legs in the pit over tradle. Generally 2 craftsmen work on the same piece simultaneously. The designs are woven during the course of weaving. The wool is generally purchased from the local market at Porbandar. Many of the artisans purchase ready wool yarns. Wool is purchased in the unit of 10 kgs. The price of the Deshi wool varies from Rs. 14 to Rs. 18 per kg. The cost of raw-materials accounts for 50 to 60 per cent of the total cost of production.

Tools and Equipments—The tools and equipments used in woollen blankets are mainly traditional the chief among them being the throw shuttle pit loom. The other articles used include, *firki*, *charkha*, bobins, etc. The spinning wheel, weaver's beam pedals, handles, etc., are made by the local carpenters and are purchased from the local market.

Finished Products and Marketing—The production of woollen blankets at both the places is undertaken for 6 to 8 months in a year. At Chhaya, the artisans manufacture woollen blankets. They also manufacture *Kachha Kora Dhablas*. The price of a single woollen blanket varies from Rs. 100 to Rs. 150, while that of *Kachha Kora Dhabla* varies from Rs. 35 to Rs. 80. These blankets are mainly used by agriculturists and rural population. The entire output is sold in the district and some other villages of adjoining districts of the Saurashtra region.

The future of this craft does not appear to be bright as the Porbandar, an important industrial town in the district provides alternative employment to the weavers. Moreover, the units experience considerable difficulties as regards capital for purchasing raw-materials and stocking of finished products.

INDUSTRIAL POTENTIAL AND PLAN FOR FUTURE DEVELOPMENT

In order to have a well-balanced industrial development in the district, a close study of the existing resources and the facilities, which could be further developed is essential, as industrial development particularly in the large and medium scale sectors, is closely related to the availability of resources. Industrial development, as is well known, is co-related basically to the quantum and quality in respect of availability of primary resources such as agricultural, minerals, marine, forest produce, and the related infrastructure facilities for the purpose. The territories of the present Junagadh district, belonged to the princely States and Estates such as Junagadh, Porbandar, Manavadar, Mangrol, etc. Some development had taken place in Junagadh and Porbandar States during the State regimes. However, since the integration of princely States into the Indian Union, there has been an all-round development in the fields of agriculture, irrigation, education, health, power projects, etc.

Since Independence, new resources are becoming available for industrialisation in a large measure and facilities for their utilisation and for further development are being created. The industries in Junagadh district in large and medium sectors as well as small sector appear to have reached some stage of development. The strategy of industrial planning should be geared to provide its growth needs as well as strengthening the nodal points by direct encouragement so that during a course of a few years, the industries may attain the crucial stage of self-generation. In the existing pattern of industries in the district, textiles, heavy chemicals, cement, salt and vegetable oil and allied industries are the foremost. Porbandar is an important industrial town where textile mills and cement factories are located. Similarly, Manavadar, Mangrol and Veraval are the other important towns where oil mills, solvent extraction industries have

developed. An attempt is made in this section to pinpoint the present and prospective potentialities of industrial development.

Agro-Based Industries[1]

1. *Spinning Mills*

There are a number of handloom weavers and co-operative societies in the district. In view of the cotton growing areas and other infrastructure facilities such as availability of power, water, etc. Bantwa and Manavadar talukas have suitable sites for establishment of 12,000 spindles unit with a limited range counts of yarns. The unit would involve a capital out-lay of Rs. 50 to Rs. 60 lakhs and would provide employment to 175 persons.

2. *Solvent Extraction of Oil Seed Cakes*

The oil industry in the Junagadh district is the largest organised agro-based industry. In 1970, the district had 115 oil mills. Oil milling, solvent extraction, refining of oil, utilising bye-products of soap stock for manufacture of soap and fat split can be considered a chain process. Taking into consideration the availability of oil cake in the district, additional plants at Veraval and Manavadar can be established.

3. *Cotton-Seed Oil*

Recovery of oil from cotton seed is of considerable importance. This line is of recent origin. Cotton seed, besides being a source of oil is a valuable source of linters, manure and cattle feed. The quality of oil is improved if the seeds are de-linted and decorticated before extraction. A composite unit, therefore, for recovering linters, decorticated seed for extraction of oil and refining can be established at Veraval in the district.

4. *Groundnut Flour and Multipurpose Food*

At present, the groundnut seed of good variety is exported to Bombay for manufacture of groundnut flour. The industry to manufacture protein food from groundnut can be easily developed in the district with considerable assistance of the Central Food Technological Research Institute, Mysore.

5. *Particle Board From Groundnut Husk*

At present the groundnut husk is being burnt out as fuel in the oil mills. The Tropical Research Institute, London has published

1. Bombay State, *Master Plan of Industrialisation*, 1960.

material on manufacture of particle boards from groundnut husk. It can be used for establishing such a project.

6. *Sugar Mills*

On account of irrigation facilities and the suitability of soil and climatic conditions, considerable expansion has taken place in sugarcane cultivation. The average yield of sugarcane is 40 tonnes per acre. The sucrose content is 12.7 per cent. In view of this, the High Power Committee for sugar industry has suggested three locations for establishment of sugar mills, *viz.*, Una, Talala and Veraval in the district. The proposal for Una (crushing capacity 1,250 tonnes per day) has already been considered and a letter of intent from the Government of India is issued to the concerned party. Proposals for Talala and Veraval have to be pursued. It may also be mentioned that in small pockets of sugarcane cultivation of about 150-200 acres, small sugar plant of 60 tonnes capacity can be established. Such plant requires an investment of Rs. 5 to Rs. 6 lakhs only.

7. *Fruit Preservation, Canning and Allied Industries*

Papaiyas, Bananas and Mangoes (Kesar variety) are the fruits grown in abundance in the district. Following industries can be developed on basis of these fruits :

(1) pectin from papaiyas,

(2) banana powder,

(3) canning of fruits, and

(4) extraction of fibres from banana stems.

Fibres from banana can be extracted by a machine developed by West Germany. The total cost of this machine is about Rs. 2.9 lakhs. The fibres extracted from banana stems can be used for manufacturing bags which are used for packing purposes.

Livestock-based Industries

The total livestock population in the district is of the order of 8.25 lakhs. The district is considered to be one of the milk-shed areas in the State. A dairy at Junagadh and three *ghee* grading centres have been established in the district.

1. *Tanning*

Normally, the mortality rate in animals is assumed at 10 per cent. On this basis, about 82,500 hides/skins might be available in the district. In order to put this industry on proper lines, it is necessary to set up flaying centres and organise a tannery on modern lines. In the absence of flaying centres and a tannery, there is lot of waste of hides and skins. A unit to manufacture glue can also be profitably established here.

2. *Cattle-feed*

In view of a large number of cattle in the district, the Directorate of Animal Husbandry has proposed for breeding farms for camels and sheep besides the existing ones for cattle, horses and poultry. The food available does not provide balanced cattle feed. There is, therefore, a great need for nutritive cattle feed. Most of the basic raw materials are available in the district. In view of this, a cattle feed plant in the district has a very good scope.

3. *Fish Meal Plant*

Fish meal is used as fertiliser and as an ingredient of cattle-feed. Non-edible fish and inferior varieties of fish are caught alongwith other fish. The Directorate of Fisheries has got one fish meal plant at Jafrabad. A similar plant could be established at Veraval.

4. *Shark Skin Tanning*

Among the varieties of fish available in coastal areas of the district, the Shark fish is caught in large quantities. At present, this fish is used for extraction of shark liver oil for use in medicinal preparations.

The Central Institute of Fisheries Technology, Veraval has now found out various uses of shark skin. This skin can be tanned and turned into leather which can be used for the manufacture of shoes and other products. One unit for the manufacture of tanned leather from shark skin can be established on small-scale basis in the district.

Mineral-based Industries

The Junagadh district has come to assume an important place in the mineral-based industries mainly due to its cement factories located at Porbandar. The rich deposit of lime-stones are available in Saurashtra. Veraval, therefore, is a suitable site for the establishment of additional cement factory. Moreover, the cement industry has been de-licenced

from the perview of the industry (The Development Regulation Act, 1951). Thus, it would enable industrialists desirous of establishing factories without major hurdles in the district.

Engineering Industries

1. *Foundry*

The existence of oil mills, ginning and pressing units, and use of oil engines in the district have given rise to 56 small general engineering repair work-shops. There is a regular and continuous need for replacement of spare parts which are at present obtained from Rajkot and Jamnagar.

In the district, there is not a single foundry which can meet the local demand for castings of spare parts.

2. *Automobile and Oil Engine Spare Parts*

In view of the development programme of agriculture, use of oil engines is on the increase. Spare parts, *viz*., piston, gudgeon pins and liners are required to be replaced very often. Also in view of increase in transport facilities by roads, there is a great scope for automobile spare parts. Both these items can be manufactured in a single unit, which can be established profitably in the district.

Besides the above mentioned industries, groundnut oil cakes, bye-products of salt, insulated boxes for fish, ceramic industries and coloured cement industries, surgical cotton industry and bone-meal industry can be established on a very large scale.

LABOUR AND EMPLOYERS' ORGANISATIONS

Labour Organisations

The trade union movement is in general associated with the growth of industries. It signifies a collective effort on the part of labourers to increase their bargaining power in the labour market and thereby improve their social and economic conditions. The growth and nature of labour movement depends upon the progress of industrialization. Before integration of States and Estates, there was no such freedom of association in most of the States of Saurashtra. In the former States of Junagadh and Porbandar, the trade union activity was completely absent. Soon after the integration of the

States of Kathiawar, the Government of Saurashtra announced that it was wedded to a progressive labour policy similar to the one followed by other States in India. Uniform legislation was, therefore, enacted by adopting labour laws in force in the State of Bombay.

The Government of Saurashtra promulgated the Trade Union Ordinance in the middle of 1949. This Ordinance embodied the provisions of the Indian Trade Unions Act, 1926. The trade unions functioning in the Junagadh district at present are governed by the Indian Trade Unions Act, 1926.

The table given below shows the progress of trade unions in the district.

Year	Number of Unions	Number of Members
1	2	3
1963	14	2,611
1964	18	3,142
1965	21	4,253
1966	20	4,729
1967	14	3,646
1968	15	2,906
1969	24	4,558
1970	20	4,044

Source :

1. The Government Labour Officer, Porbandar.
2. The Registrar of Trade Unions, Ahmedabad.

The foregoing table shows that the number and membership increased considerably between 1965 and 1966. However, between 1966 and 1968 number of trade unions went on decreasing. The growth thereafter was also uneven. A similar pattern of fluctuations was also observed in respect of their membership.

The following table shows the classification of registered trade unions according to industrial group.

Total number of Trade Unions in 1970

Sl. No. 1	Industry group 2	No. of Trade unions 3
1.	Manufacturing ..	4
2.	Electricity, gas, water and sanitary services ..	4
3.	Transport and communication (other than workshops) ..	2
4.	Services ..	8
5.	Activities not adequately described ..	2
	Total	20

From the table it would appear that there were 20 registered trade unions in the district in 1970. Of these 20 unions, services accounted for 8, manufacturing 4 and electricity, gas, water and sanitary services 4.

Employers' Organisations

For development of industry and maintaining contacts with commercial and public institutions in and outside the country, employers have formed associations in various industries. In the district, there is not a single Employer's organisation so far as big industries are concerned. There are some organisations registered outside the district, of which some of the large scale units of the district are members. M/S Saurashtra Chemicals, Porbandar is a member of Alkali Manufacturers' Associations of India, Bombay. Similarly the Saurashtra Cement and Chemical Industries Limited, Ranavav, and the Associated Cement Company Limited, Porbandar, Special Product Works and Porbandar Cement Works, Porbandar are members of the Cement Manufacturers' Association, Bombay. M/S Indian Rayon Corporation Limited, Veraval is a member of Employer's Federation of India, Army and Navy Building, Bombay-1. The Maharana Mills Private Limited, Porbandar is a member of the Indian Cotton Mills Federation, Bombay. Lastly, Shri Jagadish Oil Industries Private Limited, Porbandar is a member of following associations, *viz.*,

(1) The Vanaspati Manufacturers' Association of India, Bombay-1,

(2) The Solvent Extractor Association of India, Rajkot,

(3) The Saurashtra Oil Mills Association, Jamnagar, and

(4) The Saurashtra Oil and Oil Seeds Association, Rajkot.

Moreover, most of the oil mills and ginning factories of the district are members of the Saurashtra Oil Mills Association, Jamnagar.

WELFARE OF INDUSTRIAL LABOUR

With a view to rapid industrialisation, expanding production, raising of the national income and living standards and the economic and social development, the labour has come to occupy crucial place in the economy of the country. Labour in fact has a vital role to play in the industrial development.

After the integration of States, Government of Saurashtra enacted uniform labour legislation by adopting important labour laws of the Bombay State for the whole of Saurashtra of which Junagadh formed the part. An adequate administrative machinery to implement and enforce those measures was created in the district. It consisted of Labour Commissioner, two Assistant Commissioners (who were also appointed as Concilliation Officers) two Labour Officers and an Industrial Tribunal. Apart from Government many large scale factories also regard welfare work as prudent investment. Some of the important industrial establishments like the Saurashtra Cement and Chemical Industries Limited, Ranavav, the Associated Cement Company Limited, Porbandar, M/S. Saurashtra Chemicals, Porbandar and the Indian Rayon Corporation Limited, Veraval have provided welfare amenities. The section that follows outlines the measures undertaken for the welfare of industrial labour.

The Indian Factories Act, 1948

History—The harmonius industrial relationship in factories and workshops depends on the humane treatment of the workers. For the regulation of conditions of labour, a beginning in the labour legislation was made as early as 1881, when the Indian Factories Act, 1881 was passed. This Act was a simple piece of legislation primarily designed to protect children and to provide for some health and safety measures. The Act was amended several times to meet requirements of the changiing conditions. In 1934, it was drastically

overhauled to implement the recommendations of the Royal Commission on Labour in India and the conventions of the International Labour Organisation. Since 1937, the Act has been amended from time to time widening its scope and enlarging the rights of workers. However, inspite of a series of amendments, the general framework of the Act had remained unchanged. Its working emphasized the need for complete revision with a view to strengthening its provisions relating to safety, health and welfare of the workers. It was also felt desirable to extend its protective provisions to a large number of smaller industrial establishments, which were then outside the purview of the Act. In 1948, therefore, an entirely new Act was enacted to consolidate and amend the law relating to labour in factories. The Act lays down the minimum provisions for safety, health and welfare of workers in factories.

The main provisions of the Act are as follows :

The Act covers all industrial establishments employing 10 or more workers, where power is used, or 20 or more workers where power is not used. It removes the distinction between perennial and seasonal factories. It has made a number of provisions relating to health, safety and welfare of workers. It provides for cleanliness, ventilation, cooling of air, sufficient lighting, supply of drinking water, separate latrines and urinals for males and females, artificial humidification, disposal of waste and effluents.

It further provides for fencing of machinery by substantial construction, only specially trained adult male workers being permitted to handle the machinery in motion. No woman or child is allowed to clean, lubricate or adjust any part of the moving machinery. The other safety provisions relate to the casing of new machinery devices for cutting off power, hoists, cranes and other lifting machines, protection of eyes and precaution against dangerous fumes.

Provision is made for adequate washing facilities, canteens in units employing 250 workers, creches in units employing 50 women and shelters or rest rooms in units employing 150 workers. The Act also requires the owner of any factory employing 500 or more workers to appoint a Labour Welfare Officer.

The minimum age for employment of young persons is fixed at 14 and the upper age limit in adolescents is raised from 17 to 18 years.

The hours of work have been fixed at 48 hours a week and 9 hours a day for adult workers. For persons below 18, the hours of work are

fixed at 4½ hours a day. The employment of children and women between 7 P. M. and 6 A. M. is prohibited. For overtime work, twice the normal rate of wage is to be paid.

As regards leave with wages, besides weekly holidays, every worker is entitled to enjoy leave with wages after one year's continuous service.

Thus, the Act makes adequate provisions for the safety, health and welfare of the workers.

Scheme of Subsidised Industrial Housing

With the growing consciousness of development and better living the problem of adequate and sanitary housing to industrial labour has come to the forefront. The Government has formulated various schemes for execution through the State Housing Board. The subsidised industrial housing scheme is one of them. Under this scheme an industrial worker covered by the Indian Factories Act, 1948 whose monthly income does not exceed Rs. 500 is eligible for a tenement at subsidised rent. The ceiling for construction of such a tenement ranges from Rs. 4,850 to Rs. 8,050 towards which the Central Government grants 50 per cent by way of loan and 50 per cent as subsidy to the State Government. The following table gives figures of the tenements constructed during the First, Second and Third Five Year Plans in the district.

		First Five Year Plan		Second Five Year Plan		Third Five Year Plan	
Sl. No. 1	Location 2	No. of Tenements 3	Total Cost (in Rs.) 4	No. of Tenements 5	Total Cost (in Rs.) 6	No. of Tenements 7	Total Cost (in Rs.) 8
1	Porbandar ..	40	1,01,280	100	2,70,000	58	2,62,800
2	Veraval ..	Nil	..	100	2,70,000	Nil	..
3	Shapur ..	Nil	..	40	1,08,000	Nil	..
	Total	40	1,01,280	240	6,48,000	58	2,62,800

Source : The Housing Commissioner, Gujarat Housing Board, Ahmedabad.

The district had 338 tenements constructed during the First, Second and Third Five Year Plans at a total cost of Rs. 10,12,080.

Apart from the Gujarat Housing Board, housing facilities have also been provided to their employees by the Maharana Mills Limited, Porbandar, Saurashtra Chemicals, Porbandar, the Associated Cement Companies Limited, Porbandar, Thermal Stations, Porbandar and Shapur, the Saurashtra Cement and Chemical Industries, Ranavav, the Indian Rayon Corporation, Veraval and Kathiawar Industries, Chorwad.

Medical Benefits

Almost all registered factories in the district have provided the First Aid Boxes. Some of the large scale factories such as the Saurashtra Chemical Works, Porbandar and the Associated Cement Companies Limited, Porbandar run their own dispensaries.

Labour Welfare Centres

In the district, there are three labour welfare centres, one at Veraval and two at Porbandar run by the Gujarat Labour Welfare Board. In these centres, provision has been made for Bal-mandir, the sewing class for ladies and a library. Moreover, provision is also made for playing indoor and outdoor games for the members of the centres.

Canteen and Recreational Facilities

Canteens and refreshment have been provided by almost all large scale factories. Some large scale factories such as the Saurashtra Chemical Works, Porbandar, the Associated Cement Companies Limited, Porbandar and the Maharana Mills Private Limited, Porbandar run separate clubs for the staff and their workers. They have also made provision for indoor and outdoor games for workers.

WAGES

The problem of wage determination cannot be considered in isolation from the larger social and economic background prevailing in the district. A well conceived wage policy aims at (a) continuous improvement in worker's living standard and (b) reasonable returns for the employers. The information regarding minimum wages for different industries in the district is given below :

Rice, Flour or Dal Mills

The former Government of Saurashtra[1] had fixed the minimum rates of wages for employees employed in rice, flour or *dal* mills. The minimum wages are shown in the table given below.

(WAGES PER MONTH)

Sl. No.	Zones	Rs.As.Ps.
1	Porbandar and Junagadh	52-0-0
2	Places having a population of 15,000 and above according to 1941 Census but excluding places mentioned in Zone No. 1.	45-0-0
3	Places having a population of 5,000 and over but below 15,000 according to 1941 Census.	39-0-0
4	All the remaining areas not mentioned in any of the above 3 Zones. ..	32-0-0

Source :
Government Labour Officer, Porbandar.

The above mentioned rates of wages for only rice, flour mills or *dal* mills were fixed in 1952 and were revised with effect from 1st April, 1967 by the Government of Gujarat.[2] The revised rates of wages are as under :

The table given below indicates the minimum rates of wages in respect of the employment in rice, flour, or *dal* mills.

Sl. No. 1	Class of employment 2	Rates Zone-II 3	Zone-III 4	Zone-IV 5
		Rs. P.	Rs. P.	Rs. P.
1	Skilled	90.00	85.00	80.00
2	Semi-skilled	80.00	75.00	70.00
3	Un-skilled	72.00	67.00	62.00

1. Government of Saurashtra, Labour and Backward Class Department Notification No. Lab.16-17 (*i*), dated 30th March, 1952.

2. Government of Gujarat, Education and Labour Department Notification No. KH/SH/273(A)NWA-1364/C/2920-T, dated 16th March, 1967.

Explanation

(a) Zone II includes the following areas of Junagadh district :-

(1) Porbandar Municipality and port area of Porbandar.

(2) Junagadh Municipality.

(b) Zone III shall comprise the areas within the limits of the towns having a population of 10,000 persons and above but less than 35,000 persons (according to the figures of 1961 Census).

(c) Zone IV comprises all the areas in the State of Gujarat other than those included in zones II and III above.

The Oil Mills

The former Government of Saurashtra[1] had fixed the minimum wages for the employees employed in the oil mills for the different areas of Junagadh district. The following table shows the minimum rates of wages fixed in 1952 :

Sl. No.	Zone	Minimum wages*		
		Skilled	Semi-Skilled	Un-skilled
		Rs.As.Ps.	Rs.As.Ps.	Rs.As.Ps.
1	2	3	4	5
1	Porbandar, Junagadh	63-8-0 (2-7-3)	55-8-0 (2-2-3)	52-0-0 (2-0-0)
2	Places having a population of 15,000 and over according to 1941 Census but excluding places mentioned in Zone No. 1.	55-8-0 (2-2-3)	48-8-0 (1-14-0)	45-8-0 (1-12-0)
3	All the remaining areas not mentioned in any of the above 2 Zones	47-8-0 (1-13-3)	41-8-0 (1-9-9)	39-0-0 (1-8-0)

*The rates are monthly rates. Those given in the brackets indicate daily rates.

The above rates of wages for oil mills in the State of Saurashtra fixed in 1952 were revised with effect from 1st June, 1965 by Government of Gujarat.[2]

1. Government of Saurashtra, Labour and Backward Class Department Notification No. Lab/816-17/(3), dated the 30th March, 1952.

2. Government of Gujarat, Education and Labour Department Notification No. KH/SH/445/MWA-1064/33848/T. dated 20th May, 1965.

The following table shows the revised minimum rates of oil mills in 1965.

Sl. No. 1	Class of employees 2	Rates per day for different zones Zone-II 3	Zone-III 4	Zone-IV. 5
		Rs. P.	Rs. P.	Rs. P.
1	Skilled	3-25	3-15	3-00
2	Semi-skilled	2-90	2-80	2-70
3	Un-Skilled	2-60	2-50	2-40

Explanation

(a) Zone II includes the following areas of Junagadh district :

(1) Porbandar Municipality and Port area of Porbandar.

(2) Junagadh Municipality.

(b) Zone III includes the following areas of Junagadh district :

(1) Veraval Municipality

(2) Port area of Veraval

(c) Zone IV includes the area other than those included in Zones II and III.

The Salt-Pan Industry[1]

The minimum wages for Salt-pan industry have been fixed by Government of Gujarat for the first time with effect from 1st February, 1967. The following table shows the minimum rates for the above employment in 1967.

Sl. No. 1	Class of employees 2	Rates Payable per month 3	Payable per day 4
		Rs. P.	Rs. P.
1	Skilled	104-00	4-00
2	Semi-skilled	91-00	3-50
3	Un-skilled	71-50	2-75

1. Government of Gujarat, Education and Labour Department Notification No. KH/SH-1607/MWA-2764-86982-T, dated 10th January, 1967.

The Cotton Textiles

There is only one textile mill in the district, *viz.*, the Maharana mills Private Limited, Porbandar. It pays Rs. 34-00 as minimum wages to workers for 26 working days plus dearness allowance at the rate of 85 per cent of dearness allowance payable to workers of Ahmedabad Cotton Textile Industry, calculated on the cost of living index number every month.

There is one Rayon mills in the district, *viz.*, The Indian Rayon Corporation Limited, Veraval. It pays Rs. 85-00 per month as minimum wages to skilled workers. As it pays consolidated rates, no separate dearness allowance is given to any worker.

Other Industries

There are three Cement factories in the district, *viz.*, (1) the Associated Cement Companies Limited, (Porbandar Cement Works), Porbandar, (2) the Associated Cement Companies Limited, (Porbandar Special Product Works), Porbandar and (3) the Saurashtra Cement and Chemical Industries Limited, Ranavav.

The Saurashtra Cement and Chemical Industries Limited pays Rs. 6-63 per day as minimum wages to un-skilled workers and Rs. 9-31, 8-15 and 6-94 per day as minimum wages to the highly skilled, skilled and semi-skilled workers respectively. The Associated Cement Companies Limited, Porbandar, pays wages as per the recommendations made by Wage Board accepted by the Government of India. It pays Rs. 6-90 as minimum wages.

There is one Chemical factory in the district, *viz.*, M/s. Saurashtra Chemicals, Porbandar. It pays Rs. 3-00, 3-25 and 4-50 as minimum wages to un-skilled, semi-skilled and skilled workers respectively.

Shri Jagadish Oil Industries Private Limited, Porbandar pays Rs. 2-60 as minimum wages to workers. The minimum wages fixed for skilled workers varies from Rs. 108-00 to Rs. 180-00 per month or Rs. 3-50 to 4-00 per day.

STATEMENTS

STATEMENT V-5

Number of Factories and Workers for all Industries in 1956, 1960 and 1965

Sl. No.	Name of the Factory	1956						1960			
		Large Scale		Small Scale		Total		Large Scale		Small Scale	
		Factories	Workers	Factories	Workers	Factories	Workers	Factories	Workers	Factories	Workers
1	2	3	4	5	6	7	8	9	10	11	12
1	Gins and presses	7	794	7	115	14	903	5	608	13	319
2	Manufacture of dairy products	..	..	..	..	..	..	..	..	..	..
3	Canning and preservation of fruits and vegetables	..	..	..	..	..	..	..	..	..	..
4	Manufacture of miscellaneous food preparation	8	738	33	847	41	1,585	9	1,036	69	1,508
5	Spinning, weaving and finishing of textiles ..	1	1,078	2	32	3	1,110	1	1,863	1	23
6	Cordage, rope and twine industries	..	..	1	17	1	17	..	..	1	10
7	Manufacture of wood and corp except manufacture of furniture	..	..	1	14	1	14	..	..	..	..
8	Printing and book binding etc.	..	..	..	..	..	..	..	..	1	16
9	Tanneries and leather finishing	..	..	1	17	1	17	..	..	1	19
10	Basic chemicals (including fertiliser and miscellaneous chemical products)	1	98	1	32	2	129	3	129	4	108
11	Petroleum refineries	..	..	2	26	2	26	..	..	1	9
12	Structural clay products	..	..	4	123	4	123	1	891	4	107

13	Pottery, china and earthern wares	..	..	1	18	1	18	1	138	..	
14	Manufacture of cement	..	..	1	46	1	46	1	291	..	..
15	Non-metallic mineral products	..	..	1	20	1	20	..	..	1	18
16	Metal products (except machinery and transport equipment)	..	..	6	105	6	105	..	..	8	94
17	Manufacture of machinery (except electrical machinery)	..	..	2	50	2	50	..	..	4	76
18	Ship building and repairing	..	..	..	..	..	..	1	292	2	36
19	Rail road equipment	1	387	..	..	1	387	..	..	..	..
20	Manufacture and repair of motor vehicles	..	.	1	27	1	27	1	90	1	26
21	Electric light and power	..	..	5	138	5	138	2	451	3	53
22	Water supply stations	..	..	..	..	..	..	..	..	..	..
	Total	18	3,095	69	1,626	87	4,721	24	5,289	114	2,422

STATEMENT V-5—*concld.*

Sl. No. 1	Name of the Factory 2	1960 Total Fact-ories 13	1960 Total Work-ers 14	1965 Large Scale Fact-ories 15	1965 Large Scale Work-ers 16	1965 Small Scale Fact-ories 17	1965 Small Scale Work-ers 18	1965 Total Fact-ories 19	1965 Total Work-ers 20
1	Gins and presses	18	927	4	815	7	187	11	1,002
2	Manufacture of dairy products	..	..	..	.	..	..	..	..
3	Canning and preservation of fruits and vegetables	..	..	..	..	..	..	..	..
4	Manufacture of miscellaneous food preparation	78	2,544	15	1,636	113	2,078	128	3,714
5	Spinning, weaving and finishing of textiles ..	2	1,886	1	1,968	..	..	1	1,968
6	Cordage, rope and twine industries	1	14	..	..	2	20	2	20
7	Manufacture of wood and corp except manufacture of furniture	..	..	..	..	..	..	..	..
8	Printing and book binding etc.	1	16	..	..	1	6	1	6
9	Tanneries and leather finishing	1	19	..	..	1	19	1	19
10	Basic chemicals (including fertiliser and miscellaneous chemical products)	6	237	4	1,807	10	237	14	2,044
11	Petroleum refineries	1	9	..	..	..	.	—	—
12	Structural clay products	5	498	..	..	5	120	5	120

13	Pottery, china and earthen wares	1	138	1	135	..	..	1	135
14	Manufacture of cement	1	291	2	564	..	..	2	564
15	Non-metallic mineral products	1	18	1	58	6	123	7	181
16	Metal products (except machinery and transport equipment)	8	94	..	..	6	62	6	62
17	Manufacture of machinery (except electrical machinery)	4	76	..	..	3	75	3	75
18	Ship building and repairing	3	328	..	..	2	29	2	29
19	Rail road equipment	..	..	1	262	..	..	2	262
20	Manufacture and repair of motor vehicles	[illegible]	116	2	151	4	81	6	232
21	Electric light and power	5	504	2	249	3	42	5	291
22	Water supply stations	..	..	..	..	1	31	1	31
	Total	**188**	**7,711**	**33**	**7,665**	**166**	**3,147**	**199**	**10,818**

Source :

Bureau of Economics and Statistics, Ahmedabad, *Location of Industries in Gujarat State*, 1956, 1960 and 1965.

STATEMENT V-7

Number of Establishments and Number of Persons Employed in Cottage and Small Scale Industries Selected for Survey, 1959-60

INDUSTRIES : SMALL SCALE

Name of the Industry	Industry Code No.	Total No. of establishments			No. of persons employed in the selected industries: Household			Outsiders			Total No. of persons employed in the selected industries		
		Power	Non-power	Total	Power	Non-power	Total	Power	Non-power	Total	Power	Non-power	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Weaving ..	01	..	4	4	..	10	10	..	85	85	..	95	95
Dyeing and printing ..	02	.	..	..	..	..	.	..	..	..	..	..	..
Jari thread works ..	03	..	..	..	..	..	..	..	..	..	..	..	..
Blacksmithy ..	04	..	1	1	..	4	4	..	10	10	..	14	14
Metal works ..	05	..	1	1	..	..	..	..	..	..	..	..	..
Carpentry ..	06	1	1	2	..	1	1	25	14	39	25	15	40
Cane and bamboo products	07	..	..	..	..	..	..	..	..	..	..	..	..
Bricks and tiles ..	08	..	2	2	..	2	2	..	15	15	..	17	17
Other potteries ..	09	..	..	..	..	..	..	..	..	..	..	..	..
Leather working and tanning	10	..	1	1	..	12	12	..	..	..	..	12	12
Oil pressing ..	11	3	..	3	3	..	3	36	..	36	39	..	39
Gur making ..	12	..	1,607	1,607	..	5,354	5,354	..	22,203	22,203	..	27,557	27,557
Bee keeping ..	13	..	..	..	..	..	..	..	..	..	.	..	..
Soap making ..	14	..	2	2	..	3	3	..	21	21	..	24	24
Match making ..	15	..	..	..	..	..	..	..	..	..	..	..	..
Paddy husking ..	16	..	1	1	..	3	3	..	15	15	..	18	18
Total ..	..	4	1,619	1,623	3	5,389	5,392	61	22,363	22,424	64	27,752	27,816

Source :

Bureau of Economics and Statistics, Gujarat State, Ahmedabad. *Quarterly Bulletin of Economics and Statistics*, Vol. II. No. 1, January-March, 1962.

STATEMENT V-8

Number of Establishments and Number of Persons Employed in Cottage and Small Scale Industries Selected for Survey, 1959-60

INDUSTRIES : COTTAGE

Name of the Industry	Industry Code No.	Total No. of establishments			No. of persons employed in the selected industries						Total No. of persons employed in the selected industries		
					Household			Outsiders					
		Power	Non-power	Total	Power	Non-power	Total	Power	Non-power	Total	Power	Non-power	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Weaving ..	01	..	278	278	..	701	701	..	68	68	..	769	769
Dyeing and printing ..	02	2	31	33	2	52	54	7	12	19	9	64	73
Jari thread works ..	03	..	..	..	..	..	..	..	..	..	..	..	..
Blacksmithy ..	04	27	766	793	31	1,263	1,314	26	73	99	77	1,336	1,413
Metal works ..	05	42	77	119	59	1,256	1,315	51	86	137	110	1,342	1,452
Carpentry ..	06	34	1,836	1,870	49	2,675	2,724	55	124	179	104	2,799	2,903
Cane and bamboo products ..	07	..	301	301	..	527	527	..	..	..	..	527	527
Bricks and tiles	08	..	855	855	..	2,122	2,122	..	16	16	..	2,138	2,138
Other potteries	09	..	789	789	..	2,051	2,051	..	6	6	..	2,057	2,057
Leather working and tanning	10	..	1,398	1,398	..	2,787	2,787	..	86	86	..	2,873	2,873
Oil pressing ..	11	110	17	127	155	20	175	168	3	171	323	23	346
Gur making ..	12	..	39	39	..	182	182	..	115	115	..	297	297
Bee keeping ..	13	..	1	1	..	1	1	..	1	1	..	..	..
Soap making ..	14	..	22	22	..	32	32	..	50	50	..	82	82
Match making ..	15	..	..	..	..	..	..	..	..	..	..	..	..
Paddy husking ..	16	233	37	270	304	37	341	93	1	94	397	38	435
Total	..	448	7,147	7,595	620	13,706	14,326	400	641	1,041	1,020	14,347	15,367

Source :

Bureau of Economics and Statistics, Gujarat State, Ahmedabad, *Quarterly Bulletin of Economics and Statistics*, Vol. II, No. I, January-March, 1962.

CHAPTER VI

BANKING, TRADE AND COMMERCE

A—Banking and Finance

MONEY-LENDERS

Adequate information is not available about the *modus operandi* of the age-old institution of money-lenders in the Junagadh district. However, the *Statistical Account of the Junagadh State* published in 1884 throws lurid light on the money-lenders in the former Junagadh as under. "The principal money-lenders in the Junagadh State are Vanias, Nagars, Brahmans, Brahmkshatris, Lohanas, Bhatias, Kunbis, Vohras, Khojas, Memans and other Muhammadans; among merchants the usual rate of interest is from 3 to 4 per cent, among cultivators and Garasias from 7 to 12 per cent. The rate of interest is lowered proportionally, if land or jewels be pledged as security for payment."

"It is customary to present a banker with a small sum when borrowing money from him, such sum is called *manotiaman* or *kothli choraman, watao,* or other local name, and so when a loan is repaid, it is usual for the creditor to remit a portion of the interest"[1].

The striking features of money-lending business brought out by the above extract are (i) that men of means who mostly came from the trading classes monopolised the money-lending business, (ii) that higher rate of interest was charged from the cultivators and (iii) that, over and above the regular interest, fees for opening the account were charged from the borrowers. The result was that the cultivators became debtors of the unscrupulous money-lenders. No serious efforts were made by the princely regimes to regulate the activities of the money-lenders. The *tagavi* advances by the State could not fully meet the requirements of farmers. Moreover, Saurashtra was feudal in character and, therefore, regulation of money-lending was difficult. Cultivators were, by and large, illiterate and improvident. This situation left the field entirely to the money-lenders, who charged usurious rates of interest, forged account-books by showing amounts much in excess of what was actually lent and adopted malpractices. Before integration, there were no rules or laws for regulating money-lending. After formation of the Saurashtra State, the problem of providing alternative credit to farmers was tackled by organising co-operative institutions. Yet the develop-

1. Watson J. W., *Statistical Account of Junagadh*, (1884), pp. 16-17.

ment of the co-operatives did not help minimise the evils of money-lending to the extent desired. This position continued till 1960, when the Bombay Money-lenders Act, 1946 was applied to the entire Saurashtra region.

This Act sought to regulate money-lending activities by (i) creating a class of licensed money-lenders, (ii) prescribing the minimum/maximum rates of interest chargeable on secured/unsecured loans, (iii) introducing maintenance of systematic account books, and (iv) prescribing penalty for breaches of the Act.

The following Statement VI.1 gives an idea of the working of the Act in the Junagadh district during the years 1966 to 1971.

STATEMENT VI·1

Working of Money-lenders in Junagadh District, 1966-1971

(IN LAKHS OF RUPEES)

Year	No. of licensed money-lenders	Loans to		
		Traders	Non-traders	Total
1	2	3	4	5
1966	291	4.99	29.53	34.52
1967	279	6.91	34.52	41.43
1968	211	8.52	40.08	48.60
1969	253	10.20	40.18	50.38
1970	249	10.20	47.63	57.83
1971	248	10.93	44.73	55.66
Total	.. .. ..	51.75	236.67	288.42

Source :
Assistant District Registrar, Money-lenders, Junagadh.

From the foregoing statement certain salient features are revealed. The number of licensed money-lenders has declined from 291 in 1966 to 248 in 1971 as some money-lenders did not like to work within the strict frame-work of the legislation and might have diverted their activities to some other business. However, their loan transactions have risen from Rs. 34.52 lakhs in 1966, to Rs. 55.66 lakhs in 1971. Out of these advances, nearly 83 per cent went to the non-trading classes inclusive of agriculturists. This shows that the money-lenders still dominate in rural areas. This may be ascribed to their easy accessibility and informal character of lending.

AGRICULTURAL INDEBTEDNESS

Very little information about the extent of agrarian indebtedness in Saurashtra in general and in the Junagadh district in particular is available from the former State records. However, indebtedness of agriculturists is the most common feature of rural economy in India and the farmers of the Junagadh district are not an exception.

The economic condition of the farmers in the pre-integration days is aptly described in the following manner. "The tenants who had no fixity of tenure and little resources did not put heart into the work. Both landlords and cultivators used to incur heavy debts and were being exploited by money-lenders. The measures for relief from indebtedness were adopted only in a few States. The credit facilities through co-operative societies and other institutions were inadequate and the money-lender in the village was the mainstay of agricultural finance. In the absence of any comprehensive measures, the rural economy was on the whole in a deplorable state."[1]

The Committee found that prior to integration, cultivators were heavily in debt. No substantial measures were adopted by the former princely States to extricate the farmers from debt. But at the instance of the Central Banking Inquiry Committee in 1929-30, the Porbandar Darbar inquired into agricultural indebtedness in the State. The committee found that cultivators were heavily indebted to the local *sowcars*. Its recommendations were implemented by enacting the Agriculturists' Relief Act and by strengthening the existing banking facilities. The Junagadh State also tried to introduce a debt redemption scheme by enacting the *Khedut Sanraxan Act* in 1934-35. It was declared that the scheme would apply to such areas as might be notified from time to time. But the Act was not applied to any area in the State. Thus the efforts made by the former Porbandar and Junagadh States were not adequate to solve the problem of agrarian indebtedness.

After integration, the Government of Saurashtra, therefore, adopted several measures with a view to reducing the burden of indebtedness. It appointed the Agricultural Debt Inquiry Committee in 1951 in order to assess the extent of such indebtedness. The Committee carried out a sample survey in 12 villages out of which three, *viz.*, Moti Monpari of the Visavadar taluka, Khambhalia of the Bhesan mahal and Sidokar of the Veraval taluka belonged to this district.

The Committee observed that frequent failure of monsoon and indiscriminate and even extravagant expenditure by agriculturists on social

1. SAURASHTRA GOVERNMENT, *Report of the Agricultural Debt Inquiry Committee*, (1953), p. 26.

customs were the main causes of indebtedness in the region. It emphasized the need for developing the co-operative movement to provide the necessary finance to agriculturists and save them from the clutches of money-lenders. On the basis of the recommendations of the Committee, the Saurashtra Government enacted the "Saurashtra Agricultural Debtors' Relief Act" in 1954 on the pattern of the Bombay legislation. Its main aim was to help farmers in settling their accounts in such a way that the money-lenders could not exact unduly high amounts by adopting fraudulent practices. This provided some relief to the agriculturists in the district but did not cure the disease.

Though fair estimates about the volume of indebtedness for the district as a whole are not available, sample surveys conducted by the All India Rural Credit Survey Committee in the years 1951 and 1952 and another survey conducted by the Census Authority in 1959-60, throw some light on the problem.

In 1951-52, the All India Rural Credit Survey Committee conducted a sample survey of the then Sorath district. The results of the survey are embodied in *District Monograph of Sorath* published in 1957. Under this survey, 930 cultivating families in the eight selected villages were interviewed. It revealed that 44 per cent of the families did not report any outstanding debt. The average debt per indebted family was Rs. 415. Further the burden of debt in relation to the area sown was greater with cultivators of small-sized holdings.

In 1959-60, a socio-economic survey of Sutrapada village of the Veraval taluka and Jambur village of the Talala taluka was conducted during the 1961 Census.[1] Its findings are briefly stated below.

Sutrapada is a fishing hamlet largely inhabited by fishermen. The survey revealed that there was high incidence of debt as out of all the 154 households, 73.38 per cent were in debt. The total amount of their debt was Rs. 65,298, which worked out to Rs. 90.44 *per capita*. Further 72.59 per cent of the debt was incurred for unproductive purposes like marriage and other customary functions, medicines, house building, etc., and only 27.41 per cent for the purchase of fishing equipments and gears. Secondly as much as 56.30 per cent of loans was borrowed from money-lenders, as against 3.83 per cent of the total credit provided by the co-operative societies.

In contrast to the above, the Jambur village of the Talala taluka, which is on the fringe of the Gir Forest, is exclusively inhabited by the Siddis.

1. Census of India, *Village Survey Monographs of Jambur*, (Talala) *and Sutrapada* (Veraval), 1964.

Out of all the 86 households, 54 per cent were indebted to the tune of Rs. 31,312 averaging at Rs. 680.70 per household. As regards the causes of the debt, it was found that nearly 60 per cent was incurred for productive purposes like current farm expenses, purchase of tools and implements and only 40 per cent for unproductive purposes like marriage and other ceremonies and domestic consumption.

JOINT STOCK BANKS

The joint stock banks play an important role in the economic development by channelling their investments into the different sectors of the economy.

The background of the banking development in Saurashtra is interesting. Due to its economic backwardness and uncertain political conditions commercial banks functioning in the British India were reluctant to establish their branches in Saurashtra. But certain progressive States like Bhavnagar, Rajkot, Palitana, Porbandar, Junagadh, etc., started their own State Banks which functioned more or less as departments and catered to the banking needs of the public. The State exercised absolute control over them by appointment of State officers on the advisory committees. The former Junagadh and Porbandar States had such banks at their capital towns. Of these, the Junagadh State Bank was transferred to the Bank of India Ltd., in 1944. The role played by each of them is briefly reviewed below.

The Junagadh State Bank—This bank commenced operations from 1933-34 with an initial capital of Rs. 5 lakhs entirely provided by the State. It conducted its banking business on the pattern of the banks in the British India and played an important role in the development of trade and commerce in the State. As the bank was not in a position to cope with the increased liabilities, it was transferred to the Bank of India Ltd., in 1944. The charge of the State treasury was also transferred to the latter.

Thus the first commercial bank to start banking business on the modern lines in Junagadh was the Bank of India. Its branches at Junagadh and Veraval were established in 1944.

The Porbandar State Bank—This bank was opened on 15th October, 1925 as a department of the former Porbandar State and functioned as a Savings Bank. Soon the bank started giving commercial and other advances as per instructions of the State Government. Upto 1945 the bank conducted its business prudently and conservatively on the lines of indigenous banks, but from January, 1946 its working was reorganised on modern banking lines when it ceased to function as a department of the State But the ultimate

control of the bank remained with the ruler till the integration of the State in 1948. This bank was amalgamated with the State Bank of Saurashtra on its formation in 1950.

The formation of the Saurashtra State in 1948 provided a new impetus and a number of commercial banks ventured to establish their branches in the Junagadh district. The branch expansion programme implemented by the State Bank of Saurashtra in the semi-urban areas of the peninsula increased the total number of banks that could cater to the needs of the people. The State Bank of Saurashtra opened its branch at Junagadh in 1951. Thus the number of banks rose from 13 in 1951 to 26 in 1961 and to 52 in 1970.

The location of the branch offices of various banks in the district is shown below.

The Commercial Banks in the Junagadh District, 1970

Sl. No. 1	Place 2	Name of the Bank 3
1.	Junagadh	1. State Bank of Saurashtra
		2. Dena Bank
		3. Bank of Baroda
		4. Central Bank of India
		5. Union Bank of India
		6. Bank of India
		7. Punjab National Bank
2.	Porbandar	1. State Bank of Saurashtra (2 branches)
		2. State Bank of India
		3. Bank of Baroda
		4. Bank of India
		5. Central Bank of India (2 branches)
		6. Dena Bank
		7. Union Bank of India
		8. United Commercial Bank
3.	Veraval	1. Bank of Baroda
		2. Bank of India
		3. Central Bank of India
		4. Dena Bank
		5. State Bank of Saurashtra
		6. Union Bank of India
4.	Manavadar	1. State Bank of Saurashtra
		2. Union Bank of India
		3. Dena Bank

The Commercial Banks in the Junagadh District, 1970—concld.

Sl. No. 1	Place 2		Name of the Bank 3
5.	Bantwa	..	1. State Bank of Saurashtra 2. Dena Bank
6.	Keshod	..	1. State Bank of Saurashtra 2. Dena Bank
7.	Ranavav	..	1. State Bank of Saurashtra 2. Central Bank of India
8.	Una	..	1. State Bank of Saurashtra 2. Dena Bank
9.	Visavadar	..	1. State Bank of Saurashtra 2. Dena Bank
10.	Bilkha	..	State Bank of Saurashtra
11.	Malia Hatina	..	,, ,, ,,
12.	Maugrol	..	,, ,, ,,
13.	Talala	..	,, ,, ,,
14.	Vanthali	..	,, ,, ,,
15.	Kutiyana	..	,, ,, ,,
16.	Bhesan	..	,, ,, ,,
17.	Gir-Gadhada	..	,, ,, ,,
18.	Sardargadh	..	,, ,, ,,
19.	Shil	..	,, ,, ,,
20.	Chorwad	..	Dena Bank
21.	Mendarda	..	Dena Bank
22.	Madhavpur (Ghed)	..	Central Bank of India
23.	Prabhas-Patan	..	Central Bank of India
24.	Vadal	..	Bank of India

Source :

RESERVE BANK OF INDIA. *Statistical Tables relating to Banks in India*, 1970.

The above statement reveals that the State Bank of Saurashtra had the largest number of branch offices in the district followed by those of the Dena Bank. There was concentration of banking facilities in the towns of Porbandar, Junagadh and Veraval. Porbandar had the largest number of branch offices (10), as it is an intermediate port and is industrially advanced. Besides the exports and imports, the fishing trade has been boosted at Veraval which is an important intermediate port in the district.

Deposits and Advances

The twin functions of the banks are the collection of deposits from the public and advances for profitable use in the industry, trade and commerce. Upto 1969, the largest share of the advances went to a few big industrial and commercial houses in the country. Agriculture and small-scale industries were altogether neglected by the commercial banks. However, since the nationalisation of fourteen major banks of Indian origin in 1969, there is a welcome change in the lending policy of the banks as part of the funds are diverted to the development of agriculture and small-scale industries as well.

The following Statement VI·2 shows figures of deposits and advances in the district in the year 1970.

STATEMENT VI·2

Deposits and Advances, Junagadh District, 1970

(In lakhs of rupees)

Sl. No.	District/Centre	No. of Offices	Deposits	Banks credit
1	2	3	4	5
1	Bantwa	2	25	10
2	Junagadh	7	546	373
3	Keshod	2	49	24
4	Manavadar	3	48	109
5	Porbandar	10	1,270	555
6	Ranavav	2	30	7
7	Una	2	58	41
8	Veraval	6	354	153
9	Visavadar	2	31	12
10	Others	16	201	60
	Total	52	**2,681**	**1,344**

Source :

Reserve Bank of India, *Statistical Tables Relating to Banks in India*, 1970, p. 125.

The statement reveals that the amount of advances were to the tune of Rs. 1344 lakhs or 50.13 per cent of the total deposits in the year 1970. Secondly compared to other centres in the district, collection of deposits

was the highest at Porbandar and the lowest at Bantwa. Similarly Porbandar and Ranavav were the highest and the lowest respectively in respect of advances by these banks.

CO-OPERATION

Before integration in 1948, except in the former Bhavnagar State, co-operative activity had not spread in the rest of Saurashtra area. This was because of the ignorance and improvidence of the people and the apathy of the rulers. Though the former Junagadh and Porbandar States made some efforts to start the co-operative societies in their respective States, the movement did not thrive and no impact was felt. These spasmodic efforts were mainly directed to carry favours of the British Political Agents rather than for welfare of the public.

The following extract from the *Economic Survey of Saurashtra* by Prof. Vakil and Lakdawala, published in 1953 reveals the true picture of the movement in those days.

> "In the pre-integration peroid, there was excessive officialisation of the movement. There were separate Co-operative Departments in charge of the organisation and development of the movement in some cases; but without exception they had all virtually become the appendages of the respective Revenue Departments. The result was that there was little initiative and enthusiasm within the co-operative field. It was not unlikely that in some cases revenue interests prevailed over those of the movement proper dealing a severe psychological blow to the people's faith in the co-operative activity to function in the interest of the people it was intended to serve. On many occasions cultivators were forced either into membership or to contribute to the working capital of the societies through compulsory deposits according to their resourcefulness which was usually decided upon by the size of their holdings. Although this was done in good faith and the movement was officially supported with handsome grants and loans either free of interest charges or at nominal rates of interest, somehow the gestures were not properly appreciated and an atmosphere of suspicion and apathy was created............ The non-credit aspects of the co-operative movement were never thought of. This deprived co-operation of the opportunity of distributive trade in the days of control and rationing and financially revitalising itself and gaining valuable experience in activities other than credit. These may broadly be regarded as factors that prevented the movement from touching the core of country-side in Saurashtra."[1]

1. VAKIL C. N. AND LAKDAWALA D.T., *Economic Survey of Saurashtra*, (1953), pp. 131-32.

After independence and formation of a separate State of Saurashtra in 1948, co-operation was accepted as an ideal means to achieve a socialistic pattern of society. The people also realised the inherent benefits of mutual co-operation. Government also placed sufficient funds at the disposal of the agencies catering to the credit requirements of the agriculture and other types of societies. As a result a number of new societies was registered and the old and stagnant societies revitalised by enlarging membership. This will be evident from the fact that in the beginning of the First Five Year Plan (1951-52), there were only 45 credit societies (34 agricultural and 11 non-agricultural societies), with a membership of 2,003 persons in the former Sorath district. These figures rose to 288 in 1955-56, 516 in 1960-61, 580 in 1965-66 and 605 in 1970-71. Thus during a period of two decades (1951-52 to 1970-71), the number of credit societies registered a rise approximating 13 times. Similarly the membership went up from 2,003 in 1951-52, to 22,018 in 1955-56, to 78,258 in 1960-61 and to 107,305 in 1970-71.

There was also a considerable increase in their paid-up and working funds. loan advances, etc. This will be evident from the following description of the agricultural and the non-agricultural credit societies in the district.

Agricultural Credit Societies—In the co-operative sphere, the agricultural credit societies, which are also termed primary societies, occupy a very important position and the bulk of agriculturists' monetary requirements are met by them. This has helped farmers very much in raising their output.

In 1951, when the First Five Year Plan was inaugurated in the country, there were only 34 agricultural credit societies in the Junagadh (Sorath) district. These rose to 553 at the end of March, 1971. Further, the functional range of these societies was widened by the introduction of the concept of service co-operatives, which, in addition to providing finance, grant seeds, fertilisers, tools and equipments and also run consumer stores. Out of 553 agricultural credit societies in the Junagadh district in 1970-71, 309 were service co-operatives.

As regards their operations, the appended Statement VI·3 reveals that there has been a steady rise in the working of these societies. Between 1965-66 and 1970-71, their membership rose from 76,957 to 84,000 persons, paid-up share capital went up from Rs. 1·70 crores to Rs. 2·73 crores, working capital from Rs. 5·01 crores to Rs. 9·13 crores and loan advances went up from Rs. 2·26 crores to Rs. 5·30 crores. Their reserve and other funds also rose from 38·58 lakhs to 80·21 lakhs. But the overdues which were around Rs. 3·34 crores in 1969-70, were reduced to Rs. 2·60 crores in 1970-71, with the realisation of amounts in instalments.

Non-agricultural Credit Societies—Just as the agricultural credit societies are to the agriculturists, non-agricultural credit societies are an

important and dependable source in the life of small traders and artisans. Salary earners' societies, urban co-operative banks and urban thrift and credit societies, factory workers' societies, etc, fall under this group. Their number rose from 11 in 1951-52 to 39 in 1960-61 and to 52 in 1970-71. Six among these worked as the urban co-operative banks.

The appended Statement VI·3 reveals that there is no appreciable increase in the number of non-agricultural credit societies, but in respect of their working funds, etc., there has been a very rapid expansion, *e. g.*, membership rose from 17,885 in 1965-66 to 23,305 persons in 1970-71 and deposits increased from Rs. 18·72 lakhs to Rs. 64·59 lakhs during the same period. This indicates increased interest and confidence of the people in these societies. Though the volume of their advances shows a fluctuating trend, yet they have increased steadily during the last three years. Moreover, urban co-operative banks or 'Nagarik Banks' in this group of societies, are important for the urbanites. Their operations have also risen steadily. At the end of 1970-71, their working capital was Rs. 83·7 lakhs, deposits Rs. 61·72 lakhs and advances Rs. 25·51 lakhs

STATEMENT VI·3

Operations of Credit Societies/Agricultural and Non-agricultural, 1965-66 to 1970-71

(Rs. in thousands)

Year 1		No. of soci-eties 2	No. of mem-bers 3	Paid up share capital (Rs.) 4	Work-ing capital (Rs.) 5	Loan advances (Rs.) 6	Over dues (Rs.) 7	Depo-sits (Rs.) 8	Reserve and other funds (Rs.) 9
				A—Agricultural Credit Societies					
1965-66	..	535	76,957	17,047	50,080	22,599	18,420	700	3,858
1966-67	..	541	76,821	18,446	62,470	19,617	19,513	861	4,544
1967-68	..	547	79,385	29,393	58,936	32,999	17,935	897	5,348
1968-69	..	558	84,000	23,007	73,747	40,714	21,697	780	6,087
1969-70	..	562	83,000	26,074	86,044	49,425	33,399	736	7,109
1970-71	..	553	84,000	27,328	91,336	52,985	25,983	701	8,021
				B—Non-agricultural Credit Societies					
1965-66	..	45	17,885	1,237	4,700	6,630	835	1,872	298
1966-67	..	47	15,200	1,399	4,628	1,761	619	2,181	835
1967-68	..	49	18,317	1,502	5,850	9,999	767	2,921	438
1968-69	..	52	19,000	1,688	6,572	2,337	680	2,924	541
1969-70	..	54	19,169	1,995	8,361	2,830	920	4.425	663
1970-71	..	52	23,305	2,180	10,259	4,496	902	6,459	754

Source :
District Registrar, Co-operation and Marketing, Junagadh.

The District Central Co-operative Bank, Junagadh

Before integration, Saurashtra presented a conglomeration of large and small States and principalities and estates with varying jurisdictional powers. The present Junagadh district which was then popularly called Sorath now comprises the Class I States of Junagadh and Porbandar and estates of Mangrol, Manavadar, Bantwa, etc. It is no wonder that the former rulers of these States and estates evinced very little interest in the socio-economic advancement in their respective areas.

A unified State of Saurashtra came into existence in 1948, thanks to the able stewardship of the late Sardar Patel. The popular Government of Saurashtra State then took a number of steps to achieve a balanced growth of the region. Among these, granting of ownership rights to landless labourers with a view to giving impetus to agricultural production was in the forefront. But it was realised that for transfer of ownership it was necessary to provide financial assistance to the tenants. The special team appointed by the Government to study the entire problem of agricultural finance recommended *inter alia* the formation of the State Co-operative Bank for providing the short and medium term finance to cultivators through the primary societies. Accordingly, the Saurashtra State Co-operative Bank was established in October, 1951. The branches of this bank were opened at Una and Manavadar in the Junagadh district in 1952. Subsequently, its branches were opened at all the taluka/mahal headquarters by 1959. On the basis of the recommendation of the Reserve Bank of India, the Bombay Government decided to start district central co-operative bank in each district of the State. Pursuant to this decision, the Junagadh District Central Co-operative Bank was formed in 1959 but it actually started working from March, 1960 after taking over the business of the Saurashtra State Co-operative Bank in the Junagadh district.

After the formation of a separate State of Gujarat in May, 1960, the co-operative movement gathered momentum. A number of new societies, credit and non-credit came to be established. The role of district central co-operative bank as the central financing agency for the district assumed larger proportions in its overall task of meeting requirements of small and big farmers in furtherance of agricultural production. This also necessitated the expansion of the branches. At present besides the head office at Junagadh, the bank has 24 branches at important centres in district.

The bank as usual, provides short term loans to primary societies for a period upto 15 months and medium term loans for periods not exceeding 5 years for the purchase of bullocks, carts, electric motors, etc. Cash credits are also granted by it to the consumer stores, industrial co-operatives, etc.

The progress made by the bank during 1960-61 to 1970-71 is reviewed below. The number of member societies rose from 577 to 758, deposits from Rs. 104.85 lakhs to Rs. 307.42 lakhs, working capital from Rs. 278.73 lakhs to Rs. 789.71 lakhs, reserve and other funds from Rs. 2.59 lakhs to Rs. 45.48 lakhs and advances from Rs. 277.28 lakhs to Rs. 870.31 lakhs. Among these, increases in the working capital and advances are noteworthy. Though the position of the recoveries was more or less satisfactory, with the stepping up of advances, overdues have also accumulated, which stood at Rs. 261.47 lakhs in 1970-71 when recoveries to the extent of Rs. 841.86 lakhs were effected.

The above figures show that the bank has considerably expanded its activities since the formation of Gujarat State. It is in conformity with its function to provide credit to agriculturists.

Other Sources

Insurance

Agencies doing insurance business play an important part in tapping a portion of the savings of the people in the form of insurance premia. Since the nationalisation of the life insurance in 1956, the Life Insurance Corporation is the largest single agency doing life insurance business in India, but other types of insurance such as fire, marine, accident, etc., were kept open to private enterprise. However. from 1964, the Life Insurance Corporation opened a General Insurance Department to transact the general insurance business, though private companies were not debarred from the field. But from May 1971, the general insurance business has also been nationalised by the Government.

For the organisational and the administrative convenience, the Junagadh district is placed under the jurisdiction of the Rajkot division of the Life Insurance Corporation. The number of agents canvassing life and general insurance business in the district numbered 540 in 1971-72. From 1967-68 to 1971-72, the Corporation issued in the district 23,449 life policies valued at Rs. 15.66 crores. The total premia collected during the period amounted to Rs. 3.41 crores.

Private and Public Limited Companies

The private and public limited companies play an important role in attracting savings of the people to finance diverse economic activities such as manufacturing, trading, transport and the like. The company finance thus constitutes an important aspect in the study of financial resources in the economic structure of a district.

In June 1972, there were eight public limited companies registered in the Junagadh district. Of these, three were registered prior to Independence. Porbandar accounts for as many as five companies. The total paid-up capital of all the public limited companies aggregated to Rs. 5.77 crores.

Out of 18 private limited companies registered in the district, four were registered prior to Independence. Of these, 8 are at Porbandar. Their total paid-up capital amounted to Rs. 1.60 crores as in June, 1972.

Small Savings

Small savings play an important role in financing the development schemes initiated under the Five Year Plans as also in checking inflationary trends by withdrawing excess purchasing power from the people. The Government of India introduced the Postal Cash Certificates for the first time during the First World War (1914-18). After Independence, the Government of India has introduced various securities such as the National Savings/Defence Certificates, the Annuity Certificates, the Cummulative Time Deposit Scheme, etc., with different periods of maturity and attractive interest rates which help people realise handsome amounts after a stipulated period. The gross collection made under the different securities as also under the post office savings banks in the district amounted to Rs. 134.33 lakhs in the year 1971-72. Of these, the largest collection (Rs. 100.34 lakhs) was made by the post office savings banks and the smallest under the recurring deposit scheme (Rs. 0.87 lakhs).

Assistance for Industrial Development

Industrial development depends on a number of factors. Among these, lack of adequate finance to industries is perhaps the main bottleneck in achieving a balanced growth of a region. Unless sufficient money is provided and technical advice is tendered, growth of industries would be very slow. To help tide over these difficulties, institutional finance is encouraged in the country since Independence. The Government of India enacted the Industries (Regulation and Control) Act in 1948 so as to stream-line the administration of the different types of industries, and to acquire control over strategic industries producing material for defence. A landmark in the history of industrial finance was achieved when the Government enacted the Industrial Finance Corporation of India Act in 1948. Thus, the first and foremost all-India institution for providing finance to especially large industries came into existence in 1948 and was named the Industrial Finance Corporation of India. The State Governments also created similar autonomous corporations in their respective States for encouraging the development of industries. Since the formation of the Gujarat State in 1960, the State Government has set up a number of institutions for development of an infrastructure of

industries in the State. The Gujarat State Financial Corporation which was established in 1960, became the fore-runner in the field. Subsequently, other corporations were also established by the State. These are the Gujarat Small Industries Corporation (1962); the Gujarat Industrial Development Corporation (1962); and the Gujarat Industrial Investment Corporation (1968). The latest addition is the Gujarat Industrial Co-operative Development Bank, which was created in 1970. Besides the Industrial Finance Corporation, the institutions promoted by the Central Government are the National Industrial Development Corporation (1954), the Industrial Credit and Investment Corporation of India (1955) and the Industrial Development Bank functioning as the subsidiary to the Reserve Bank of India (1964). These agencies cater to the needs of small, medium and large industries in the different areas and thus help development of industries by providing financial and technical assistance wherever necessary. So far as the Junagadh district is concerned, the finance and other accommodation provided by the above mentioned agencies to the industrial units in the district are shown in the Statement VI.4 that follows.

STATEMENT VI-4

Institutional Finance to Industries, Junagadh District

Sl. No. 1	Name 2	No. of Units assisted 3	Types of Units Assisted 4	Amount of assistance 5	Remarks 6
1	Gujarat State Financial Corporation, Ahmedabad.	89	Food manufacture, textiles, wood and furniture, paper and chemicals, metal products, electrical goods, etc.	Rs. 86,53,000 (upto 31-3-1971)	Of the total units assisted, 83 were small-scale and 6 large-scale. Rs. 47.79 lakhs were sanctioned to small-scale and 38.74 lakhs to large scale.
2	Gujarat State Industrial Investment Corporation, Ahmedabad.	29	Stone crushing, cement pipes, tiles, etc.	Rs. 20,68,274	..
3	Gujarat Small Industries Corporation, Ahmedabad.	1	Machinery on hire purchase	Rs. 19,055	..
4	Gujarat Industrial Co-operative Bank, Ahmedabad.	•	(N.A.)	(N.A.)	(N.A.)
5	Industrial Finance Corporation of India, New Delhi.	2	Cement and chemicals, and sugar factory	Rs. 84.47 lakhs	Sanctioned upto 1970-71
6	National Industrial Development Corporation, New Delhi.	..	..	Nil	..
7	Industrial Credit and Investment Corporation of India Limited, Bombay.	3	Cotton mills, cement and chemical works, etc.	Rs. 1,66,12,000	Sanctioned upto 31st March, 1971
8	Industrial Development Bank, Bombay.	55	..	Rs. 5.41 lakhs	Sanctioned upto 31st March, 1971

N. A. = Not available

Source :
Prepared on the basis of information received from the respective Institutions.

CURRENCY AND COINAGE

The district of Sorath (Junagadh) alongwith other parts of Saurashtra formed a part of the Mauryan empire in the early period (319 B. C. to 70 B. C.). It could, therefore, be safely presumed that silver and copper coins issued by the Mauryan kings must have been current in Junagadh in those days. These coins were either round or square in shape with a hole in the centre. During the Kshatrapa period (70 B. C. to 395 A. D.), gold, silver and copper coins were in circulation in Saurashtra, but their nomenclature is not known. A hoard of 1200 Kshatrapa coins was unearthed at Uparkot in Junagadh in 1897 A. D. Another 591 Kshatrapa coins were found at Vansoj in this district. King Nahapana issued silver coins as a soverign king. The coins of Chashtana Rudradaman, Damajdashri and Viradaman, etc., have been discovered from this district. All these coins are either square or round and bear the title of the king in Brahmi script. During the Gupta period, gold, silver and copper coins bearing *Garuda* emblem were circulated. Some of these bore 'Nandi' emblem also. (More details about coins are given in Chapter II on History of this Gazetteer).

From the references found in various historical works, it seems that during the Chudasama rule, coins known as *Kodis*. *Karshapan* or *pan*. *Vishopak*, *dram* and *Rupak* were current in Sorath. 80 *kodis* made one *Karshapan*, and 16 *pans* made one *dram*. The *dram* was also equal to 20 *Vishopak*.

Upto 1472, the Rajput Kings styled 'Ra' ruled in Sorath. They must have minted their own coins. It appears from the stray references that when Sultan Mahmud Begada annexed Sorath, coins current were *Gadhayas*, *Rupaks*, *Trambia* or *Dokda*, etc.

Mahmud Begada coined his '*Mahmudi*' in the Junagadh mint. A *Mahmudi* weighed 88 grains and it was 2/5 of an *Akbari* rupee. Sultan Muzaffar II (1511-1526) minted *Muzaffari* which was 3/5 of an *Akbari* rupee in value. Muzaffar III (1561-1584) coined *Changizkhani Mahmudi*, which weighed 118 grains.

During the Mughal regime coins current in their empire were also current in Sorath but when Sherkhan *alias* Bahadurkhan Babi proclaimed himself a sovereign in Junagadh, he minted his own coins known as Diwanshai Kori. The *Statistical Account of Junagadh* (1884), gives following information about the *kori* currency.

"The current coin in the Junagadh State is the *kori* called Diwanshai. A mint was established in Junagadh, subsequent to the conquest of the province by the Mughal Government, to coin *mahmudis*, which formerly

were current in this country, and which are now represented by the modern *kori*; but this mint was closed during the disturbances which marked the dissolution of the Imperial power in Gujarat. It was also closed for a short time during the reign of the Emperor Shah Jahan on the representation of the provincial Diwan Muhammad Sabar. The mint was re-opened by the celebrated Diwan Amarji in about 1780 A. D., in the reign of Nawab Sahib Hamid Khan. These *koris* were called after the Diwan Amarji. Diwanshais. But others say, with perhaps greater probability, that they are called Diwanshais after the Nawab's title of Diwan. The average exchange value of the Diwanshai *kori* as compared with the imperial rupee is as 3½ to 1, but this value fluctuates considerably. At the present moment a rupee is worth a little less then 3½ *koris*".

"This *kori* at present consists of 12 *wals* of metal in the following proportions; 7½ *wals* silver, 4½ *wals* copper; a half *kori* is also coined".

Gold Coins

"A few gold *koris* were coined as experiment in 1876 A. D., but they soon fell out of circulation and are now no longer coined".

"The following copper coins are coined and in current use in the Junagadh State, (1) half *dokras*, of which two go to *dokra*; (2) *dokras*, of which 40 go to the *kori*. Portuguese *Rials* are current in Una, Babriawad, and the Sonth. The average value of the *Rial* is 8 Diwanshai *koris*, but they are of several kinds".

This extract reveals that besides the *Kori* currency, the Portuguese currency '*Rial*' was also current in some parts of the former Junagadh State.

Porbandar

Similarly, the *Kathiawar Directory* (1886) gives the following information about the mint in the Porbandar State.

> "The Rana has a mint and coins silver *koris* and copper coin called Dokras of which 32 usually go to the *kori*, though the proportion differs according to the relative values of copper and silver. Three of these *koris* on an average are equivalent to the Imperial Rupee, but the value is always fluctuating. The Rana claims to have commenced coining at the same time as the Jam, that is to say during the reign of Sultan Muzaffar III of Gujarat, at the end of the 16th century A. D. These coins are only current in Porbandar territory".1

1. Dhanjishah Hormasji Kadaka, *Kathiawar Directory*, (1886), pp. 128-29.

The Junagadh and the Porbandar States' currencies were mainly used in internal transactions and outside dealings were made in the Imperial rupees after the British assumed political charge of the Kathiawar province. These appear to have been finally replaced by the British India currency consisting of the rupees, annas and pies. The Porbandar mint was closed in the first decade of the present century. *'Koris'* ceased to be legal tender from 1912 and *dokdas* from 1932. 150 *dokdas* were exchanged for a rupee. The Imperial currency continued to be legal tender even after 1947 and subsequent integration of princely States into the Indian Union. After Independence, however, the Imperial designs on coins and currency notes were replaced by the design of the national emblem, *i. e.*, the lion and the disc.

Decimal Coinage

A revolutionary change was brought about in the currency system of the country in April, 1957 by introducing the decimal coinage.[1] For sometime, both the old and the new coins remained in circulation in the country till the former were withdrawn progressively In the old system, an anna was equal to four paisa, one rupee was equal to sixty-four paisa or 16 annas or 192 pies, while in the decimal system, one rupee is equal to one hundred paise. At present, the coins are issued in denominations of 1, 2, 3, 5, 10, 20, 25, 50 paise and one rupee. The currency notes are issued in the denominations of 1, 2, 5, 10, 20, 100 and 1,000 rupees.[2]

B—Trade and Commerce

In order to have a proper perspective of the conditions of trade in the Junagadh district, it is necessary to have an idea of the trade conditions in the past. A review of the conditions of trade and commerce which obtained in the district in the pre-Independence days are briefly stated below.

Course of Trade

The sea-borne trade of Kathiawar upto 1880 could be described as more or less profitable. After 1880, however, various factors led to its decline. The more enlightened States of Kathiawar could not neglect for

1. It will be of great interest to learn that in June 1946, the Government of India issued a communique suggesting a Decimal Coinage for India in which rupee would be divided into 100 cents instead of 192 pies and invited public opinion on the proposal. The reasons advanced were that the decimal currency had displaced other forms in most countries of the world, the chief exceptions being India, Great Britain and certain Commonwealth countries. Public reaction was favourable to the proposal, but no definite decision was taken. (See *The Indian Year Book and Who's Who*, 1945-46, Volume XXXII, p. 25).

2. The Government of India has lately issued currency note of the value of Rs. 50/- from the year 1975.

long the natural advantages accruing to them from the expansion of the entrepot trade consequent upon the development of their ports which offered the additional attraction of increasing customs revenue. Other things being equal distance was bound to be a favourable factor leading to the expansion of trade at the Saurashtra ports which were natural sea inlets and outlets for Gujarat, Rajasthan and north-west India including Delhi. Many of them enjoyed an additional advantage in so far as they were directly connected through the metre-gauge railway system, thus avoiding transhipment and the resultant loss of time and money. Added to their natural proximity to the hinterland, the Kathiawar States had the advantages of cheap labour, comparatively lower land rents, easy availability of open space, and absence of direct taxes to be paid in most of them.

The maritime States of Kathiawar enjoyed rights to levy, collect and retain the customs revenue from goods imported by sea at ports in their respective territories.[1]

In the *Statistical Account of Junagadh*, (1884), it has been observed : "The Junagadh ports are not recognized as British Indian ports. The principal export duties are those on cotton, wool, *ghee*, oil-seeds and grain as under : On cotton an *ad valorem* duty of 2 per cent, plus 1 anna per Kori at Veraval and Rs. 1¼ at Bherai per bale of 20 maunds. 2½ per cent, is believed at the remaining ports. On all other exports a 2 per cent *ad valorem* duty plus 1 anna per *kori* is levied at Veraval, 2½ per cent, at other ports excepting Bherai where one per cent is levied. The import dues are levied at the same rates as the export dues at the ports mentioned. Land customs are levied in the Junagadh territory at 4½ per cent *ad valorem*, both export and import."[2]

In 1906-07, "the import and export tariffs were overhauled and carefully revised and the rates in most cases were considerably reduced."[3]

As stated earlier, the ports of Junagadh were treated as foreign ports, but under a provisional arrangement with Government of India, duties at British customs rates were levied on all imports and exports from and to foreign ports.[4] The *Junagadh State Administration Report* for the year 1939-40 mentions that custom duties at British India Tariff rates with such modifications as were notified by the Government of India were charged

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1. Vakil C. N. and Lakdawala D. T., *Economic Survey of Saurashtra*, (1953,) pp. 278-81.
2. Watson J. W., *Statistical Account of Junagadh*, (1884,) pp. 69-70.
3. *Administration Report of Junagadh State*, 1906-07, p. 26.
4. *Ibid.*, 1932-33, p. 73.

at State ports on foreign imports and exports. With a view to stopping the considerable loss of trade and revenue caused by the entry of subsidised goods from competing centres into the State on payment of octroi duties only and foster the legitimate trade of the ports and the revenue of the State, protective duties were levied on the goods entering the State by land and by sea. A special tariff committee was appointed by the State in September 1939 to review tariff rates and as a result, new tariff rates were introduced from July 1940. Local duties levied by the State and goods imported and exported by sea from and to Indian ports were replaced by port charges in 1937. Protective and local duties were also levied in addition to the port charges on goods to and from the British Indian ports and on all goods from the Indian ports other than British Indian ports.[1]

Further, to consolidate the law and regulate the procedure relating to the levy of customs duties and also for the administration of the ports, the State enacted the following laws which came into force from the year 1942.[2]

(1) The Junagadh State Tariff Act, 1941, (2) The Junagadh State Sea Customs Act, 1941, and (3) The Junagadh State Ports Act, 1942.

This position continued till Independence. After the promulgation of the Constitution of India in 1950, the right to levy customs duties and to manage major means of communications came to be vested in the Government of India.

Sea-borne Trade

The former *Kathiawar Gazetteer* (1884) mentions that the chief articles of imports were grain, groceries, sugar, sugarcandy, metals, dyes, ivory, piece-goods, cotton yarn, silk, dates, betelnuts, coconuts, timber, cordage, clarified butter, oil, molasses, tobacco, *mahuda*, opium, and liquor. Under grain fell wheat, millet, rice and pulses. In times of scarcity and famine, wheat was brought from the North-India, *bajri* and *jovar* from Karachi, and rice from Bengal, the Kokan, and Gujarat. The local stock of pulses was supplemented from Vagad and Gujarat. Before the opening of the railway, articles like sugar, sugarcandy, metals, cotton and woollen cloth, cotton yarn, groceries, glass and chinaware, wooden furniture, toys, European liquor, silk, kerosene oil, coconuts, ivory, and indigo were brought by sea from Bombay and thereafter both by land and sea after the railway line was constructed. Dates were imported from the ports of the Arabian and Persian Gulf, betelnuts, coconuts, timber, and cordage from Malbar, Konkan and

1. *Annual Administration Report of Junagadh State*, 1939-40, pp. 82-83.
2. *Annual Administration Report of Junagadh*, 1944-45, p. 114.

Zanzibar, opium from Malwa, and silk cloth, molasses, tobacco, *kusumba* and *mahuda* from Ahmedabad and other parts of Gujarat.

These imports were brought into Kathiawar by merchants chiefly the Banias, the Bhatias, the Lohanas, the Parsis, the Vohoras, the Khojas, and the Memons, from whom town and village petty dealers bought and sold to the people. The Kanbis from the Kaira district and other parts of Gujarat brought tobacco in their own carts and sold both to traders and to consumers. Of metals, iron was brought from Bombay by Vohoras, who sold it in bars and sheets to blacksmiths or to husbandmen and labourers who had it made into agricultural implements. Gold, silver, copper and brass were imported by the Banias and other merchants.

The chief articles of exports were cotton, grain, oil-seeds, wool, clarified butter, and stone. From the wholesale merchants, cotton passed to the chief trade centres, where it was pressed into bales and sent to Bombay. The cotton exporters were the Banias, the Bhatias, the Lohanas, the Memons and the Khojas.[1]

The Administration Reports of the Junagadh, Porbandar, Mangrol and Manavadar States give details about commodities of imports and exports. Cotton, sesamum, castor seeds, onion, garlic, fuel, etc., were the chief articles of exports. Grain, rice, sugar, kerosene, cutlery, piece-goods, hardware, and furniture were imported from Bombay. Other important ports with which the maritime States carried on trade outside Kathiawar were Kuwait, Bunder Abbas, Karachi, Shehr and Makalla, Bahrein, Muskat, Bussrah, in the Persian Gulf and Calicut, Goa, Bhimdi and Dahanu in India.

The Banias were the most enterprising community in Mangrol. They went out for trade to distant places such as Bombay, Calcutta, Rangoon, South Africa and the Arabian Ports. Next to them in trade were the Khojas and the Memons both of Mangrol. The principal articles of exports were onions, bananas, fish and mangoes. Timber, piece-goods, rice, sugar and kerosene were imported into Mangrol.

In Manavadar, there was no industry. Exports consisted of cotton, grain and coarse cloth and miscellaneous grocery of domestic consumption were imported.

Post-Independence Period

On account of development of rail and road transport facilities, the trade has become more diversified. Barriers to the development of trade like the Viramgam Customs Cordon were removed. Moreover, many of the transit dues were abolished and uniform rates were introduced.

1. Campbell J. M., *Bombay Presidency Gazetteer, Kathiawar*, Vol. VIII, pp. 246-248.

Present day imports in the district consist of cereals and pulses which are imported from Madhya Pradesh, Uttar Pradesh, Punjab, Maharashtra and outer parts of Gujarat. Fruits including dry fruits are imported from the Persian Gulf port of Basra, and Bombay, Ahmedabad, Jamnagar, Madras and Delhi. Among the different varieties in textiles, cotton cloth and *sarees* both hand-loom and mill-made are imported from Ahmedabad, Bombay, Bhavnagar, Jetpur, Surat and Kerala. Ready-made garments are brought from Bombay and Ahmedabad. Silk and woollen cloths are imported from Banaras, Bombay, Surat, Ludhiana, Kanpur, Jamnagar and Madurai. Non-food crop items like cotton seeds, other oilseeds, tobacco, etc., are brought from other parts of Gujarat and Maharashtra. Forest products like teakwood, plywood, coal, charcoal, etc., are imported from Calicut, Manglore, Ahmedabad, Calcutta, Nagpur and Jabalpur. Stationery articles like fountain pens, ink-pots, pins, pencils, etc., are brought from Ahmedabad, Bombay and Delhi. Grocery articles such as raw and refined sugar, salt, tea, coffee, *ghee*, etc., are imported from Uttar Pradesh, Maharashtra, Kodinar, Calcutta, and Mithapur (Okha). Miscellaneous items such as hardware, crockery and soap are imported from Bhavnagar and Morvi Medicines are imported from the centres of manufacture like Vadodara, Bombay and Ahmedabad.

From the district, cotton seeds are sent to Rajkot, Bombay and Delhi and cotton to Bombay and Ahmedabad. Onions and other vegetables are exported to Uttar Pradesh, Rajkot, Ahmedabad, Bombay and Delhi. *Bajri*, *jowar*, *udid*, wheat and gram are exported to Rajkot, Ahmedabad and Bombay. Castor seeds are exported to Bombay and Delhi. Groundnut is exported to other centres in the State. Fish are exported to Delhi, Bombay and Ahmedabad[1].

Maritime Trade

The district has at present two intermediate ports of Porbandar and Veraval and minor ports of Mangrol, Simar, Rajpara, Navabandar, Shil and Madhavpur. Details about the maritime activities under the respective States of Junagadh and Porbandar in the pre-merger days are set out below.

Pre-Independence Position

The Junagadh State—The former Junagadh State was a maritime State and had as many as seven ports[2] and certain roadsteads, of which Veraval was the chief. They served as a link between Junagadh and the outside world. The State Administration Reports[3] mention that Veraval had trade

1. On the basis of information received from Chief Officers, Junagadh, Veraval and Porbandar Municipalities.

2. *Ports*—Veraval, Bherai, Navabander, Dhera, Chorwad, Shil and Mangrol. *Roadsteads*—Sutrapada, Chachura, Bela, Hirakot, Simar, Rajpura, Kaliadhich and Dhamlej.

3. *Junagadh State Administration Reports for the years*, 1905-06, 1914-15, 1944-45.

connections with other ports of India and outside in the past. These were Calicut, Goa, Bombay and Karachi on the Indian mainland and Kuwait, Makalla, Bahrein, Muskat, and Bussrah outside India. The chief items of imports into the State were foodgrains including rice, spices, cotton, piece-goods, dates, betelnuts, sugar, kerosene and petrol, cutlery, hardware and furniture. Exports were cotton, onions, groundnut seeds, chillies, *ghee* and groundnut oil.

The statistics of maritime trade of Veraval and other ports indicate prosperous trade these ports had in the past. The value of trade, both imports and exports, steadily rose from Rs. 15,91,665 in 1905-06 to Rs. 2·84 crores in 1944-45. The reasons were that the State kept a constant vigil on its maritime trade and took measures for its expansion and varied the tariff rates as conditions demanded. Moreover, famine conditions in the State necessitated large imports. Rise in commodity prices due to World Wars and introduction of new tariffs against imports from competing countries also led to expansion in trade. The slight decline in trade in 1944-45 was mainly due to the diversion of traffic.

The Porbandar State—The former Porbandar State was also a maritime State and had 5 ports[1] of which Porbandar was the chief. Its sea-born trade brought it into contact with distant continental markets. Moreover, Porbandar was emporium of trade and commerce in the past. The State Administration Reports[2] mention that Porbandar had trade connections even with ports in Africa, Burma and Java (present Indonesia). The chief imports into the State were sugar, grain, cotton-seeds, dates, rice, timber, electric goods, hardware, medicines, motor vehicles and their accessories and artificial silk and rayon yarns. The exports were stone, *ghee*, groundnut seeds, cement and salt.

The statistics of maritime trade showed that Porbandar was a prosperous port and had a sizeable trade. The value of trade rose from Rs. 52,51,262 to Rs. 1·11 crores in 1913-14 but declined to Rs. 78,71,297 in 1915-16 on account of decrease in exports of local production due to famine. Thereafter it steadily increased till it went upto Rs. 2·35 crores in 1922-23 due to increased imports of food stuffs and of dates from the ports in Persian Gulf. The value of trade again declined to Rs. 1,03,12,358 in 1935-36 due mainly to general depression. The trade showed signs of revival and was to the tune of Rs. 1·69 crores in 1939-40. Despite barriers to trade inclusive of tariff wall due to the Second World War, maritime trade expanded and went upto Rs. 1·98 crores in 1943-44.

1. Porbandar, Madhavpur, Miyani, Lamba and Navabandar.

2. *Porbandar State Administration Reports for the Years*, 1914-15, 1915-16, 1924-25, 1935-36, 1941-42 and 1943-44.

The Post-Independence Position

After Independence and the subsequent integration of the States into the Union of Saurashtra, the ports in the region were divided into five groups and among the ports in Junagadh (then Sorath district) Veraval and Porbandar were considered to be the main ports. The sub-ports of Mangrol, Navabandar, Simar, Shil and Rajpara were placed under the Veraval group and Madhavpur, Miyani and Lamba under the Porbandar group.

Secondly, since Independence, statistics of trade are maintained in terms of quantity and not in value. It helps to have a proper assessment of the increase or decrease in the volume of trade.

A brief analysis of the imports and exports traffic at each of the ports is given below.

Veraval—The Statistical Account of Junagadh (1884) observed, "Veraval generally imports grain from Bombay, piece-goods, groceries, iron manufacture, saltpetre, ivory, paper, gold and silver from Bombay. Timber and bamboos are imported from Daman and the Malbar coast. Wheat is imported from Bussrah in the Persian Gulf, and dates and dried fruits, etc., from Muscat. Cotton-seed and tobacco are imported from Bharuch and rice from near Bombay".[1]

Once the premier port of the former Junagadh State, Veraval is situated on the south-west coast of Saurashtra and is designated as an intermediate fairweather port in Gujarat State. On account of the proximity of other ports and its limitations as a fairweather port, Veraval does not command a vast hinterland and, therefore, serves the industrial and commercial establishments in the nearby regions only. The port is open to foreign and inland trade.

The statistics reveal that there has been a steady increase in the trade at the port. The volume of trade rose from 1,38,309 tonnes in 1947-48 to 1,62,326 tonnes in 1956-57 and from 1,73,379 tonnes in 1958-59 to 2,20,089 tonnes in 1969-70.

Imports are fertilisers, building materials, wood and timber, wood pulp, foodgrains, pulses and cotton-seeds. The trends of the import trade have been that the trade fluctuated between 1947-48 and 1952-53, was more or less steady upto 1958-59 and revealed a fluctuating growth thereafter. The increase in trade was mainly due to substantial imports of building materials, mineral oils, fertilisers and timber. The occasional decrease in trade was mainly due to discontinuance of foodgrain imports and decrease in those of mineral oils, iron and steel. Imports from foreign countries are

1. Watson J. W., *Statistical Account of Junagadh State*, 1884, p. 12.

fertilisers and wood pulp. The former are brought from the U. S. A., and Europe including Bulgaria and Rumania. The wood pulp is imported from the U. S. A., for use in the Rayon factory.

Exports are groundnut oil and cakes, limestone, fish, raw wool and cotton. Veraval is noted for its fishing industry and the region around it is rich in minerals like limestones and the highest tonnage of this mineral in the State was exported from this port. Exports of fish are also substantial from this port. The exports widely fluctuated between 1947-48 and 1952-53, and were more or less steady upto 1957-58. Substantial increases in exports trade were from 1958-59 to 1969-70, when the tonnage rose from 1,05,572 to 1,42,052. Exports of 1,97,520 tonnes in 1963-64 and 1,87 164 tonnes in 1964-65 were the highest because of bulk shipments of groundnut seed, oil and cake to the United Kingdom and Japan and other countries. During the year 1969-70, the exports of the fish were the maximum among all Gujarat ports.

Porbandar—The Porbandar port is situated midway between Bombay and Karachi on the south-west coast of the peninsular Gujarat on the Arabian Sea. It is open for both foreign and inland traffic. It is also well known for its passenger traffic, particularly from and to African ports. The port is noted for its overseas exports of salt and oilcake and import of fertilisers. The statistics reveal that the volume of trade rose from 1,29,363 tonnes in 1947-48 to 1,57,712 tonnes in 1950-51, but declined to 1,35,513 tonnes in 1956-57. Thereafter, the trade more or less continuously increased till it reached 3,40,256 tonnes in 1968-69. The decrease in the trade to 2,75,632 tonnes in 1969-70 was due to the lesser exports of cement, salt, clinker and chemicals.

The chief imports are grains, building materials, wood and timber and dates. Import trade at the port has witnessed fluctuating fortunes. From 43,530 tonnes in 1947-48, the imports declined to 34,752 tonnes in 1952-53 due to lesser imports of cereals, pulses and coal. It thereafter increased to 55,957 tonnes in 1954-55. However, it was more or less steady upto 1960-61. But in 1963-64 imports declined to 28,876 tonnes on account of decrease in imports of building materials and wood and timber at the port. The position slightly improved afterwards till imports increased to 34,405 tonnes in 1969-70. Among the imports fertilisers to the extent of 10,225 tonnes were brought from the U. S. A. in 1969-70.

The main exports are salt, cement, oilcake, cotton (raw), clinker and bauxite. The tonnage of exports rose from 85,833 in 1947-48 to 1,20,977 in 1952-53 due to increased exports of salt and cement. The exports trade declined to 92,126 tonnes in 1958-59 on account of lesser exports of cement, foodgrains, lime and lime-stone and salt. This position continued more or less for further two years. But trade began to pick up from the year 1963-64 and rose from 1,42,432 tonnes to 3,13,007 tonnes in 1968-69.

However, in 1969-70 it slightly declined to 2,41,227 tonnes due to lessser exports of cement, salt, clinker, lime and lime-stone and chemicals. The port is noted for its exports to foreign countries. It exported 10,827 tonnes of bauxite to Europe, 1,559 tonnes of cement and general cargo to the Persian Gulf, 10,500 tonnes of clinker to Shri Lanka and 61,391 tonnes of oil-cake to the United Kingdom and Europe and credited Rs. 4·39 crores of foreign exchange during the year 1969-70.

Other Ports

Other ports in the district are Mangrol, Navabandar, Rajpara, Shil, Simar and Madhavpur, which are minor ports and trade at these ports has continuously fallen. Shil and Madhavpur ports are mostly closed as there is no traffic for several years past. Only Mangrol is open to inland and overseas trade, yet there is no overseas traffic since 1953-54 and the trade is only coastal. Important commodities of trade are (a) *imports*—building materials—wood and timber, cotton seeds, foodgrains, iron and steel and (b) *exports*—onions, fish, lime and lime-stones, salt and other miscellaneous articles. The total trade at Mangrol declined from 5,344 tonnes in 1957-58 to 2,072 tonnes in 1969-70. At Simar, there is no trade at all after 1965-66. At Navabandar also, the tonnage of trade both in imports and exports declined from 5,551 tonnes in 1957-58 to 3,839 tonnes in 1968-69. The port has not witnessed any activity thereafter. At Rajpara, the trade is more or less steady though exports are more than imports and ranged between 1,797 tonnes and 2,732 tonnes. This is chiefly due to the fact that both Navabandar and Rajpara are famous fishing ports.

The analysis of maritime trade shows that as against 11 intermediate and 34 minor ports in the State, the district has two intermediate and six minor ports and handled 15·37 per cent of traffic of all the ports in the State. Further, 5 out of 6 districts in Saurashtra have a coast-line and these ports enable people to carry on their sea-faring activities from time immemorial. Statements VI·5 and 6 appended to the Chapter give statistics of imports into and exports from these ports.

Regulated Markets

The Indian farmers are traditionally illiterate, ignorant and improvident. The village money-lender-*cum*-merchant took undue advantage of this unfortunate position of cultivators. The farmer borrowed large sums of money either to fight drought or to meet farm requirements or social obligations, but most of the amount borrowed was for unproductive purposes *i. e.*, social obligations like marriage, death ceremonies, etc. This made him a chronic debtor to the money-lender who, by fair means or foul, such as charging of exorbitant interest rates, deducting discount at the time of advancing loans, forged accounts, etc., saw that the debtor could never extricate himself from the debt. The Great Depression in the thirties of this century made

matters worse. The effect of this depression on agricultural produce were worse as prices of farm produce had slumped down heavily during this period all over the world and India was no exception.

To help the cultivators in such an unfortunate position, the Government of Bombay enacted the Bombay Agricultural Produce Markets Act, 1939, whereunder regulated markets were established at important centres in the State. This helped agriculturists get a better bargaining power in the sale of their marketable surplus.

The question of providing substantial long-term relief to agriculturists in general and of encouraging healthy trading relations between agriculturists and traders in particular received serious attention of State Governments after Independence. In the Saurashtra State, the Saurashtra Agricultural Produce Markets Act was passed in 1955 on the model of the Bombay Agricultural Produce Markets Act, 1939. Accordingly, the regulated market at Una was established in 1956-57 for regulating the purchase and sale of such commodities as wheat, *jowar*, *bajri*, rice, *udid*, groundnut seeds, cotton and *gur*. The regulated market at Una thus started functioning from the year 1956-57 with the entire Una taluka as market area. After the formation of the Gujarat State in 1960, the State Government enacted the Gujarat Agricultural Produce Markets Act, 1963, for regulation of markets in the State. The Market Committee of Una consists of 16 members of whom 8 are representatives of agriculturists, 4 merchants, 1 from purchase and sale union, 1 from local body and 2 nominees of Government. The Market Committee has a built-up market yard, cattle-shed, an ample space for auction, etc. It has 422 market functionaries of different categories such as general commission agents, traders, assistants, etc. The progress made by the regulated market in a decade is shown in the statement that follows.

STATEMENT VI·7

Transactions in the Una Market Yard

Commodity	Quantity in Quintals	
	1961-62	1970-71
1	2	3
Wheat	5,330	14,054
Jowar	5,958	218
Bajri .. .	23,579	2,476
Groundnut	1,01,447	22,517
Cotton	7,189	294
Gur	3,457	2,865
Others	1,467	8
Total	1,48,427	42,432

This is the only regulated market in the district, as no other regulated market has since been established till 1970-71. The statement reveals that the turn over in groundnut and wheat is considerable in both the years.

It is also observed that the transactions have declined in 1970-71. The probable reason as revealed by the annual reports of the regulated market show that the agriculturists in the market area enter into private sales with traders and bring only the small surplus to the market for sale. This shows that agriculturists have generally not utilised the benefits of the regulated market to the extent desired.

WHOLESALE TRADE

Trade Centres—Wholesale trade is generally concentrated in the large towns and cities where needs of retailers, wholesalers and the general public are met. The movement of goods in this district is generally carried out by road, rail and by water. All the taluka headquarters are connected with railways and roads except those of Bhesan, Mangrol and Kutiyana talukas. Junagadh, the district headquarters and Keshod, Veraval, Una, Manavadar and Porbandar are the important wholesale trade centres in the district. At all these centres, the practice of charging brokerage, quality allowance, weighing, etc., is in vogue and the charges are generally uniform in all the markets, with slight variations according to local conditions. A brief description of each of these centres is given below.

Junagadh—Once the capital of Babi rulers, Junagadh is the headquarters of the district and is a railway station on the Ahmedabad-Veraval metre-gauge railway line of Western Railway. It is also connected by road with other taluka centres in and outside the district. Junagadh is noted for its wholesale trade in wheat, *bajri*, *jowar*, groundnut and sesamum. Groundnut and foodgrains are the important commodities in the centre.

Keshod—It is the headquarters of the Keshod taluka and a railway station on the Rajkot-Veraval section of the Western Railway. It is linked by road to other taluka centres in and outside the district. It is also connected by air with Bombay, Ahmedabad, and other centres. The main commodities of the wholesale trade transactions are groundnut, wheat and cotton. It is a prosperous business centre with cotton ginning and pressing factories and oilmills.

Veraval—Veraval is the headquarters of the taluka and a junction station on the Veraval-Khijadiya and the Veraval-Rajkot metre gauge sections of the Western Railway. Veraval is an intermediate port on the Arabian Sea. It is a flourishing centre of trade and commerce and has a number of banks and large and small industries. It is a famous fishing centre.

Main commodities of wholesale trade are groundnut, onion, chillies, wheat, *bajri*, cotton, banana, *gur* and fish.

Una—Una is the taluka headquarters and a railway station on the Talala-Delvada metre gauge section of the Western Railway and is also linked by roads with Veraval and Bhavnagar. There is one co-operative sugar factory at Una. Cotton, groundnut, wheat, *bajri* and *jowar* are the main items of wholesale trade.

Manavadar—Manavadar is the headquarters of the taluka and is situated on the Junagadh-Saradiya metre gauge section of the Western Railway. The main commodities of wholesale trade are cotton, groundnut, wheat, *bajri* and *jowar*.

Porbandar—Once the capital of Jethva Rajputs, Porbandar is a terminus station on the Porbandar-Dhola-Jetalsar metre gauge section of the Western Railway and is also connected by roads with other centres in and outside the district. Besides, it is connected by air with Bombay. It is an intermediate port on the Arabian Sea. Porbandar is a flourishing industrial town. The main industries are cotton textiles, cement, colour and chemicals, gold and silver work, groundnut and hydrogenated oil factories, a thermal power station and stone mining which have developed on the periphery of the town. Cotton, groundnut, wheat, *bajri, jowar* and pulses are the important commodities of wholesale trade transactions. It is also famous for its *ghee*, which is manufactuerd and exported to places in Gujarat, Maharashtra and other States.

EMPLOYMENT IN TRADE AND COMMERCE

There were 28,526 persons engaged in the trading profession in the district according to the 1961 Census. Of these, 18,471 persons were from urban areas and 10,055 from the rural areas. Workers engaged in wholesale trade numbered 2,019 only and 25,247 persons in retail trade. Even among retailers, those dealing in essential commodities like food and clothing were the largest. Further 6,048 persons were employers, 4,957 persons employees, 10,504 persons single workers and 7,017 family members of those employed in the retail trade.

Retail Trade

Retail trade is carried on by a large number of establishments located in various towns and villages and caters to the needs of inhabitants of their respective localities. These traders usually obtain their goods on credit from local wholesalers and settle bills periodically. Their stock-in-trade is limited and generally depends upon their financial condition and local demand. Retailers

are quick in respect of overhaul of goods and frequently replenish items which are much in demand among the people. The capacity of retailers in rural and semi-urban areas for keeping large stocks of goods is, in most cases, limited on account of their limited resources. They maintain stock sufficient for their normal sales. But their counterparts in cities and towns, because of their better financial position and social status, keep stocks in large quantities. The brisk season for retail trade generally lasts from October to June, because the period from July to September being covered by monsoon, business is comparatively slack and people avoid celebrations of social functions like marriage. Retail traders in *pan, bidi*, tobacco, etc., normally carry on brisk business throughout the year. But during festivals like the Divali and on public holidays, their business is even more. In other branches too, transactions in retail trade particularly reach their peak during such festivals as the Holi, the Dessera, the Divali and the marriage season. Retail sales are usually on cash basis, but where customers are well acquainted with the traders, running accounts are opened and settled periodically.

Retail trade was and is generally distributed in the following groups : (I) grocery shops selling cereals, pulses, spices, *gur*. groundnut and sesamum, oil, *ghee*, tea, coffee, condiments, dry fruits, baking soda, menthol crystals, saffron, catechu, *agarbatti*, etc., (ii) *pan-bidi* and tobacco shops, which are generally one-man establishments sell *pan* (betel leaves,) *bidi*, cigarettes, cigars, match boxes, chewing tobacco, betelnuts catechu, menthol crystals, lottery tickets, etc., (iii) cloth and hosiery shops which deal in all kinds of textiles, in cotton, woollen, silk and synthetic fibres and other super varieties of cloth such as terylene, etc., and having a wide range of clothing such as shirting, coating, *sarees, dhotis, malmal, chhint*, voiles and hosiery articles of all sorts and varieties, (iv) fuel and charcoal shops. (v) stationery and cutlery shops, (vi) fruits and vegetables shops, (vii) shops selling household utensils of brass, copper, aluminium, German silver and stainless steel. (viii) hardware and building materials. (ix) chemists, (x) sweetmeat and *farsan* shops and (xi) leather goods and footwear.

Retail marketing centres are situated in almost all areas. As the population has increased and communications made easy, retail shops have sprung up in rural areas also. These centres function as retail marketing centres, important among them being Junagadh, the district headquarters and Veraval, Una, Porbandar, Manavadar, Talala and Malia.

Co-operation in Wholesale and Retail Trade

As a result of expansion of co-operative effort among the people in various strata of society, consumers' stores to supply articles of daily consumption such as sugar, cloth, stationery, hosiery, soap, foodgrains, pulses, *ghee*,

edible oil, etc., have come into existence in recent times primarily to provide relief from soaring prices in the post-War and post-Independence periods. In addition, these stores also supply improved seeds, fertilisers, cement, etc. The Junagadh District Co-operative Purchase and Sale Union Ltd., at Junagadh is recognised as the central consumers' co-operative store. There are fifty-nine other similar co- operative stores located at other centres in the district. The following figures illustrate the progress of consumers' co-operatives in the district at present.

Particulars 1	Consumers' Co-operative Store Ltd., Junagadh upto 30th June, 1971 2
Membership	59
Share capital (Rs.)	1,86,751
Working capital (Rs.)	40,61,682
Sales of consumers' goods (Rs.)	94,870
Sale of fertilisers (Rs.)	1,58,76,894

Source :
Manager, Junagadh District Co-operative Purchase and Sale Union Ltd. Junagadh.

Fairs

Fairs which are generally associated with important deities, religious festivals, saints and local customs, attract people from all strata of society and serve social, economic, cultural and religious purposes. In the past, when means of communications were not developed, fairs were the only market places for the village people, who could purchase articles for domestic use from these fairs. But in modern times, their economic significance has declined owing to the development of transport facilities, spread of education, decreasing influence of religion, and alternative modes of recreation and entertainment available almost at the door-step in villages/towns. On account of construction of railways and development of roads, every village or town has now a number of shops catering to the needs of their respective localities. Thus there is now practically little or no need on the part of village-folk to go to fairs for purchase of consumer goods. Yet fairs have not lost their importance even in modern times, as influence of religion on masses is still considerable. They provide fun and enjoyment to the children, adults and the aged alike.

From the view point of trade and commerce, generally common consumption articles, drinks, *pan-bidis* and cigarettes, bangles, cheap

ornaments, hosiery and a number of other articles are brought to these fairs for display and sale in shops or booths specially set-up for them. They also provide refreshment, recreation and merriment to visitors.

In all 54 fairs are held in this district at different places and at different times of the year. Out of them, the following eight fairs deserve special mention because of their popularity and large congregation of people.

Fairs attended by more than 10,000 persons

Sl. No. 1	Name of the fair 2	Place 3	No. of persons attending 4
1	Liliparikrama fair	Junagadh	1,00,000
2	Bhadarvi Amas	Junagadh	1,00,000
3	Bhavnath Mahadev fair (Mahashivratri)	Junagadh	1,00,000
4	Somnath Mahadev fair, Tripurari Purnima	Somnath Patan (Veraval Taluka)	1,00,000
5	Shitla Saptami and Janmashtami	Porbandar (Porbandar Taluka)	25,000
6	Prachi Tirth fair	Ghantia (Patan-Veraval Taluka)	20,000
7	Ramdev Pir (Jaleshwar) fair	Veraval (Patan-Veraval Taluka)	10,000-20,000
8	Satadhar fair	Jambudi (Visavadar Taluka)	10,000

More details about these fairs, such as names, occasions, places, dates of the fairs, etc., are given in Chapter III—People, of this Gazetteer.

Trade Associations

Trade and commerce being one of the principal economic activities of modern times, associations and organisations of manufacturers and merchants have come into existence to safeguard the interests of their respective branches in trade and industry. Recognising their importance, the Central and State Governments nominate their representatives on the various committees and sub-committees, and invite their views on many important economic problems, such as taxation, fiscal policy, location of industry, licensing policy, etc.

It is interesting to compare the merchants associations of the past with the present ones. The *Kathiawar Gazetteer* (1884) furnishes some very useful and interesting details on the subject—" Goldsmiths, carpenters, coppersmiths, tailors, blacksmiths, potters, and other craftsmen had each

a caste organization or *mahajan*, which, to some extent, took the place of craft guilds. Dealers in cotton, grain, groceries, piece-goods and other articles belonged to several castes and formed a trade guild distinct from their caste organisations. This trade guild was the head *mahajan* and was composed of four or five of the leading local merchants. These leading men held the title of *Shethia*. There was no regular or hereditary post of a head merchant or a *nagarsheth* in Kathiawar, though the title was sometimes used out of respect to a trader of marked wealth or unusual personal influence. Disputes about complicated trade dealings were generally referred to the head *mahajan* or trade guild. If its decision was not obeyed, the defaulters were cut off from all trade intercourses. In many cases, the trade guild levied a tax on trade and manufactures, and, under the management of the head guild, utilised the proceeds for charitable purposes. To decide questions relating to the whole industrial class, several caste guilds met, and, in questions of taxation, on trade or manufactures, approached the local chief for redress of grievance."[1]

The formation of trade associations in the modern sense in this district is, however, recent. The first of such association to be formed in the district was the Chamber of Commerce, Porbandar which was registered in the year 1942. Names of other associations formed thereafter are mentioned below: (1) the Sorath Chamber of Commerce, Veraval, (2) the Junagadh Chamber of Commerce, Junagadh, (3) the Junagadh Grain, Seeds and Sugar Merchants' Association, Junagadh, (4) the Junagadh Cloth Merchants' Association, Junagadh, (5) the Junagadh Kirana Merchants' Association, (6) the Junagadh Jooth Sasta Anaj Vepari Mandal, Junagadh, (7) the Junagadh Bullion Merchants' Association, Junagadh and (8) the Junagadh Sindhi Cloth Merchants' Association, Junagadh.

The aims and objects of these associations broadly are : (1) to look after the interests of trade and commerce of the region and help create harmonious relations among their members, (2) to arbitrate whenever possible in trade disputes, (3) to study legislation affecting trade, commerce and industry and present their views to Government, (4) to watch development of industries and commerce at home and abroad and introduce, if necessary, suitable changes in the existing pattern of trade and industry, (5) to maintain liaison among the different associations of merchants and entrepreneurs in the interests of the trade and industry, (6) to co-operate with other industrial and commercial associations for the furtherance of their aims and objects, and (7) to publish annual reports and other literature giving useful information regarding trade, commerce and industry for the use of members.

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1. CAMPBELL J. M., *Bombay Presidency Gazetteer*, *Kathiawar*, Vol. VIII, (1884), pp. 265-66.

Weights and Measures

The *Statistical Account of Junagadh*[1] describes the weights and measures used in the former Junagadh State areas in the following terms.

"The principal weights and measures in use in Junagadh territory are as follows .—

Weights in the town of Junagadh

80 Tolas (or Imperial Rupees)	=	1 Seer
16 Seer	=	1 Maund
5 Maunds	=	1 Kothlo
4 Kothlas	=	1 Khandi

Weights used in the Junagadh district

22 Imperial Rupees (or tolas)	=	1 Seer
40 Seers	=	1 Maund

But sugarcandy, betelnut and dried fruits are sold by a maund consisting of 20 seers. (Junagadh town weight).

Goldsmiths' Weights

1½ Rice grains	=	1 Mag
16 Mags	=	1 Chanoti
3 Chanotis	=	1 Wal
16 Wals	=	1 Gadiana
1⅛ Gadianas	=	1 Tola or Imperial Rupee

Grain Measures

2 Gadias	=	1 Pawala (or measure of 20 tolas)

1. Watson J. W., *Statistical Account of Junagadh*, (1884), p. 19.

2 Pawalas	=	1 Adhwali
2 Adhwalis	=	1 Pali
5 Palis	=	1 Map
4 Maps	=	1 Shai
8 Shais	=	1 Haro
2 Haros	=	1 Kalshi (or Khandi)

Cotton Weights

44 Dokras	=	1 Seer
45 Seers	=	1 Maund
2 Maunds	=	1 Tolu
20 Tolus	=	1 Bhar

Pearl Weights

16 Badams (Almonds)	=	1 Dokra
100 Dokras	=	1 Chav
6¼ Chavs	=	1 Taka
13½ Takas	=	1 Rati
24 Ratis	=	1 Tank"

Prior to the formation of the State of Saurashtra in 1948, none of the States and estates merged in the present Junagadh district framed any rules for the regultaion of weights and measures. Weights and measures used in different towns of the State differed in a large measure. For example, in Junagadh town proper, 80 *tola-seer* was used within the Junagadh municipal areas, but in other parts of the State, mostly 40 tola *seer* was used. Similarly, for the measurement of cloth, mostly *Gaj*-a two feet measure and a yard a three feet measure were used. After the formation of the Union of the Saurashtra States in 1948, the Bombay Weights and Measures Act, 1932 as amended from time to time was applied to the whole of Saurashtra from 1949. Even then there were local variations and the units of weights and measures differed from place to place. This hampered the smooth flow of internal trade. A uniform system was, therefore, adopted by the Government of India by the introduction of the metric system of Weights and Measures by enacting suitable legislation in 1956. In pursuance of this legislation, the Government of

Bombay passed the Bombay Weights and Measures (Enforcement) Act, 1958, for uniform enforcement of the standard weights and measures throughout the bilingual State areas. Under this system, the weights and measures have been reduced to a multiple of ten. This Act was first applied to the Una town in October, 1960, and then to Junagadh city from October, 1961, *i. e.*, after the formation of a separate State of Gujarat. However, the entire district was covered under the said Act from April, 1962, when the use of the metric measures was made compulsory throughout the State. Its enforcement is entrusted to the office of the Commissioner of Industries in the State. The salient features of the system are set out below :

(1) Length is measured in metres instead of in yards.

1 metre = 1·09 yards.

(2) Distance is measured in kilometres instead of in miles.

1 km. = 0·62miles.

(3) Weight is measured in kilograms instead of in pound (*lb*), or *seer*.

1 kg. = 2·2 *lbs*. or 1·07 *seer*, and

Quintal instead of a maund

1 quintal = 5·38 mds.

(4) Area of land is now measured in hectares instead of in acres.

1 hectare = 2·47 acres.

(5) Weighment in *tolas* have been replaced by grams.

One gram which is one thousandth part of a kilogram is equal to 0·086 *tola*.

(6) Unit for valuable stone continues to be in carats.

1 carat = one-fifth of the gram = 0·017 *tola*.

STATEMENT VI-5

Imports and Exports at the Intermediate and Minor Ports

Year		Porbandar			Veraval			Mangrol		
		Imports	Exports	Total	Imports	Exports	Total	Imports	Exports	Total
1		2	3	4	5	6	7	8	9	10
1947-48	..	43,530	85,833	1,29,363	66,492	71,817	1,38,309	2,796	4,819	7,615
1948-49	..	40,917	99,003	1,39,920	1,05,362	39,613	1,44,975	2,627	3,468	6,095
1949-50	..	37,481	91,780	1,29,261	63,394	67,960	1,31,354	2,321	4,966	7,287
1950-51	..	45,780	1,11,932	1,57,712	66,780	40,738	1,07,518	2,725	6,638	9,363
1951-52	..	54,418	1,01,929	1,56,347	80,572	34,037	1,14,609	1,824	7,027	8,851
1952-53	..	34,752	1,20,977	1,55,729	52,828	58,002	1,10,830	1,798	3,924	5,722
1953-54	..	46,221	1,09,939	1,56,160	66,743	80,223	1,46,966	2,360	2,660	5,020
1954-55	..	55,957	1,04,832	1,60,689	88,326	87,089	1,75,415	2,905	3,010	5,915
1955-56	...	51,175	97,927	1,49,101	66,265	81,510	1,47,775	2,454	2,254	4,708
1956-57	..	49,171	86,342	1,35,513	68,137	04,189	1,62,326	2,554	2.558	5,112
1957-58*	..	51,205	90,331	1,41,536	67,304	88,136	1,55,440	2,880	2,455	5,344
1958-59	..	55,876	92,126	1,48,002	67,807	1,05,572	1,73,379	2,883	2,632	5,515
1959-60	..	54,901	71,211	1,26,112	80,834	1,37,557	2,18,391	3,193	1,266	4,459
1960-61	..	59,641	85,113	1,44,754	88,297	1,38,918	2,27,215	3,050	1,910	4,969
1961-62	..	45,578	91,911	1,37,489	68,063	1,14,599	1,82,662	2,661	1,756	4,417
1962-63	..	36,582	1,26,278	1,02,860	62,080	1,38,032	2,00,112	3,543	1,909	5,452
1963-64	..	28,876	1,42,432	1,71,308	59,288	1,07,520	2.56,808	3,334	1,133	4,467
1964-65	..	37,276	1,20,724	1,58,000	67,431	1,87,165	2,54,805	3,003	1,058	4,061
1965-66	..	34,207	2,11,084	2,45,291	67,496	1,06,529	1,74,325	2,857	1,327	4,184
1966-67	..	34,477	2,26,761	2,61,238	1,38,690	1,40,822	2,79,512	1,962	443	2,405
1967-68	..	34,483	2,47,825	2,82,308	1,56,898	1,70,590	3,27,488	2,550	1.232	3,782
1968-69	..	27,249	3,13,007	3,40,256	68,993	1,66,937	2,35,930	1,808	401	2,209
1969-70	..	34,405	2,41,227	2,75,632	78,037	1,42,052	2,20,089	1,760	312	2,072

*Figures from 1957-58 onwards are in Metric Tonnes.

Source :

1. *Bombay State Ports Traffic Review.*
2. *Gujarat State Ports Traffic Review.*

STATEMENT VI-6

Tonnage of Imports and Exports at Other Minor Ports

Year	Navabandar			Rajpara			Madhavpur		
	Imports	Exports	Total	Imports	Exports	Total	Imports	Exports	Total
1	2	3	4	5	6	7	8	9	10
1947-48 ..	1,515	2,292	3,807	20	297	317	198	294	492
1948-49 ..	2,411	1,606	4,017	10	385	395	349	150	499
1949-50 ..	2,008	1,581	3,589	9	243	252	179	80	259
1950-51 ..	1,494	1,090	2,584	18	533	551	266	209	475
1951-52 ..	1,654	1,334	2,988	29	469	498	506	36	542
1952-53 ..	2,177	1,961	4,138	2	362	364	696	47	743
1953-54 ..	3,173	3,070	6,243	11	880	891	757	47	804
1954-55 ..	3,545	2,450	5,995	181	694	875	381	241	622
1955-56 ..	3,342	2,411	5,753	302	896	1,198	171	..	171
1956-57 ..	3,211	2,080	5,291	114	785	899	53	..	53
1957-58* ..	3,801	1,750	5,551	528	1,269	1,797	107	..	107
1958-59 ..	4,205	3,443	7,648	487	1,183	1,670	12	2	14
1959-60 ..	4,430	2,851	7,281	544	1,657	2,201	..	..	..
1960-61 ..	6,055	3,189	9,244	479	1,685	2,164	..	..	..
1961-62 ..	4,549	1,566	6,115	465	1,770	2,235	..	..	..
1962-63 ..	4,167	1,682	5,849	578	1,665	2,243	..	..	..
1963-64 ..	4,494	2,175	6,069	495	1,510	2,005	..	..	..
1964-65 ..	3,124	2,235	5,359	465	1,598	2,063	..	..	..
1965-66 ..	2,507	1,915	4,422	374	1,753	2,127	..	..	..
1966-67 ..	1,898	3,071	4,969	336	1,726	2,062	..	..	..
1967-68 ..	2,510	2,515	5,025	362	1,450	1,812	..	..	..
1968-69 ..	2,671	1,658	4,329	498	1,956	2,454	..	..	..
1969-70 ..	1,934	1,885	3,819	520	2,212	2,732	..	..	..

* Figures in Metric Tonnes.

Source :

1. *Bombay State Ports Traffic Review.*
2. *Gujarat State Ports Traffic Review.*

CHAPTER VII

COMMUNICATIONS

ROADS

The rulers of the erstwhile States and estates in the peninsular Gujarat were, almost without exception, indifferent towards the construction of roads in their territories and Junagadh and other States now merged in Junagadh district were no exception. This was because these rulers had invested large amounts in the railway construction and they feared that development of a rival transport system would adversely affect their railway revenues. This was corroborated by Captain G. Legrand Jacob, acting Political Agent in Kathiawar, who observed as under :

> "There are no made roads or canals in the country, the soil, however, permits of good natural roads and the drainage by multitudes of streams prevents even the black soil from seriously interfering with monsoon communications. The roads might be rendered excellent by small outlay, but the chiefs are indifferent to the improvement of their estates and the tenure by which the best Karbarees hold their power is too fragile for them to attempt deviation from the customary routine."[1]

Writing about the mode of communications in the former Junagadh State, Captain J. T. Barr, Acting Political Agent, observed in 1854 as under:

> "There are no made roads through the country with the exception of a portion of about twenty miles from Veraval inland. The communication is by the common carts of the country and pack bullocks for heavy goods and on horse back for travellers moving with expedition."[2]

The condition of the roads was far from satisfactory in the province as a whole till 1865. This will be evident from the following extract from the *Kathiawar Gazetteer* (1884).

> "Up to 1865, there were no made roads in the province. During the rainy season (June-October) when the ports were closed and the

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1. *Selections from the Records of the Bombay Government*, No. XXXVII-New series-1856, p. 39.

2. *Ibid*, p. 112.

rivers flooded, outside dealings were at a stand and there was very little movement within the province. Tracks of wheeled vehicles usually ran along the gravelly beds of small streams, as the soil was there hardest and the friction least. But at the best of times, the passage of the larger streams was a grievous hindrance. In fair weather it was and in parts it still is, no uncommon sight to see a train of laden carts halted at the bank of a river, and the cattle of three of four carts formed into a team to drag one across; or when the cart was by itself to see it unladen, taken across empty, and filled on the opposite bank, the load being carried over bit by bit on men's heads. In 1865, Colonel Keatinge, then Political Agent, began systematic road making by constructing the Rajkot-Wadhwan Road. At first it was neither bridged nor metalled. The surface was only gravelled the water crossings hardened and the approaches to the beds of streams sloped by an easy fall."1

The above extract reveals that as a result of the initiative taken by the Political Agent, the road construction was started in the peninsula after 1865. For the upkeep of the roads, a special fund called the Trunk Road Fund, to which all the First and Second Class States agreed to subscribe, was created. The roads from Rajkot to Junagadh passing through Gondal, Virpur and Jetpur and Dhoraji to Junagadh were constructed during this period. In 1876, the Junagadh State started its own Engineering Department.

It is interesting here to note that road construction, which was started in the peninsula in the latter part of the 19th century could not make any substantial progress in the early years of present century. The main factor which diverted the attention of the States was the construction of the railways which was started in the peninsula towards the close of the 19th century. The Junagadh State presumably also invested large amounts in the construction of railways in Junagadh. The States which had invested large amounts of capital in their railways considered roads as a rival transport system affecting railway revenues and so the development of roads was given low priority.

The necessity of good made roads was strongly felt after World War I, when automobile became an important vehicle of goods and passenger transport. However, no adequate attention was paid and no sufficient finance earmarked for their construction and maintenance. But, after Independence, the importance of good roads was realised for economic and defence strategies and large amounts were spent for the development of roads in the Five Year Plans.

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884 p. 230.

PRESENT POSITION

The road mileage in the district has increased considerably after Independence. The total length of the different types of roads in the district in the beginning of the First Five Year Plan was 1,602 kms. This length was raised to 2,006 kms., in 1960-61 and 2,246 kms., in 1972. Of these 1,444 kms., were under the charge of the Junagadh District Panchayat and 802 kms., under the State Public Works Department. The following statement shows the length of the different types of roads in the district till 31st March, 1972.

Length of Roads from 1950-51 to 1971-72

Category	Length of roads in kms. in the year		
	1950-51	1960-61	1971-72
1	2	3	4
1. National Highways	..	20.97	59.15
2. State Highways	168.25	247.54	559.42
3. Major District Roads	228.22	186.36	514.86
4. Other District Roads	620.00	717.66	447.80
5. Village Roads	585.48	828.44	635.03
Total	1,601.95	2,006.37	2,246.27

Source :
1. Executive Engineer, Roads and Buildings, Junagadh Division.
2. Executive Engineer, District Panchayat, Junagadh.

A brief description of the important roads passing through the district is given below.

The National Highway

The Bamanbore-Rajkot-Porbandar Road (*No. 8 B*)—This is the only National Highway passing through the district. After crossing the limits of Upleta in the Rajkot district, it enters the Junagadh district near village Daduka of the Kutiyana taluka and finally terminates at Porbandar, which is an intermediate port and an industrial centre. On way to Porbandar, it touches Ranavav, which has a cement factory. Its total length in the district is 59 kms., which is fully bridged and has a black topped surface. The road wields a great economic significance as it links important industrial centres with Rajkot.

The State Highways

1. *The Junagadh-Keshod-Veraval-Timbi Road*—This is the longest State Highway passing through this district. Upto Veraval, it runs in southern direction and after passing through the Kodinar taluka of the Amreli district, it finally terminates near the Timbi village of the Una taluka. Its total length is 205 kms., with cement concrete and black topped surface. On

the way it passes through Keshod, Veraval, Kodinar (in the Amreli district) and Una. The road thus links Veraval port with Junagadh, the district headquarters. A portion of this road (Veraval to Timbi) forms part of the Coastal Highway, which is under construction.

2. *The Miyani-Porbandar-Mangrol-Gadoo-Veraval (Coastal Highway)*—This is one of the most important State Highways in the district running parallel to the coast of the Arabian Sea and links the ports of the district with each other. This road is used mainly for the transportation of lime stones, the stocks of which are found near Mangrol. In the 20 year Road Development Plan—(1961-81), this road is proposed to be upgraded as two-lane National Highway. Out of 154 kms., of its total length, it has cement concrete surface in 18 kms., black topped surface in 105 kms., and water bound macadam surface in the remaining 31 kms. The road is not fully bridged.

3. *The Ranavav-Bhanvad Road*—The length of this inter-district State Highway is only 19 kms., in this district. Ranavav, an important industrial place in the district is joined with Bhanvad in the Jamnagar district. It has a black topped surface, is fully bridged and is motorable throughout the year.

4. *The Vanthali-Manavadar-Bantwa-Saradiya Road*--This road starts from Vanthali on the Junagadh-Veraval-Una-Timbi State Highway and passes through the important cotton and groundnut growing centres like Manavadar and Bantwa, and terminates near Kutiyana, where it meets the Bamanbore-Rajkot-Porbandar (National Highway). It provides the shortest link between Junagadh and Porbandar. The total length of this road is 45 kms., which has a black topped surface and is motorable all the year round.

5. *The Porbandar-Advana Road*—This road starts from Porbandar and runs almost into the northern direction. In the district, it terminates near the Advana village of the Porbandar taluka and then meets the Khambhalia-Bhadthar Major District Road in the neighbouring Jamnagar district. The total length of the road is 35 kms., with black-topped surface.

6. *The Dhoraji-Junagadh-Sasan-Talala-Veraval Road*—This is an important road passing through the forest area of the Sasan Gir and Talala of this district and as such is very useful for transportation of forest products. It finally terminates at Veraval. Out of 108 kms., of total length, this road has a black topped surface in 67 kms., water bound macadam in 3 kms., and unmetalled surface in the remaining 38 kms.

7. *The Junagadh-Bagasara-Amreli Road*—This road starts from the Khadia village on the Dhoraji-Junagadh-Talala-Veraval State Highway and runs upto Bilkha. This 8 kms., section serves as a link between Junagadh and Amreli. It has a black topped surface and is only partly bridged.

Besides these, there are the Major District Roads and Other District Roads joining the taluka headquarters with each other as also with the district headquarters. The Village Roads are usually approach roads joining the villages with either the taluka headquarter places or some marketing centres. The Statement VII.1 below gives an idea about these roads in the district. These are under the charge of the District Panchayat.

STATEMENT VII·1

Major District Roads

Sl. No. 1	Name of the Road 2	Length in Kms. 3
	UNDER DISTRICT PANCHAYAT	
1	Talala-Gir Gadhada	48.00
2	Bilkha-Bagasara	40.20
3	Veraval-Bhamlej	33.40
4	Keshod-Mangrol	28.40
5	Khadia-Mendarda..	27.05
6	Samter-Kantala	26.40
7	Una-Delvada-Kob	25.20
8	Visavadar-Dhari	20.80
9	Bilkha-Bhesan	19.20
10	Una-Gadhada	19.20
11	Porbandar-Jamnagar	19.20
12	Kolikhada-Nagaka..	18.00
13	Manavadar-Sardargadh-Chuda	14.40
14	Others	2.40
	UNDER PUBLIC WORKS DEPARTMENT—STATE GOVERNMENT	
1	Una-Tulsishyam	40.00
2	Bagdu-Sasan	38.60
3	Malla-Sasan	37.60
4	Visavadar-Sasan	27.20
5	Jetpur-Bagasara	12.88
6	Others*	14.53

STATEMENT VII·1—*concld.*

Other District Roads

Sl. No. 1	Name of the Road 2	Length in Kms. 3
1	Bantwa-Navibandar	29.40
2	Keshod-Balagam	29.00
3	Junagadh-Bhesan	27.60
4	Kunvadar-Bhomiyavadar	24.00
5	Bagavadar-Miyani	22.60
6	Visavadar-Bhesan	22.40
7	State Highway crossing to Khokharda-Mendarda	21.60
8	Tukada-Ranakandorna	21.40
9	Junagadh-Makhiyala	20.40
10	Kutiyana-Devada	18.50
11	Navagam-Erdu	18.00
12	Porbandar-Aditiyana	17.60
13	Junagadh-Vadhavi	16.80
14	Balagam-Akha	16.00
15	Keshod-Shill	16.00
16	Gadu-Jangar	15.40
17	Delwada-Simar	13.00
18	Talala-Prachi	13.00
19	Bhesan-Hadmatiya	11.20
	Others*	121.72

Village Roads

Sl. No. 1	Name of the Road 2	Length in Kms. 3
1	Devda-Ishwaria	22.40
2	Majivana-Miyani	22.40
3	Mahiyari-Kotda	22.40
4	Chorwad road crossing upto Simar	19.20
5	Keshod-Ajak	16.00
6	Bantwa-Balagam	14.40
7	Gangda-Rohisa	14.40
8	Mangalpur-Bamansa	12.80
9	Balagam-Samarda	12.80
10	Mendarda-Bantwa	12.00
11	Chavand-Kotda	11.20
12	Ossa-Ghodasar	11.20
13	Prachi road station to Timbi	10.40
14	Ratad-Simasi	10.00
	Others*	423.43

*Roads below 10 kms.

Source :

Executive Engineer, Junagadh District Panchayat, Junagadh.

The above description shows that besides the taluka/mahal headquarters places in the district, important centres are also linked with good roads. Still, however, a large number of villages are without the modicum of approach road facilities. Gujarat State entered the 20 Year Road Development Plan (1961-81) with a heavy deficit of 42 per cent with reference to the earlier Nagpur Plan. The new Road Plan has been prepared on the basis of the principles laid down in the All India Road Development Plan (1961-81) envisages a target of 3,740 Kms. of roads for the Junagadh district as on 31st March 1981.

Municipal Roads -The total length of roads in the municipal limits of (i) Junagadh, (ii) Veraval, and (iii) Porbandar towns at the end of the year 1972, was 185 kms.

VEHICLES AND CONVEYANCE

Beasts of burden—There are certain animals which are used for carrying goods and passengers from one place to another. Their number according to the Livestock Census, 1966 was'[1]: bullocks—2,11,550, donkeys—5,267, camels—929, horses and ponies—7,849, and mules—46.

Bullock carts—These vehicles are still the usual mode of transport especially for goods from village to *mandis* or markets. In view of the fact that a large number of villages are without approach roads, the bullock carts still occupy an important place in the rural transport. However, its importance has greatly diminished for long distance travels because of the development of road and rail transport. In the Junagadh district, there were 64,824 bullock carts, of which 61,476 were in the rural areas and 3,348 in the urban areas. The highest number of bullock carts (7,761) in the district was in the Porbandar taluka and the lowest (2,235) in the Ranavav taluka.

Other Vehicles— There were 6,482 different types of automobile vehicles in the district as on 31st December 1971. These were motor cycles, (1,996); motor cars including tempos (1,250); private and public carriers (1,169); tractors (749), trailors (transport and non-transport) (548); jeep cars (283), passenger buses, (15) and ambulance vans (14). Though it is not possible to assess the exact number of bicycles in the absence of their registration, it can safely be mentioned that the people use bicycles in an increasing number as compared to the past, as it is the cheapest and most readily available vehicle.

1. Bureau of Economics and Statistics, Gujarat State, *Handbook of Basic Statistics, 1965-66*, (1970), pp. 152-156.

ROAD TRANSPORT

As stated earlier, prior to integration, the position of roads in the Saurashtra region was far from satisfactory. There were only few metalled roads. The transport systems of the former States in the peninsula were not co-ordinated. Some of the bigger States operated bus services and the former Nawanagar State Railway instituted a contract system for the operation of the bus services.[1] In some other States, the public auction system was followed and the highest bidder was given monopoly. In almost all cases, motor transport, whether operated by the States themselves or not, was in the nature of monopoly from which the States tried to ensure maximum profits. Further, those States having their own railway systems were not interested in the development of the rival transport system which were likely to affect their railway revenues adversely. However, the Junagadh State tried to co-ordinate its rail-road policy. In 1929, the Junagadh railway began to ply motor trucks and bus services and gave through booking facilities over the motor and railway routes to all parts of India from its Kutiyana bus station.

Thus, on the eve of integration, neither was there any cohesive road transport system nor were rail-road systems co-ordinated in the peninsula. Only a few places were served by bus services. With a view to bringing the whole transport system of Saurashtra on a par with the one operated in the Bombay State, the Saurashtra Government took legislative measures by passing the Motor Vehicles Act, the Motor Vehicle Tax Act, the Bombay Motor Vehicles Rules, etc. On 15th May, 1948, the Saurashtra Government took over the road transport service and tramways operated by the former Rajkot State. A Road Transport Department was created by amalgamating the services operated by some of the princely States. By the end of the First Five Year Plan, the Road Transport Department of Saurashtra State operated 48 routes and 2,964 route kms. In March 1956, the Saurashtra State Road Transport Corporation was created, which took over the road transport services from the Road Transport Department of the Saurashtra Government with effect from April 1956. The Corporation took over large number of routes from the private operators in the years 1956-58. Till April 1960, nearly 50 per cent of the road transport services were nationalised

At the time of the formation of the Gujarat State in May 1960, there were three Corporations operating in the States *viz.*, (1) the Bombay State Road Transport Corporation for the former Bombay State areas, (2) the Saurashtra State Road Transport Corporation for the Saurashtra region,

1. VAKIL C. N AND LAKDAWALA D. T., *Socio-Economic Survey of Saurashtra*, (19[illegible]), p. 323.

and (3) the Kutch State Transport Corpo:ations for the Kutch region. In their place, a single corporation called the Gujarat State Road Transport Corporation was created.

In 1960, the passenger bus services in the Saurashtra area were operated by one division with the headquarters at Rajkot. However, with the increase in the size of operations, two more divisions at Bhavnagar and Junagadh were set up. The Junagadh division started functioning as an independent division from September, 1962.

At present, the services in the Junagadh division are operated from depots located at Junagadh, Una Veraval, Keshod, and Porbandar in the Junagadh district and Upleta in Rajkot district. Of the five depots in this district, those at Junagadh, Una and Veraval were set up in 1949 and at Keshod and Porbandar in 1957.

The Junagadh division has achieved a commendable progress in respect of operations of bus services in the division areas, as the number of routes increased from 163 in 1963 to 345 in 1971. Similarly route kms., increased from 9,812 in 1963 to 21,198 in 1971 with the result that important places and taluka headquarter towns are not only linked with each other but are also connected with other district headquarters in the State. A number of far-flung villages which were hitherto isolated are now linked by bus services and connected with their immediate taluka headquarter centres. Considerable progress which the Gujarat State Road Transport Corporation has made in the field of transport in the district will be evident from the following figures. Nearly 76.71 per cent of the villages in the district and 92.43 per cent of the population of the district are directly served by the State transport services. Moreover, 14.73 per cent of the villages are situated within a distance of 3 kms., 6.17 per cent lie at a distance between 3 and 5 kms., and in the remaining 2.49 per cent villages only, the people have to travel 5 kilometres and more to reach the nearest bus stop. These figures speak of the high degree of progress and popularity achieved by the State Transport.

To sum up, before the integration of the States in Saurashtra, the road transport was very little developed and even a large number of taluka headquarters were not linked with the district headquarters by a net-work of roads. For example, Porbandar, an important intermediate port in the district, and Malia, Una and Talala, had no direct road connections with Junagadh. After integration and nationalisation of passenger services, all the taluka towns are connected with the district headquarters. Secondly, these transport facilities have increased the mobility of the people and have brought about diversification of occupations among the otherwise static rural folk. Thirdly, the social contacts have

greatly widened. Lastly, the educational facilities have been brought within a common man's reach by the speedy communications. Thus, the bus-services have brought about significant socio-economic changes in the region.

Municipal Bus Services

The Junagadh, Veraval and Porbandar towns have municipal bus services within their respective areas. Their brief description is given below:

Junagadh—The bus services plies on six different routes covering a distance of 91 Kms. Besides facilitating local travels, these services go upto *Sakkar-baug*, *Moti-baug*, *Damodar Kund*, and the Rock Incription of *Ashoka Maurya* on the road to Girnar.

Veraval—The city bus service was started in the year 1964. Buses ply on three different routes which take pilgrims (visitors) to holy places like *Dehotsarg*, *Bhalka-tirth*, the Somnath temple, etc.

Porbandar—The bus service in the Porbandar town was started in 1950. Buses ply on ten different routes which cover important places like educational institutions, the cement factory, the Port office, the Birla Sagar Colony, etc.

RAILWAYS

The district is at present served by the following metre gauge railway lines :

(i) The Rajkot-Gondal-Junagadh-Veraval line,

(ii) The Dhola-Jetalsar-Porbandar line,

(iii) The Junagadh-Shapur-Saradiya line,

(iv) The Junagadh-Visavadar line,

(v) The Khijadiya-Dhari-Visavadar-Veraval line,

(vi) The Talala-Prachi Road-Delvada line, and

(vii) The Prachi Road-Kodinar line.

Historical Background—The construction of the railways in Saurashtra had become complicated on account of the existence of many princely States and estates. The Princely States were deadly opposed to the laying down of the railway lines through their territories either by the private companies or by the Government of India. The only alternative, therefore.

was that the lines should be constructed by the States themselves. This task was also not easy in view of the baffling multiplicity of the States and estates and their limited financial resources. However, the progressive States like Bhavnagar and Gondal made the pioneering efforts in this direction and constructed the railways in their territories. The era of the railway construction in the peninsula commenced in 1873 with the extension of the B. B. and C. I. Railway upto Wadhwan.

Encouraged and inspired by the successful working of the Bhavnagar to Botad and Gondal to Dhoraji railways constructed by the Bhavnagar and Gondal States, other States in the peninsula also undertook the construction of the railways in their territories. In the Junagadh State, the idea of constructing the railway was mooted in the time of Navab Mohobatkhanji. The ceremony of turning the first sod for the railway line from Jetalsar to Junagadh was performed by Lord Reay, Governor of Bombay, on 11th December, 1886 and the first railway engine steamed into Junagadh station on 19th January, 1888. This line was further extended upto the port of Veraval in 1889. In 1890, as a result of the efforts made by the former Porbandar State, Porbandar was connected with Dhoraji. Thus by 1890, Veraval and Porbandar were linked up by the railway. The Junagadh State had a six anna share in the Jetalsar-Rajkot section which was completed in 1893. This provided a direct rail connection between Rajkot and Veraval. The work of constructing the railways was further accelerated in the Junagadh State in the early part of the 20th century. All the branch lines existing in the district at present were constructed between 1910 and 1937. A brief description of these railway lines together with their economic significance is given below. These lines are under the charge of the Divisional Superintendent, Western Railway, Bhavnagar.

(i) *The Rajkot-Gondal-Junagadh-Veraval Section*—This was the first metre gauge line constructed in the district during the rule of Nawab Bahadurkhan III The section between Jetalsar and Junagadh was constructed in 1888 and extended upto Veraval in 1889. This line started from Rajkot and entered the Junagadh State areas near the Choki Sorath railway station at km. No. 86 (from Rajkot). In this district, it serves the important places like Junagadh, Shapur, Keshod, Chorwad and finally terminates at Veraval (at Kms. No. 186) which is a taluka headquarter place and an important port in the district.

An important economic belt is formed around Junagadh for transhipment of general goods, iron, stone, groundnut seeds and oil, oil cake, etc. Another economic belt is also formed around Veraval for transport of commodities like ground-nut, fruits like mangoes, onions and fish. From Adri road and Chorwad Road stations, lime stone is transported for chemical industries at Dhrangdhra and Mithapur. The line also feeds pilgrim and

tourist traffic bound for historical place of Junagadh, religious centres in and around Prabhas Patan (near Veraval) and tourist places like the sea-resort at Chorwad near Mangrol. Thus the line has considerable economic significance for the district.

(ii) *The Dhola-Jetalsar-Porbandar Section*—This is another important metre gauge line constructed during the Porbandar State regime in 1890 as a result of the efforts made by the former State. It passes through as many as five districts such as Bhavanagar, Amreli, Rajkot, Junagadh and Jamnagar. It enters this district at Sakhpur (kms. No. 229 from Dhola) and terminates at Porbandar (kms. No. 256). There are only five stations of this district on this line, *viz.*, Sakhpur, Rana Bordi, Ranavav, Aditpara and Porbandar. Thus the line has great economic significance for the district as it links important places in the Saurashtra region in its east-west runway. At Porbandar which is an intermediate port, an economic belt is formed by the establishment of the cement industry. Lime stone available in quarries near Ranavav is sent to Mithapur and chalk-power to places all over India.

(iii) *The Junagadh-Shapur-Saradiya Section*—This metre-gauge line which covers a distance of 34 kms., was constructed by the former Junagadh State in stages between 1910 and 1915. It runs within the district and touches Shapur, a station on the Rajkot-Veraval line and Manavadar, Vanthali (Sorath) and Bantwa. An important economic belt is formed on this line around Manavadar and Bantwa. This railway line helps transportation of cotton, groundnut and its products. An electric thermal power station is setup at Shapur in this district.

(iv) *The Junagadh-Visavadar Section*—This metre-gauge line, which runs within this district, was also constructed by the former Junagadh State between the years 1912 and 1913. Its length is approximately 43 kms. It touches the important places like Junagadh, Dungarpur and Visavadar. Visavadar is also a station on the Khijadiya-Veraval metre-gauge line. Visavadar is in the heart of the Gir forest and attracts tourists seeking to have a glimpse of the lions in the Gir, which is the only habitat of lions in Asia.

(v) *The Khijadiya-Visavadar-Talala-Veraval Section*—This line passes through the Amreli and Junagadh districts. The portion in the Amreli district was constructed by the former Vadodara State between 1913 and 1916. It enters in the Junagadh district near Jetalvad station (Visavadar taluka) at kms., No. 83 and terminates at Veraval (kms. No. 164), thus covering a distance of 82 kms., in the district. The portion in the Junagadh district was constructed by the former Junagadh State in stages between 1918 and 1937. This line passes through the Gir forest and helps the transhipment of forest produce. In this district, it touches the places such as Visavadar, Sasan Gir, Talala and Veraval.

(vi) *The Talala-Prachi Road-Delvada*—This line was constructed by the former Junagadh State in stages between 1920 and 1935. Except Harmadiya which belongs to the Kodinar taluka of Amreli district, all other stations on the line fall within the limits of the Junagadh district. Talala, Prachi Road and Una are important places in the district on the line. Pilgrims bound for Tulshishyam have to travel on this line. The total length of this line is 71 kms.

(vii) *The Pruchi Road-Kodinar*—This line was constructed by the former Baroda State in 1936. Prachi Road is the only station of this district falling on this line.

The district is at present served by seven metre gauge railway lines comprising 406 kms., in length. These lines traverse through the district excepting Mangrol taluka and Bhesan and Mendarda mahals. The district thus has 38·22 kms., of railway per 1,000 sq. kms. and 32·62 kms. per lakh of population. The railway lines in existence in the district at present were constructed between 1888 and 1937 and no new railway lines have been constructed after Independence.

The Government of India has now decided to convert the metre-gauge railway lines into broad-gauge ones and as a first step in the scheme of conversion, the Surendranagar-Okha section is taken up. Other lines will be taken up in due course. On completion of the conversion to broad-gauge system, the Saurashtra region will have the benefits of quicker travels and transport.

Passengers and Goods Traffic

Statistics of passengers and goods traffic at each station in the district are given as Annexure—I.

WATERWAYS AND BRIDGES

Ports

The district of Junagadh is bounded on its south and west by the Arabian Sea and has some important ports on its long coast line. At present, there are two intermediate ports—Veraval and Porbandar, and eight minor ports, *viz.*, Mangrol, Navabandar, Rajpara, Simar, Madhavpur, Shil, Sutrapada and Miyani. Of these the last four are declared as closed. The former States of Junagadh and Porbandar carried on profitable inland and overseas trade through these ports in the pre-Independence and

pre-integration days and had link with the ports in and outside India. Their description is given below.

Veraval—The port of Veraval is situated on the southern coast of Saurashtra. It is a fair weather intermediate port open both for foreign and coastal traffic. It is situated 193 nautical miles north-west of Bombay. The approach is the wide sea and the waters at anchorage are 8 fathoms deep. The anchorage is less than 3 kms., from the shore making it a comfortable lighterage port where large sea going steamers load and unload the ship cargo. The tidal range at the port is 8′ in springs and 5′ in neaps. Cargo is handled between the ship and the shore by means of barges towed by tugs. The port is protected by breakwater wall extending to about 1600 ft. into the sea. The port belonged to former Junagadh State and its rulers made considerable efforts to develop it. *The Statistical Account of Junagadh* (1884), makes the following observations about this port. " Veraval, properly speaking is in its present state no harbour at all, but an open roadstead, and during the close season and rains, vessels are either hauled up upon by the shore or sent to Div, Jafrabad and other convenient harbours. The anchorage is not very good as there is much rock near the land .... Looking at the few natural advantages of Veraval as a port, it seems not unreasonable to believe that to make it even a second or third class harbour would involve an expense totally incommensurate with the advantages to be derived from increased trade. "[1]

Thus though the port was the convenient place for pilgrims to Mecca during the Mahommedan period, it could not develop much in the subsequent periods. However, after integration, the Government spent large amounts for port development in respective Five Year Plans. During the period of three Plans, Rs. 96·76 lakhs were spent for the construction of the retaining wall, the rock breaker, dipper dredger, erection of signals, construction of godowns, transit sheds and staff quarters, boat building, mechanised appliances for transportation of goods, etc. Another Rs. 23·92 lakhs were also spent between 1966 and 1969 for completing the spill over ' Plan Schemes '. As a result, it has now become an important intermediate port in the State

Flotilla of the port consists of barges, motor launches, steam launches, cranes, etc. The port is also provided with dredging apparatus. It is linked with metre gauge railway system and the goods can be railed direct to the hinterland in India without any transhipment. Similarly it is also connected with *pucca* roads. Other facilities like port offices, telephones telegraphs are also provided at the port.

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1. WATSON J. W., *Statistical Account of Junagadh*, (1884), pp. 11-12.

The main characteristics of the port are that the region around it is rich in lime and limestone providing a good export market. There is a rayon factory in the immediate proximity of the port which imports wood-pulp and sulphur for production of rayon fibres. Further, the sailing vessels traffic amounted to 74 per cent and steamer traffic 26 per cent of the total trade at the port. Moreover, exports accounted for 71 per cent of the total trade in the year 1969-70. Imports from foreign countries are fertilisers from Europe, the U. S. A., Bulgaria, Rumania, and wood pulp from the U. S. A. Exports consist of groundnut seeds, oil cake and raw-wool which are sent to the Europe, the U. K. and the U. S. A. In 1969-70 the total volume of trade amounted to 2,20,089 tonnes of which 78,037 tonnes, were imports and 1,40,252 tonnes exports. It is the only port in the State which handled over a lakh tonnes of cargo as sailing vessels traffic. During the year 1969-70. 55 steamers and 1,047 sailing vessels called at the port.

Porbandar.—This is another important intermediate port in the district situated on the south-west coast of Saurashtra on the Arabian Sea. It is one of the most ancient ports in the Western India. and played an important role in the socio-economic life of the region. Its sea-borne trade brought it into contact with distant continental markets. The port has a sheltered creek where country crafts safely anchor during the monsoon. The inaccessibility of the creek in the absence of tidal water is compensated by the natural advantages of the harbour. The port has long since been an emporium of trade and commerce. It is also the nearest Indian port to the African ports and as such it serves as the most natural port for passenger and cargo traffic between Africa and the Western India.

The cargo between the ship and the shore is transported by port lighters towed by tugs. Besides, the port is equipped with a number of barges, steam launches, cranes, godowns, etc. Being an open roadstead, it at present, remains closed for four months of monsoon between middle of May and September. However, looking to its position and natural advantages, the port is being developed as an all weather port, at an estimated cost of Rs. 7.20 crores. When completed the port will have 9,000 ft. long break-water and another 6000 ft. subsidiary breakwater with 500 ft. long berth on it. The port will also be equipped with tug and pilot launch with a capacity of 350 break horse power (B. H. P.). Since the dawn of the planning era in the country, the expenditure incurred for development of this port amounted to Rs. 217·17 lakhs till 1968-69. The town of Porbandar with which the port is connected has all the modern facilities such as postal, telegraph, trunk telephone and other facilities. It also enjoys air, rail and roads connections.

During the year 1969-70, 79 steamers and 454 sailing vessels called at the port. The total traffic handled during the year amounted to 2,75,632

tonnes. Porbandar imports fertilisers from the U. S. A. and the dates from the Persian Gulf and exports bauxite to Europe. It ships cement to Persian Gulf, groundnut seeds to Europe, oil cakes to the U. K. and Europe and salt to Japan and other countries.

Other ports are Mangrol, Navabandar, Rajpara and Simar, which are minor ports.

(1) Mangrol is a minor anchorage port situated on the south-west coast of Saurashtra on the Arabian Sea. Though it is open to foreign and coastal traffic, the traffic is only coastal for several years past. The steamer traffic has dwindled since long and the coastal trade is carried on by sailing vessels only. Onion is exported in large quantities from this port. In 1969-70, the total traffic handled at the port amounted to 2,072 tonnes.

(2) *Navabandar*—This minor port is situated on promontory about 8 kms., south westward of Panikota islet and on the southern side of entrance to Daru creek. There is a boat channel between the eastern extreme of the promontory and the western edge of the reef. There is a wharf wall about 1,150 ft. in length.

It is a fair weather port and an important fishing centre. It is open to coastal traffic only. It also handles inland passenger traffic.

In 1969-70, 197 sailing vessels called at the port, and the total traffic amounted to 3,819 tonnes.

(3) *Rajpara*—Rajpara is another minor port open to coastal traffic only. It is situated between Veraval and Jafrabad on the south-eastern coast. The sandy beach nearby provides anchorage for fishing and other vessels visiting the port. It is well known for its fishing trade.

In 1969-70, 344 sailing vessels called at the port. The total traffic handled at the port in 1969-70 amounted to 2,732 tonnes.

(4) *Simar*—Simar is a minor port. It is situated on a range of cliffs opposite to Simbhor Fort, which formerly belonged to the Portuguese Government. It is almost defunct and has not handled any traffic for the last five years.

BRIDGES

Bridges play an important role in making the roads trafficable throughout the year.

The following statement gives details about these bridges in the district as on 31st March 1971.

STATEMENT VII·2

Bridges in the Junagadh District, 1970-71

Sl. No.	Name of the river	Name of the road	Category of the road	Length in metres
1	2	3	4	5
		A—Under the Public Works Department		
1.	The Meghal ..	.. Junagadh-Veraval	S. H.	300
2.	The Ozat ..	.. Junagadh-Vanthali-Veraval	S. H.	150
3.	The Machhundari ..	.. Veraval-Una-Timbi	S. H	150
4.	The Noli ..	.. Mangrol-Chorwad	S. H.	120
5.	The Longdi ..	.. —Do.—	,,	60
6.	The Bileshwari ..	.. Ranavav-Bhanvad	,,	100
7.	The Sajanvada ..	.. —Do.—	,,	50
8.	The Uben ..	.. Junagadh-Dhoraji Road	M. D. R	100
9.	The Khari ..	.. Vanthali Bantwa Sarediya Road	,,	—
		B—Under the District Panchayat, Junagadh		
10.	The Sonarakh (Arched bridge)..	Junagadh-Bhesan	M. D. R.	..
11.	The Masani Nala ..	.. Bilkha-Visavadar	,,	30
12.	The Utavali ..	.. —Do.—	,,	66
13.	The Creek Nala ..	.. Una-Delvada Kob	,,	..

Source :

1. Executive Engineer, Public Works Department, Junagadh.
2. Executive Engineer, District Panchayat, Junagadh.

Air Services

At present there are two aerodromes in the district, *i. e.*, at Porbandar and Keshod. Keshod aerodrome was started in 1946 on an experimental basis. However, regular service began to operate from 1947. Prior to integration, the aerodrome at Porbandar was administered by the Porbandar State itself, while the Keshod airport was managed under system of monopoly by the Ambica Air Lines Limited. However, from 1st April, 1950,

administration and management of aerodromes passed into the hands of the Government of India.

The Indian Airlines Corporation operates daily (return) air service between Bombay-Keshod and Porbandar.

Travel and Tourist Facilities

Junagadh district is noted for a number of tourist centres which include places of pilgrimage which attract a sizable number of visitors all the year round. These are mentioned below :

(1) *Junagadh*—the Mt. Girnar and the temples of the Hindus and Jains atop, rock inscription of Maurya Emperor Ashoka, holy *Damodar Kund* and Narsinh Mehta's *chora*.

(2) *Sasan Gir*—The Gir Forest Sanctury, the only abode of lions in Asia.

(3) *Prabhas-Patan*—The holy temple of Somnath on the sea-shore at Prabhas-Patan, a beautiful temple with a charming marble life size idol of Lord Krishna and all 18 cantoes of the Geeta inscribed on the marble panels on the walls in the temple on the confluence of the rivers the Hiran, the Kapila and the Saraswati.

(4) *Tulsishyam*—Temple of Tulsishyam and the hot springs nearby in the Una taluka.

(5) *Porbandar*—Kirti Mandir, a memorial to the Father of the Nation, constructed at his birth place.

(6) *Chorwad*—Open sea shore and holiday homes in the Mangrol taluka.

As regards tourist facilities, the railway connections are available for many of the places to visitors and pilgrims. The State Transport buses ply on the roads which also help passengers and sight seers to reach at the desired places. There are two aerodromes in the district at Keshod and Porbandar and the Indian Airlines operates services connecting them both with Bombay.

As regards lodging facilities, the Circuit house, guest house and rest house accommodation is provided at the places shown in the list appended. Moreover, *dharmashalas* constructed by philanthropic persons and the Holiday Homes constructed by Government at Tulsishyam and Chorwad

are also made available to the visiting public on payment. There are no recognised travel agents or tourist guides but some persons serve as temporary guides in these places. The Directorate of Information also arranges for reservation in the Government Guest Houses and the Holiday Homes for the convenience of the travelling public. The Forest Department has also constructed a tourist bungalow in the heart of the Gir forest at Sasan Gir for those interested in the Lion show. Apart from the resting places provided by the Government guest houses at important places, there are private lodging and boarding houses at the following centres.

(1) *Junagadh*--The Tourist Guest House, the Muralidhar Lodge, the Sharda Lodge

(2) *Veraval*--The Shreyas Aram Griha, the Labella Lodge, the Liberty Guest House

(3) *Porbandar*—The Paradise Lodge, the Paramount Lodge, the Ever Green Lodge, the Manoranjan Guest House, the Ghayal Restaurant, the Navbharat Lodge, the Annapurna Lodge, the Uganda Guest House, etc.

These provide lodging and boarding facilities to visitors.

Rest Houses

Under Public Works Department	Under District Panchayat
1. The Manoranjan Circuit House, Junagadh	(1) Junagadh[1], (2) Vanthali, (3) Bilkha, (4) Bhesan, (5) Mendarda, (6) Visavadar, (7) Keshod, (8) Malia, (9) Gadu, (10) Veraval, (11) Una, (12) Talala, (13) Prachi, (14) Patan, (15) Tulsishyam, (16) Ahmedpur-Mandvi, (17) Mangrol, (18) Shil, (19) Porbandar, (20) Ranavav, (21) Bagvadar, (22) Madhapur, (23) Kutiyana and (24) Manavadar.
2. The Dilaram Rest House, Junagadh	
3. The Rajendra Villa Circuit House, Veraval.	
4. The Villa Guest House, Porbandar	
5. The Link Buglow, Mangrol	
6. The Shibir House, Mangrol	

1. The District Panchayat maintains two rest houses in the Junagadh town, i. e., one near the S. T. bus station and the other near Bhavnath Mahadev temple on way to Mount Girnar.

POSTS AND TELEGRAPHS

The administration of the Offices of the Posts and Telegraphs in the district is under the charge of the Superintendent of Post Offices, Junagadh Division, Junagadh.

Prior to Independence, the Junagadh State had organised its own 'Darbar Postal Services' for official use. In 1944-45, besides head office at Junagadh

there were 31 sub-offices at convenient centres. In Porbandar State also, the provision of post offices was made as early as 1864. After Independence, with the development of the road transport, postal facilities have also developed. This will be evident from the fact that in this district besides the head office at Junagadh, there were 25 sub-offices and 90 branch offices in 1954. Telegraph facilities were also available at these offices. In 1960, the number of sub-post offices increased to 28 and that of branch offices to 119. After the formation of the Gujarat State in 1960, the expansion of the postal facilities in the district has been rapid. At the end of the year 1971, besides one head post office at Junagadh, there were 65 sub-offices and 380 branch offices. The number of letter boxes increased from 529 in 1960 to 713 in 1971. There was similar expansion in the telegraph facilities also. Out of 1,126 villages in the district, 401 had post offices and the rest obtained despatch and delivery of mails from the nearby post offices which were on an average within a distance of 3 to 3.5 kms., and received the mails either daily or periodically.

The number of posts and telegraphs offices by taluka are shown in the following statement.

STATEMENT VII·3

Posts and Telegraphs offices as on 31st December, 1972

Sl. No. 1	Name of taluka 2	No. of post offices 3	No. of Telegraph offices 4	No. of letter boxes 5	No. of villages without post offices 6	Remarks 7
1.	Una (s)	50	4	63	146	
2.	Kutiyana	20	1	39	28	
3.	Keshod	29	1	48	26	
4.	Junagadh	34	3	102	44	
5.	Talala	28	2	42	92	
6.	Porbandar	30	2	65	48	
7.	Bhesan	12	2	24	34	
8.	Manavadar	35	3	56	24	
9.	Maliya Hatina	28	2	39	36	
10.	Mangrol	25	2	40	39	
11.	Mendarda	18	1	27	28	
12.	Ranavav	14	1	24	18	
13.	Vanthli (s)	24	3	42	22	
14.	Visavadar	24	2	49	66	
15.	Patan-Veraval	28	2	55	75	

Source :

Superintendent of Post Offices, Junagadh.

TELEPHONES

Till 1972, telephone exchanges were set up at 22 different places, which besides taluka headquarter places, also included important centres in the district. In addition, the long distance public call offices are located at Bhesan, Ranpur, Sarsai, Sardargadh, Timbi, etc.

The following statement gives information about telephone exchanges, type of exchanges, total connections, etc., in the district as on 31st December, 1972.

STATEMENT VII-4

Telephone Exchanges as on 31st December, 1972

Sl. No.	Name of the Taluka	Location	Type of exchange	Working connections	
				Main	Extension
1	2	3	4	5	6
1.	Junagadh ..	.. Junagadh	CBM	1 156	106
		Bilkha	SAX	57	3
		Vadal	SAX	17	1
2.	Porbandar	.. Porbandar	CBM	953	114
		Madhavpur	SAX	29	.
3.	Patan-Veraval .	.. Veraval	CBM	663	98
4.	Keshod.. .	.. Keshod	CBNM	272	16
5.	Manavadar ..	.. Manavadar	CBNM	264	27
		Bantwa	CBNM	100	4
6.	Una	.. Una	CBNM	206	7
		Gir Gadhada	SAX	25	..
7.	Visavadar .	.. Visavadar	CBNM	'03	3
8.	Vanthali ..	.. Vanthali	CBNM	94	1
		Shapur	CBNM	68	5
9	Mangrol .	.. Mangrol	CBNM	69	5
		Shil	SAX	15	2
10.	Talala	.. Talala	CBNM	75	9
		Lusala	SAX	26	..
11.	Kutiyana ..	.. Kutiyana	SAX	62	4
12.	Mendarda ..	.. Mendarda	SAX	61	1
13.	Malia Hatina ..	.. Malia Hatina	SAX	46	2
14.	Ranavav ..	. Ranavav	SAX	22	2

CBM = Central Battery Multiple. SAX = Small Automatic Exchange, CBNM = Central Battery Non-multiple.

Source : Divisional Engineer, Telegraphs, Junagadh.

The Statement VII.4 shows that the largest number of telephone connections (1,156) were available in Junagadh town and the lowest 15 in the Shil village of Mangrol taluka.

Radio Wireless—There is no broadcasting station in the district. Radio receiving sets which began to be used in the early thirties of this century in the district as in other parts of the country are becoming popular day by day. In this district, 21,339 radio licences were issued and 62,069 licences were renewed upto 31st January, 1972.

Rural Broadcasting

The scheme of rural broadcasting or more commonly called the 'Contributory Scheme' envisages installation of community listening radio sets in the villages of the State for dissemination of the news about development and important happenings in and outside the State. The Rural Broadcasting Division of the Directorate of Information, Government of Gujarat, is entrusted with the execution of this scheme.

Under this scheme, 179 community listening radio sets were installed in the Junagadh district till 31st December, 1972.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

DISTRIBUTION OF WORKERS ACCORDING TO THE OCCUPATIONAL DIVISIONS

The clarification of the concepts of Industry and Occupation is necessary. These are quite distinct, though they are very often mistaken for each other. The former signifies that sector of economic activity in which a person is engaged such as textile industry, automobile industry, etc., while the latter connotes the exact function that a person performs such as a carpenter, a fitter, a mechanic, etc. The occupational distribution of workers is shown below.

STATEMENT VIII·1

Distribution of Workers at Work, according to Occupational Division other than Cultivation

Sl. No. 1	Category 2	Urban 3	Rural 4	Total persons 5	Per-centage 6
1	Professional, technical and related workers ..	5,364	3,509	8,873	5.31
2	Administrative, executive and managerial workers	3,121	1,014	4,135	2.48
3	Clerical and related workers ..	8,066	1,240	9,506	5.57
4	Sales workers	[illegible]	9,981	26,017	15.58
5	Farmers, fishermen, hunters, loggers and related workers	3,988	17,782	21,770	[illegible]
6	Miners, quarrymen and related workers	117	[illegible]	[illegible]	2.30
7	Workers in transport, storage and communication occupations ..	6,576	1,246	7,822	4.68
8	Craftsmen, production process workers and labourers not classified elsewhere	32,220	39,672	71,892	43.04
9	Service, sports and recreation workers	8,335	4,981	13,316	7.97
10	Workers not classified by occupations..	25	30	55	0.03

Source :

District Census Handbook, 1961, Junagadh District.

Industrial Establishments

The salient features of the Statement VIII·2 appended to the Chapter are that the district has a total of 6,287 different types of industrial establishments engaging 21.821 workers. Of these, those connected with providing basic necessities accounted for 39 per cent of the establishments and engaged 28 per cent of workers Traditional arts comprising preparation of pottery articles and jewellery accounted for 856 establishments and 2,078 workers. Similarly industries connected with wooden furniture, etc., numbered 1,102 and engaged 2,426 workers. Cotton spinning and weaving in textile mills, cotton ginning and pressing including weaving in handloom establishments numbered 56 and provided employment to 2,291 workers. With the change in habits of the people and industrialisation, *bidi* smoking. repairing of bicycles and tricycles including motor vehicles and watches and clocks have sprung up in the recent times. As a result of adoption by farmers of modern methods of cultivation two concerns for the manufacture of fertilisers have come up in the district. On account of industrialisation, industries connected with manufacture of cement and cement products, brass and bell metal products, and all types of printing, engraving, lithography, etc., have come into existence (779 providing employment to 2,863 workers). Lastly, there were as many as 594 concerns manufacturing shoes and other leather footwear, which engaged 1,357 workers.

Rural-Urban Composition

The rural/urban composition of certain selected miscellaneous occupations is shown in the Statement VIII·3 appended to the chapter.

It reveals that out of 167,027 workers in different categories in the district at the time of 1961 Census, 50 per cent were from the rural areas. Further, the professions which returned a large number of workers were tailors, cutters, furriers and other related workers (5,529), teachers (4,836), badbers, hair-dressers, beauticians and related workers (3,226), and housekeepers, cooks, maids and related workers (1,592) in order.

Learned Professions

Teachers

The 1961 census data show that 4,836 persons were engaged in the teaching profession, of whom 49 per cent were found in the rural areas indicating expansion of education in the rural areas. Moreover, teachers in the primary and middle schools were the highest (3,793).

Legal

There were 219 legal practitioners and advisers in the district on 31st March, 1972. Junagadh being the district headquarters had the highest

number of such practitioners and Malia the lowest. It it significant to note that there were five women practitioners in the district.

Sl. No. 1	Name of the town 2	No. of practitioners 3
1	Junagadh	90
2	Porbandar	42
3	Veraval	24
4	Una	12
5	Mangrol	11
6	Manavadar	9
7	Vanthali	8
8	Keshod	7
9	Visavadar	7
10	Kutiyana	5
11	Malia	4
	Total	**219**

Medical

In the modern times, medical profession enjoys a coveted position in the society. The 1961 Census returned 1,147 persons engaged in the medical profession, of whom 26.40 per cent were women. Of the women workers engaged in the medical profession, a majority was found working as nurses, pharmacists and other medical and health technicians. Further 31 per cent of persons were found from the rural areas working in this profession.

ARTS, LETTERS AND SCIENCE

The following occupations have been grouped under "arts, letters and science" by the 1961 Census.

Number of Persons engaged in Arts, Letters and Science, 1961

Sl. No. 1	Occupations 2	Males 3	Females 4	Total 5
1	Architects, Engineers and Surveyors .	294	..	294
2	Biologists, Veterinarians, Agronomists and related workers	31	3	34
3	Social Scientists and related workers . ..	182	13	195
4	Artists, Writers and related workers ..	463	9	472
5	Draughtsmen, Science and Engineering Technicians, n. e. c.	57	1	58
6	Other professional technical and related workers (including ordained and non-ordained religious workers)	1,530	48	1,578
	Total	**2,557**	**74**	**2,631**

n. e. c. = not elsewhere classified.

Source :

District Census Handbook, 1961, Junagadh District, pp. 57 to 59.

Persons grouped under arts, letters and science numbered 2,631 of whom 74 were females. The highest number of workers (1,578) was found in the category of other professional, technical and related workers including ordained and non-ordained religious workers and the lowest in the category of biologists, veterinarians, agronomists and related workers (34). The fact that there were 352 persons engaged as engineers, surveyors and draughtsmen and other science and engineering technicians indicate the expansion of construction activities as a result of implementation of the Five Year Plans.

PUBLIC ADMINISTRATION

Jobs in the public administration especially in the Government departments are highly valued by all as they provide security of service and other amenities. The 1961 Census has returned 2,268 persons engaged in various branches of the public administration in the district. Of these, the State Government employees and village officials were the largest. Their break-up is shown below.

Number of Persons engaged in Administrative Services, 1961

Sl. No. 1	Occupations 2	Males 3	Females 4	Total 5
1	Administrators and Executive Officials Central Government	47	..	47
2	Administrators and Executive Officials of State Government	336	7	343
3	Administrators and Executive Officials in local bodies	109	4	113
4	Administrators and Executive Officials *quasi*-Government	45	..	45
5	Administrators and Executive Officials Government n. e. c.	1,107	27	1,134
6	Village Officials	570	16	586
	Total	**2,214**	**54**	**2,268**

n. e. c. = not elsewhere classified.

Source :
District Census Handbook, 1961, Junagadh District, p. 59.

AMENITIES TO PUBLIC SERVANTS

Besides providing such perquisites as dearness, house rent and compensatory allowances and advances for the festivals and purchase of cycles, cars, etc., the State Government has also made provision for granting loans to Government servants for constructing residential houses. Residential accommodation is also made available wherever possible. Moreover, Government servants and their family members are given free medical treatment at Government hospital and dispensaries. They are also allowed to reimburse expenses incurred by them for treatment at medical institutions authorised by Government. In addition, concessions of leave on average pay for a period of one year and extraordinary leave for another year are also allowed

to Government servants suffering from tuberculosis. Government also reimburses sanatorium charges and in special cases, a fixed amount is paid for specialised diet, medicines, injections prescribed, for the recovery of the T. B. patients during the period of convalescence.

In addition to the above benefits, Government servants are now entitled to travel concession at specified intervals for visiting their home towns. They are allowed to encash the whole or part of the earned leave surrendered subject to a maximum of 30 days, once in every two years beginning from the block year 1971-72.

The Central Government and statutory corporations like the Life Insurance Corporation have similar schemes calculated to provide relief to their employees.

Selected Miscellaneous Occupations

Considering its urban characteristics Junagadh, the district headquarters, was chosen for ascertaining the working of certain selected occupations. The information furnished by the Junagadh Borough Municipality is embodied in the following statement.

STATEMENT VIII-4

Total number of Persons engaged in certain Selected Occupations in Junagadh

Sl. No.	Occupations	No. of establishments	Percentage to total No. of establishments	Persons employed inclusive of employer — Males	Females	Children	Total	Percentage to total No. of persons employed
1	2	3	4	5	6	7	8	9
1	Bakery ..	11	1.08	16	..	..	16	1.2
2	Hotels, lodging, boarding, restaurants and manufacture of aerated waters	175	17.17	271	14	..	285	21.8
3	Sweets and *farsans*	22	2.16	33	..	..	33	2.5
4	*Pan-bidi* ..	232	22.77	269	..	..	269	20.5
5	Hair-cutting saloons	117	11.49	117	..	.	117	8.9
6	Flour mills ..	69	6.77	88	..	..	88	6.7
7	Gold-smiths ..	107	10.50	128	..	..	128	9.8
8	Laundry	73	7.16	85	..	..	85	6.5
9	Tailoring ..	212	20.80	287	..	.	287	21.9
10	Mattresses and pillow makers ...	1	0.10	2	..	..	2	0.2
	Total	**1,019**	**100.00**	**1,296**	**14**	..	**1,310**	**100.00**

Source :
President, Junagadh Municipality, Junagadh.

The statement reveals that *pan-bidi* establishments numbering 232 (20·5 per cent) of the total establishments were the highest and mattresses and pillow makers the lowest (0.1 per cent). Tailoring and hotels and lodging also occupied a sizeable number of establishments. From the piont of employment also, tailoring concerns and hotels engaged almost 44 per cent of the total workers.

A survey of one each among the large, medium and small sized establishments in the Junagadh town was undertaken in November 1972. The selection of the occupations was done on a representative basis so as to give a broad picture of the occupations. The results of the survey are embodied in the following pages.

Hotels. Lodging and Boarding Houses and Manufacture of Aerated Waters—There were 285 persons (including 13 women) in 172 establishments. The survey disclosed that these establishments were mostly managed by owners themselves with the help of servants, but the larger ones employed salaried managers to look after the accounts work. Most of them were housed in rented premises and the rent paid varied from Rs. 25 to Rs. 1,700 individually, which in addition to boarding also gave travellers facilities for night halts. The gross earnings of individual concerns ranged between Rs. 3,000 and Rs. 10,000 per month depending upon its size, location, popularity, varieties provided to customers and the other services offered.

Tailoring—There were 212 tailoring units in the town employing 287 persons. A majority of them were one-man establishments though taking minor work such as fixing of buttons, repairing of garments, etc., in daily wages was not uncommon with them. Sometimes, the members of the family were also engaged on such works to meet customers' demand for occasions like marriages and festivals. Some of these establishments are housed in owned premises but others paid rent varying from Rs. 18 to Rs. 72 per month depending upon size and location. The gross earnings of an individual establishment varied from Rs. 200 to Rs. 1,000 per month depending upon its popularity and quality of garments sewed.

Pan-bidi—There were 232 *pan-bidi* shops and were mostly run on sole proprietorship basis. These units kept and sold additional items like tobacco, perfumes, cigarettes, confectionery. match-boxes, wax candles and other sundry articles as well. Those housed in rented premises paid rents ranging from Rs. 15 to Rs. 37 per month. The gross earnings of an individual establishment varied from Rs. 300 to Rs. 800 per month depending upon its location and popularity Some of the very large concerns among them also sold betelnuts. There was no association of *pan-bidi* shops in the town.

Hair-cutting Saloons—There were 117 hair-cutting saloons scattered in different localities and mostly run as proprietory concerns. A majority

were housed in rented premises paying rents ranging from Rs. 30 to Rs. 35 per month. The gross income of an individual concern was reported to vary from Rs. 728 to Rs. 1,500 per month depending upon the location, size, skill of workers and service rendered to customers. There was an association of the owners of hair-cutting sallons in the town.

Goldsmiths—The total number of persons working as goldsmiths was 128. A majority of them employed family members. These shops were housed in rented premises, and monthly rents varying from Rs. 12 to Rs. 200 were paid individually. The gross monthly income of an individual goldsmith varied from Rs. 400 to Rs. 900 per month. There was no association of goldsmiths in the town. After the promulgation of the Gold Control Order in 1963, the business of goldsmiths is adversely affected.

Sweets and Farsan Shops—There were 22 establishments in the Junagadh town, preparing sweets and spiced and salty eatables. The business of these concerns is mostly seasonal and becomes brisk during the marriage season and festivals like Diwali, Holi, etc. The gross monthly income of an individual shop varied from Rs. 1.050 to Rs. 8080 giving a net income of Rs. 400 to Rs. 2,000 depending upon size, situation, popularity and quality of products. Only big shops employed salaried persons for prepartions of various items, elsewhere. The family members were employed to do subsidiary works, and also run the shops in the absence of proprietors. There was an association of their proprietors in the town.

Bakery—There were eleven bakeries in the town and were worked as proprietory concerns. The survey disclosed that the monthly turnover of an individual concern varied from Rs. 1,000 to Rs. 2,000 showing an increase in the use of bread, biscuits and other bakery products made for the people from all strata of society. Monthly rents paid by each of them varied from Rs. 15 to Rs. 37. There was an association of these establishments which worked in collaboration with the Hotel Association of the town.

Flour Mills—There were in all 69 flour-mills in the town which employed 88 persons. Most of them were sole proprietory concerns but the large units employed salaried workers or relatives to meet the demands from the public. The gross monthly earnings of an individual establishment varied from Rs. 300 to Rs. 600. The flour mills were found dispersed in different localities and the rents varied from Rs. 15 to Rs. 20 p. m. per concern.

Laundries—There were 73 laundries, which were concentrated in thickly populated areas of the town. They were mostly proprietory concerns and housed in rented premises for which rents varying from Rs. 6 to Rs. 15 p. m. was paid. The monthly net income of an individual laundry owner varied from

Rs. 250 to Rs. 400 depending upon the size, location, popularity, drycleaning and ironing charges.

EMPLOYEES' ORGANISATIONS

Inauguration of the planning era in country after Independence has witnessed colossal expansion of employment at all levels in the public service, as large manpower has been recruited for implementing various development schemes under the Five Year Plans. These employees have formed their respective unions for redressing their grievances, and to increase their bargaining power in the labour market and thereby improve their social and economic conditions. The Panchayat employees have formed an organisation called the "District Panchayat Employees' Union, Junagadh" from 30th October, 1965. It had 510 members in March 1972. There is also one union of the Revenue Department employees in the district known as "*Junagadh Jilla Class Three Mahesuli Karmachari Mandal*". It was established in the year 1969, and had 150 members. The object of the Mandal is to co-operate with the management in all outstanding issues and to protect the rights of its members.

STATEMENT VIII·2

Industrial Establishments, Junagadh District, 1961

Sl. No. 1	Description 2	No. of units 3	No. of persons employed 4
1	Making of textile garments	1,453	2,806
2	Cotton spinning and weaving in mills	1	2,000
3	Manufacture of jewellery, silverware, and wares using gold and other precious metals	611	1,522
4	Manufacture of sundry hardwares	621	1,521
5	Production of edible fats and oils	127	1,374
6	Production of rice, *atta*, flour, etc.	595	1,363
7	Manufacture of shoes and other leather footwear ..	594	1,357
8	Manufacture of wooden furniture and fixtures	533	1,143
9	Manufacture of other wood and allied products ..	527	1,105
10	Manufacture of soap and other washing and cleaning compounds	23	851
11	Production of other food products such as sweetmeats and condiments, etc., ...	224	604
12	Manufacture of earthenware and earthen pottery ..	245	556
13	Manufacture of cement and cement products	9	413
14	Manufacture and assembling of machinery except textile machinery	98	358
15	Manufacture of wagons, coaches, tramways and other rail road equipment	2	354
16	Repairing and servicing of motor vehicles	42	256
17	Manufacture of *bidi*	30	207
18	Repairing of bicycles and tricycles	108	201
19	Sawing and planning of wood	42	178
20	Cotton ginning, cleaning, pressing and baling	17	158
21	Cotton weaving in handlooms	38	133
22	All other types of printing including lithography, engraving, etching, block making.	24	116
23	Currying, tanning and finishing of hides and skins ..	22	76
24	Production of bread, biscuits, cakes and other bakery products	21	69
25	Manufacture of metal products (other than of iron, brass, bell metal and aluminium), such as tin can	15	67
26	Repairing of watches and clocks	29	39
27	Manufacture of fertilizers	2	39
28	Manufacture of brass and bell metal products ..	10	34
29	Manufacture of medicines, pharmaceutical preparations, perfumes, cosmetics and other toilet preparations except soap	2	12
30	Manufacture of dyes, paints, colours and varnishes ..	1	8
	Others	44	182
	Total	***6,243***	***21,639***
	Grand Total	**6287**	**21,821**

Source :

Census of India 1961, Vol. V, Gujarat, Part IV-A, ***Report on Housing and Establishments.***

STATEMENT VIII-3

Number of Persons engaged in Selected Occupations

Sl. No. 1	Name of the occupation 2	Urban 3	Rural 4	Total 5
1	Physicians, surgeons and dentists	282	148	430
2	Nurses, pharmacists and other medical and health technicians	513	193	706
3	Teachers	2,681	2,155	4,836
	(a) Teachers, university	91	6	97
	(b) Teachers, secondary schools	658	..	658
	(c) Teachers, middle and primary schools ..	1,686	2,107	3,793
	(d) Teachers, nursery and kindergarten schools	92	10	102
	(e) Teachers (others)	154	34	681
4	Jurists	175	6	181
5	Arts, letters and science			
	(a) Architects, engineers, surveyors ..	196	98	294
	(b) Biologists, veterinarians, agronomists and related scientists	23	11	34
	(c) Social scientists and related workers ..	132	63	195
	(d) Artists, writers and related workers ..	352	120	472
	(e) Draughtsmen and science and engineering technicians, n. e. c.	57	1	58
	(f) Other professional, technical and related workers (including ordained and non-ordained) religious workers	894	684	1,578
6	Administrators and executive officials of Government	660	474	1,134
7	Hawkers, pedlars and street vendors ..	2,395	354	2,749
8	Tailors, cutters, furriers and related workers ..	2,615	2,914	5,529
9	Jewellers, goldsmiths and silversmiths ..	1,013	591	1,604
10	Millers, bakers, brewmasters and related food and beverage workers	972	812	1,784
11	House keepers, cooks, maids and related workers	1,216	376	1,592
12	Barbers, hair-dressers, beauticians and related workers	1,078	2,148	3,226
13	Launderers, dry cleaners and pressers ..	578	246	824

Source :

District Census Handbook, 1961, Junagadh.

CHAPTER IX

ECONOMIC TRENDS

Livelihood Pattern

The livelihood pattern of the people of a region and the nature and variety of occupations followed by them are conditioned by the stages of economic development and the extent to which the available natural resources are utilised. The mainstay of the economy of this district is agriculture, as 71·76 per cent of its population live in the rural areas. This percentage is, however, slightly lower than the State average, (74·23 per cent according to the 1961 Census). The soil of the district is fertile as cash-crops like cotton, groundnut and sugar-cane are cultivated. The oil-crushing industry is very prosperous in the district. It is also rich in minerals and has helped establish industries like sugar, textile, cotton ginning and pressing, soda ash, vegetable and pure *ghee*. These industries provide employment to sizeable workers. The district has 42·52 per cent of its active population engaged in different economic pursuits of which agriculture and allied activities accounted for 29·10 per cent. The population has been divided into workers and non-workers in the ratio of 42·52 to 57·48, as against the State's ratio of 41·07 to 58·93. These figures indicate that the proportion of economically active population in the district was slightly higher than the State average.

The workers were, on the basis of economic activities pursued, classified into the following nine industrial categories by the 1961 Census.

STATEMENT IX·1

Category of Workers and Percentage to Workers, 1961

Sl. No.	Category of workers	Working population			Percentage to total workers
		Males	Females	Total	
1	2	3	4	5	6
1	As cultivators	169,756	133,720	303,476	57.30
2	As agricultural labourers ..	33,005	26,090	59.095	11.16
3	In mining, quarrying, livestock, forestry, fishing, hunting, plantation, orchards and allied activities	8,221	1,809	10,030	1.89
4	At household industry ..	26,988	8,303	35,291	6.66
5	In manufacturing other than household industry. ..	18,517	1,592	20,109	3.80

STATEMENT IX·1—*concld.*

Sl. No. 1	Category of workers 2	Working population Males 3	Females 4	Total 5	Percentage to total workers 6
6	In construction	4,928	1,037	5.965	1.13
7	In trade and commerce ..	27,375	1,151	28,526	5.39
8	In transport, storage and communications	9,803	147	9,950	1.88
9	In other services	44,262	12,904	57,166	10.79
	Total workers ..	**342,845**	**186.753**	**529,598**	**100.00**

Source :

District Census Handbook, 1961, Junagadh, p. 25, Part II, p. 28.

In the working population, for obvious reasons, the number of male workers is higher than that of females. Further, agricultural pursuits claimed as much as 68·46 per cent of workers as against 68·09 per cent in the State. The remaining categories of workers accounted for 31·54 per cent and were dispersed in mining, manufacturing, construction activities, etc.

The census data throw further light on the rural-urban composition as shown below.

Category	Percentage of working population Rural	Urban	Percentage of total working population
(a) Agricultural pursuits ..	38.58	5.02	29.10
(b) Non-agricultural pursuits ..	9.58	24.02	13.66

In the rural areas, agriculture and allied activities preponderate and in the urban areas, non-agricultural activities claim higher percentage of workers in the working population.

HOUSEHOLD AND NON-HOUSEHOLD INDUSTRIES

According to the 1961 Census, 35,291 persons were engaged in the household and 1,31,736 persons in the non-household industries. In household industries, employees were 8·17 per cent and others were 91·83 per cent respectively. The periods of working in household industries under 20 per cent sample survey show that 2,813 household worked for a period of from 10 months to one year, 546 households worked for 7 to 9 months, 186 from 4 to 6 months, 22 from 1 to 3 months and 92 for unspecified periods.

Among those engaged in non-household industries, employers accounted for 7·65 per cent, employees 40·27 per cent, single workers 41·28 per cent and family workers 10·80 per cent. Among the female workers in the district, single workers were 11,529, of whom 5,496 were employees and 1,444 family workers.

PRINCIPAL AND SECONDARY WORK

There were some persons in the working population, who were engaged in more than one productive activities, classified into principal and secondary work.

The census data showed that there were 7,998 persons in the district who did some secondary work to supplement their earnings. Of these, 53·68 per cent were mainly cultivators but did secondary work as labourers and 26·68 per cent who worked principally at household industry performed secondary work as cultivators and agricultural labourers.

NON-WORKERS

According to 1961 Census, those not engaged in any economic activity numbered 716 045 (295,451 males and 420,594 females). They were divided into eight broad categories, such as : (1) full-time students, (2) persons engaged in household duties, (3) dependents, infants and disabled, (4) retired, rentiers, etc., (5) beggars, vagrants, (6) inmates of penal, mental and charitable institutions, (7) persons seeking employment for the first time. and (8) unemployed, but seeking work.

Among the male non-workers, 27·4 per cent were full-time students and 68·4 per cent dependents, as against 58 per cent among females. This higher percentage of full-time students in the urban sector is due to greater educational opportunities available in towns as compared to those in rural areas. The percentage of females engaged in household duties in urban areas was higher than that in rural areas because women in villages participate in the agricultural operations in addition to their household duties.

PRICES

Price mechanism is influenced by the law of demand and supply. Its impact is felt on the entire economy and is reflected in the levels of living of the people of a region. In a district like Junagadh, having agriculture as the main source of people's livelihood, the importance of the price movements on staple produce is obvious. The broad trends in the prices of important foodgrains prevailing in this territory are discussed and analysed below for the selected and representative periods of time from the available data.

(1) the period from 1783 to 1900,
(2) the period from 1900 to 1945, and
(3) the period from 1945 to 1970.

(1) *Period from 1783 to 1900*[1]

The prices then prevailing for important foodstuffs in the Kathiawar areas including Junagadh/Porbandar State territories are shown in the Statement IX·2 appended to this Chapter.

The statement reveals that in the case of millet, there were two years (1789 and 1797) of unusually low prices when a rupee could purchase 126 and 101 lbs., respectively. In 1844, the rate was 90 lbs., for a rupee. On the other hand there were years of scarcity such as 1791, 1813, 1864, and 1870 in which the rupee could not buy more than twenty pounds of millet. The unparalleled dearness of foodgrains was chiefly due to the abundance of money which followed the high price of cotton during the American War. The average price of millet during the next ten years was twelve pounds for a rupee. It is noticed that the price of foodgrains never returned to its low average during the twenty years before the American War (1843-1863). The levelling influence of railways also tended to prevent a glut of grain and consequent exceptional cheapness.

Excluding the famine years of 1813 and 1820, the first twenty-five years of the century appear to have been years of average prices. The forty-two years period since 1838 may be divided into two nearly equal periods. The first was a time of low prices and the second was marked by high prices. This rise in the price of grain was accompanied by a proportionate rise in the money wages of both unskilled and skilled labour.

(2) *Period from 1900 to 1945*

In the second period, the prices of staple foodgrains during 1906-07 to 1911-12 are shown in the following Statement IX·3.

STATEMENT IX·3

Prices of Staple Foodgrains, 1906-07 to 1911-1912

(PRICE PER KHANDI)

Sl. No.	Article	1906-07 During March (1905-06)	1906-07 During March (1906-07)	1911-12 During March (1911)	1911-12 During March (1912)
		Rs A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1	2	3	4	5	6
1.	Cotton	175-0-0	120-0-0	240-0-0	240-0-0
2.	*Bajro*	33-5-4	25-0-0	34-0-0	45-0-0
3.	*Juwar*	26-3-8	18-0-0	26-0-0	30-0-0
4.	Wheat	40-0-0	35-0-0	29-0-0	45-0-0

1 CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar* (1884), pp. 216-217.

STATEMENT IX·3—*concld.*

(PRICE PER KHANDI)

Sr. No. 1	Article 2	1906-07 During March (1905-1906) Rs. A. P. 3	1906-07 During March (1906-07) Rs. A. P. 4	1911-12 During March (1911) Rs. A. P. 5	1911-12 During March (1912) Rs. A. P. 6
5,	Gram	40–0–0	30–0–0	23–0–0	36–0–0
6,	*Urad*	37–3–4	22–0–0	26–0–0	51–0–0
7,	*Tur*-pulse	59–4–2	49–0–0	40–0–0	60–0–0
8,	Rice	47–1–0	56–0–0	46–0–0	80–0–0
9,	*Mug*	44–7–1	23–0–0	20–0–0	45–0–0

Source :

Reports on the Annual Administration of the Junagadh State for the years 1906-07 and 1911-12.

The statement shows that the prices of foodgrains excepting rice and cotton were lower than those in 1906-07. In 1912, the prices of all foodstuffs rose steadily and remained at a very high level throughout the year due to the famine conditions in the province.

On account of the World War in 1914. the prices of foodstuffs specially of *jowar* and wheat went up considerably, while there was a deplorable fall in the case of cotton. *Ghee* was sold at normal rates, but *bajro, adad* and *mug* were sold at lower prices. The rise in prices continued till 1918.

The following Statement IX·4 shows the prices of staple food in the Junagadh State for the years 1918 and 1919.

STATEMENT IX·4

Prices of Staple Foodgrains During, 1918 and 1919

(PRICE PER KHANDI)

Sl. No. 1	Article 2	(31st March, 1918) Rs. A. P. 3	(31st March, 1919) Rs. A. P. 4
1	Cotton	670–0–0	330–0–0
2	*Bajro*	68–12–0	90–0–0
3	*Juwar*	52–8–0	85–0–0
4	Wheat	65–0–0	85–0–0
5	Gram	42–8–0	70–0–0
6	*Urad*	55–0–0	110–0–0
7	*Tur*	80–0–0	160–0–0
8	Rice	120–0–0	140–0–0
9	*Mug*	55–0–0	130–0–0

Source :

Report on the Annual Administartion of the Junagadh State, 1918-19, p. 35.

STATEMENT IX·5

Prices of Staple Crops, 1932 to 1945

Sl. No.	Article	1932	1939	1942	1945
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1	2	3	4	5	6
1	Cotton	75–0–0	95–0–0	125–0–0	155–0–0
2	*Bajro*	35–0–0	57–0–0	46–4–0	95–0–0
3	*Juwar*	20–0–0	47–8–0	43–2–0	75–0–0
4	Wheat	40–0–0	55–0–0	145–0–0	120–0–0
5	Gram	35–0–0	60–0–0	135–0–0	180–0–0
6	*Urad*	40–0–0	65–0–0	102–8–0	125–0–0
7	*Tur*	70–0–0	80–0–0	190–0–0	160–0–0
8	Rice	60–0–0	70–0–0	210–0–0	0–0–0
9	*Mug*	42–8–0	70–0–0	106–4–0	85–0–0

Source :

Junagadh State Administration Reports, for the years 1932-33, 1939-40, 1941-42 and 1944-45.

There was an abnormal increase in the price of staple foodgrains. There was plenty of money in the country available for free circulation, but persons with settled incomes suffered greatly. As regards cultivators, those who were prosperous, had lost little by famines and had gained much by higher prices. It was the small cultivators, who had felt the strain and whose cattle could not survive till the monsoon brought them relief.[1]

The Statement IX·5 shown above reveals that there was no remarkable change in the prices of staple crops till 1938. But the prices of all the articles had gone up abnormaly due to the World War II. In 1945, the prices of cotton, *bajro*, *juwar*, gram, *urad* and *mug* had gone up, while the prices of wheat and *tur* had fallen.

(3) *Period from 1945 to 1970*

The Second World War ended in 1945. After Independence (1947) the country was partitioned and the events that followed have shown that the national economy was subjected to unprecedented strains and stresses. At the same time, to put the country's economy on a sound basis, planning was introduced. The First Five Year Plan was launched in 1951. It aimed at raising the living standards of large sections of people by pumping in of

1. *Report on the Administration of the Junagadh State*, 1918-19, pp. 35-36.

large monetary investments in agriculture, industry, social services, etc. This had an inflationary impact on the price mechanism, as production did not rise proportionately. Secondly, there has been a general increase in the country's population since 1921, which greatly neutralised the increased food production. On account of the Five Year Plans, there has been an increase in the *per capita* incomes in different strata of the society without the corresponding increase in production. This resulted in price rise of all items. During the entire period, prices rose abnormally except for a precipitate fall in 1952 when the Government increased the bank rate as an anti-inflationary measure. Against this background, the position about the prevailing prices of important agricultural commodities from 1956 to 1970 are shown in the Statement IX·6 to 11 appended to this Chapter.

WAGES

Wages generally signify all remuneration capable of being expressed in the terms of money paid to a person for the work done by him. The level of wages obtaining at a particular period throw sufficient light on the prevailing economic condition of a region and living standards of its people. Price fluctuations on account of fiscal and other factors influence the wage level. The Junagadh district came into existence as a homogeneous district in 1949 after the merger of the princely States and Estates.

The following extract from the *Kathiawar Gazetteer* (1894) help elucidate the position of wages in this region (inclusive of the areas of the present Junagadh district).

> " The wages earned by field-labourers depend on the time of the year and the character of the labour Field labour is usually paid in kind. For clearing and weeding men receive three pounds (*three seers*) and women two pounds (*two seers*) of grain a day. Labourers employed in harvesting are paid in kind at the rate of one-twentieth to one-sixteenth of the amount collected. This share is termed the *mul* or original wage. In addition to it the midday meal is provided by the employer. The cotton-picker receives one-sixteenth to one-twentieth of the first picking which is termed *dhungra*, literally a heap or share, one-twelfth of the second gathering, and one-fifth or one-sixth of the third and last picking which is called *jhunjha* or last, a word which is also used for the last child of a family. After the last picking, the villagers are allowed to glean the remainder. This gleaning is called *solo* and it is permitted also in grain fields after the crops are carried. In sugarcane and other irrigated fields the workmen are paid in cash from £3 12 s. to £4 16s. (Rs. 36 to Rs. 48) a year and food and clothing in addition. If they are engaged for a shorter term they are paid 8s. (Rs. 4) a month besides food, but without clothing. Three workmen are required in a sugarcane field, the *panetia* or waterer who guides the water into the

furrows, the *kosai* or water-bagman who drives the bullocks which raise the water, and the *bhuria* whose duty is to cut the cane when ripe. The working hours are from six in the morning to six at night with an interval from twelve to two for food and rest. Field-workers who are not engaged by the year, find employment in ploughing, cleaning, weeding, and picking. This employment lasts for about nine months. It is calculated that the wages which they earn during this time are sufficient to provide them with the necessaries of life during the whole year. At harvest time the workers are paid far higher wages then any other employer of labour can afford to give. Miscellaneous labourers chiefly belong to four castes, Bhois or litter-bearers, Ghandaria or coil-rope makers, Kolis, and Khavas, the offspring of the female servants of chiefs and landlords. These are paid in cash, the daily wages of a man being 3 *d.* to 4½ *d.* (2-3 *annas*) and of a woman 2¼ *d.* to 3 *d.* (1½-2 *annas*). In mills and cotton presses the wages even of unskilled labour are higher, a man receiving 3¾ *d.* to 5¼ *d.* (2½-3½ *annas*) and a woman 3*d.* (2 *annas*) a day. Some forms of unskilled labour are paid by the amount of work done. Women who are usually employed to separate the cotton from the pod can clean forty pounds (1 *man*) of cotton in a day and for this they receive 3 *d.* (2 *annas*) and the pods as fuel. One man can unhusk, 750 cocoanuts in a day, for which he is paid at the rate of 2 *s.* (Re. 1) the thousand.

" During the cotton season trained workmen in steam presses and ginning factories earn 7½ *d.* (5 *annas*) and at screw presses as much as 2 s. (Re. 1) a day. "

" Masons usually belong to the following castes, Kanbis, Kachhia, Rajputs, Khavas, Jogis, Ravalias, and Muhammadans. Their wages vary according to their skill. The best hands earn as much as £ 1 12 *s.* (Rs. 16) a month. an average mason makes about £ 1 5 *s.* (Rs 12½), and an inexperienced workman not more than 14 *s.* (Rs. 7). An average carpenter makes 15 *s.* to £1 5*s.* (Rs. 7½-Rs. 12½) a month, while a skillful workman may command as much as £ 1 10 *s.* (Rs. 15), Suthars have not the monopoly of carpentering. Kumbhars, Lohars and Darjis freely compete with them. Blacksmiths are usually employed by large establishments who pay them £ 1 10 *s.* to £ 2 (Rs. 15—Rs. 20) a month A few work on their own account making betelnut-scissors and native cooking vessels. Stone-cutters belong to any caste. They make £ 1 18 *s.* to £ 2 (Rs. 19—Rs. 20) or even as much as £ 2 4 *s.* (Rs. 22) a month. The class of stone-cutters called Sompara Salats are considered specially good workmen and earn as much as £ 2 10 *s.* (Rs. 25) a month. Except among Lohars or blacksmiths, whose sons blow the bellows, the women and children of skilled craftsmen do not help the men. These different classes of skilled labourers are mostly Hindus. They keep the following holidays *Ramnavmi* in April, *Janmashtami* in

August, *Shivratri* in February, two days at each eclipse, *Holi* in March, *Divali* (the Samvat New Year) in November. *Mahasankranti* in January, and *Somvati Amas* that is dark fifteenths falling on Mondays. The more religious rest from work on the eleventh and thirtieth of each lunar month. They begin work at seven in the morning and go on till six in the evening with an interval for dinner and rest between twelve and two. They are paid in cash. The wages of skilled labour have risen considerably within the last twenty years : those of carpenters from 6 *d.* (4 *annas*) in 1860 to 1 *s.* (8 *annas*) in 1881 of bricklayers, smiths, tailors, and shoemakers from 6 *d.* (4 *annas*) in 1860 to 9 *d.* (6 *annas*) in 1881 ; of masons and sawyers from 7½ *d.* (5 *annas*) in 1860 to 1 *s.* (8 annas) in 1881. During the same time the wages of unskilled labour have risen from 3 *d.* (2 *annas*) to 4½ *d.* (3 *annas*)."[1]

The Junagadh State

The position of wages in the former Junagadh State during 1833-34, 1858-59 and 1875-76 is given in the following table.

Class of Labourers	1833 34	1858-59	1875-76
	Annas	Annas	Annas
Masons	4½	5½	11¼
Sawyers	3½	4½	9
Bricklayers	2⅝	3½	5½
Carpenters	3⅓	4⅓	9
Labourers	2½	3⅓	5½
Tailors	4¼	5⅓	9

Source :
Statistical Account of Junagadh State, (1884), p. 18.

The foregoing table shows the corresponding increase in the wages of all class of labourers.

In 1908-09, the rates of wages prevailing were as under :

(i) unskilled labourers 2½ annas to 8 annas, and
(ii) skilled labourers 8 annas to 1 rupee

In 1911-12 due to the famine conditions, both skilled and unskilled labour was very dear and in certain places unobtainable.[2]

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884) pp. 214-216.
2. *Report on the Administration of the Junagadh State* for the year 1911-12, p. 28

In 1914-15 everywhere in the State the demand for the labourers was considerable. To meet this difficulty liberal concessions were granted, *viz.*, (1) exemption from new *ubhads* coming to settle in certain Mahals from the liability to pay *ubhad vero* for 5 years, (2) grant of free sites for house building and (3) grant of pecuniary aid for roofing houses.[1]

In 1918-19, there was an abnormal increase in the wages of skilled and unskilled labourers due to World War I. There was plenty of money in the country and it was circulated freely. Labourers had not suffered much and there had been no wanderings or emaciation, but influenza had left many in weak condition.[2] It is difficult to analyse the trend of wages thereafter as further data about wages are not available.

In 1944-45, labour wages were abnormal owing to dearness of essential necessaries of life.[3]

The Porbandar State

In the year 1911-12, the failure of the monsoon had little effect on the the labour market. The wages of both skilled and unskilled labour mostly remained stationery instead of going down as could naturally be expected in a famine year. In some cases, wages were even more. The rates of wages varied from 3 annas to 6 annas per day in the case of unskilled labour and in the case of skilled labour from 10 annas to Rs. 1-6-0 per day per head.[4]

In 1914-15, the high level of wages was maintained, the rates for skilled labour ranging from 10 annas to Rs. 1-4-0 per day while those of unskilled labour varied between 3 annas and 8 annas.[5]

In 1918-19, the demand for labour was continued and the labourers obtained work without any difficulty. The rates for skilled labour varied from Re. 1 to Rs. 2 per day while for unskilled, they varied from 6 annas to 12 annas per day.[6]

In 1934-35, the wages declined slightly, the rates of skilled labour being Re. 1-0-0 to Rs. 1-8-0 and of unskilled labour Re. 0-8-0 to Re. 0-10-0.[7]

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1. *Report on the Administration of the Junagadh State* for the year 1914-15, pp. 42-43.
2. *Ibid.*, 1918-19, pp. 35-36.
3. *Ibid.*, 1944-45, p. 130.
4. *Administration Report of the Porbandar State*, 1911-12, pp. 18-19.
5. *Ibid.*, 1914-15, p. 16.
6. *Ibid.*, 1918-19, p. 14.
7. *Ibid.*, 1934-35, pp. 24-25.

In 1939-40, the wages of skilled labour remained stationary from Re. 1-0-0 to Rs. 1-8-0 but those of unskilled labour declined from Re. 0-6-0 to Re. 0-10-0 in 1938-39 to Re. 0-3-0 to Re. 0-6-0 in 1939-40 due to the famine.[1]

In 1943-44, the wages of skilled labour improved from Rs. 1-8-0 to Rs. 2-0-0 and those of unskilled labour from Re. 0-6-0 to Re. 0-10-0.[2]

The Manavadar State

In 1911, the wages and labour were dearer. Labourers were able to find employments to their advantage because of the extention of the Railway from Shapur to Kutiyana. Owing to the construction of Mukarba, construction of wells and establishment of ginning factories at Manavadar, Bantwa and Sardargadh, the labourers were able to earn livelihood satisfactorily.[3] (further data about the State are not available).

The Mangrol State

The following table shows the rates of wages during 1919-20 and 1920-21 obtaining in the former Mangrol State.[4]

Class of Labourers	Maximum 1919-20	Minimum 1920-21	Maximum 1920-21
	Rs. A.P.	Rs. A.P.	Rs. A.P.
Carpenters	2-0-0	1-8-0	2-0-0
Masons	2-0-0	1-12-0	2-0-0
Labourers			
Males	0-12 0	0-12-0	1-0-0
Females	0-12-0	0-8-0	0-12-0

There was a very heavy demand for labour inspite of the high rates of wages.

1. *Administration Report of the Porbandar State* for the years 1938-39 and 1939-40, p. 42.
2. *Ibid.*, 1941-42, 1942-43, 1943-44, p. 57.
3. *The Annual Administration Report of the Manavadar State*, 31st March, 1911, p. 9.
4. *Report on the Administration of the Mangrol State*, 1920-21, p. 15.

The position obtaining in the years 1939-40 and 1940-41 is shown below.

Class of Labourers	Maximum 1939-40	Minimum 1940-41	Maximum 1940-41
	Rs. A.P.	Rs. A.P.	Rs. A.P.
Carpenters	1-4-0	1-0-0	1-4-0
Masons	1-4-0	1-0-0	1-4-0
Labourers			
Males	0-10-0	0-7-0	0-10-0
Females	0-8-0	0-6-0	0-8-0

Source :
Administration Report of the Mangrol State for the year 1940-41, p. 23.

After Independence and the subsequent integration of the princely States into the Indian Union, the wage-trends gradually began to be influenced by the conditions prevailing in other parts of the State. As a result, the remuneration paid to different categories of workers came to be governed by the general law of supply and demand, nature of work done and the skill and aptitude of labour.

The Village Survey Monograph[1] of the Jambur village of the Talala Mahal prepared by the 1961 Census, reveals that a male labourer in the year 1951 used to earn Rs. 1·50 per day, while a female labourer got only Re. 1. In 1960 this rate increased to Rs. 3 for a male and Rs. 2·50 for a female. Herdsmen tending cattle got Rs. 1·50 in 1951 as against Rs. 2 in 1960. No shortage of labourers was felt.

The average daily wages for different categories of agricultural workers in the district from in 1961 and 1967 are given in the Statements IX·12 and IX·13 appended to the Chapter.

It shows that the rates of wages have risen in 1967 in comparison with those prevailing in 1961.

Standard of Living

The standard of living of the people is dependent on (i) the total income that a family earns and (ii) the total expenditure that it incurs for maintaining a comfortable standard of living. To get the first hand

1. Trivedi R. K., Census of India, 1961, *Village Survey Monograph, Jambur*, (Talala Mahal), p. 23.

information about the standard of living prevailing in the district, a survey of the family budgets of different sections of the society, both in the rural and urban areas, was undertaken in 1972. Junagadh, the district headquarters was selected to represent urban areas. To represent rural areas, 7 villages were selected from different parts of the district so as to obtain a representative picture of the standard of living in villages.

Urban Sector

The total urban population of the district according to the 1971 Census is 485,941 which is 29·33 per cent of the district population. The district has 21 towns, all of them with a population of less than one lakh. The population of the Junagadh town is 95,900 persons—slightly less than that of Porbandar, the biggest town in the district with a population of 96,881 person.

For the purpose of survey about 30 families from the Junagadh town were selected to represent the urban society. The urban society was classified into three income groups, *viz.*; (i) Group I comprising families with an annual income of Rs 2,500 or less, (ii) Group II consisting of families with an annual income between Rs. 2,501 and 5,000 and (iii) Group III representing families with an annual income above Rs. 5,000.

Group I (Lower Income Group)—The lower income group comprises mainly unskilled and semi-skilled labourers, shop assistants, clerical staff, petty artisans, etc. Ten families were surveyed from this group. It was found that 8 of them were in debt as their expenses far exceeded their incomes. The average debt per family amounted to about Rs. 467. Most of them borrowed from relatives, friends or money-lenders. As regards their expenditure pattern, the expenditure on food accounted for 66·39 per cent of the total. The food taken by them was inferior in quality. Clothing accounted for about 7·19 per cent. Thus almost 75 per cent of their expenditure was spent on food and clothing, leaving very little for the comforts of life. Tea and *bidi* accounted for 5·81 per cent each. Most of them lived in hired houses and paid rent varying from Rs. 4 to Rs. 30 per month. Their house hold equipments were few and simple consisting mainly of metal utensils, simple beddings and a cot or two. The rate of literacy among them was 50 00 per cent.

Group II (Middle Income Group)—The middle income group consists of the lower middle class families comprising school teachers, small traders, government servants, etc Ten families were surveyed from this group. The average monthly income of a family amounted to Rs. 326, while the average monthly expenditure was reported at Rs. 332, thus leaving a deficit of Rs. 6 per month. As they could not save, they had to borraw from friends, relatives or money-lenders to meet special or unforeseen circum-

stances. About 50 per cent of them were indebted even for maintaining their normal life. The highest debt reported by a family was Rs. 1,700. The debt was usually incurred to meet special expenditure on marriage or other social customs.

Regarding expenditure, 60·60 per cent of the total was spent on food which mainly consisted of cereals. Clothing accounted for 8·16 per cent, housing accounted for 7·81 per cent and education for 5·51 per cent. Variations in expenditure under each item such as food, clothing, education, etc., indicate the differences in the levels of living between the income groups. Nearly 30 per cent of the families lived in their own houses. Their house-hold equipment included a simple set of furniture such as a chair and a table, a few metal utensils, etc. A few of them owned a radio. The literacy percentage was 65·38. This was considerably higher compared to the former group.

Group III (*Upper Income Group*)—The upper income group consists of Government servants of higher grade, medical practitioners, lawyers, businessmen, etc. Ten families were surveyed from this group. The annual income of families belonging to this group varied from Rs. 5,000 to about Rs. 20,000 per year. However, the average annual income of the family was estimated at Rs. 9,768 and the expenditure at Rs. 7,918 showing an annual surplus of Rs. 1,850. All families, except one, reported surplus budgets. They had regular savings which they either invested in business or deposited with banks.

Their expenditure pattern was much different from that found in the previous two groups. They spent about 45.60 per cent on food, 16.17 on clothing, 7·41 on education and 1·84 per cent on entertainments. Most of them lived in their own houses. Those who lived in rented premises paid rent which formed on an average about 9·98 per cent of their total expenditure. All of them owned radio sets, costly items of furniture and precious ornaments. Their standard of living was satisfactory. Though many saved regularly, few could not, as with every increase in their income, there was a corresponding rise in their expenditure also. The percentage of literacy in this group was 73.21, the highest among all groups in the urban areas.

Rural sector

According to the 1971 Census, 70·67 per cent of the district population is rural. Nearly 66·58 per cent of its working population is dependent on agriculture.

The levels of income and the pattern of expenditure in the rural areas differ to a great extent from those in the urban areas. Further, unlike in

the urban areas, the assessment of the standard of living in rural areas is difficult and complicated. The reasons are not far to seek. It was found that even at present, a large number of cultivators in the small villages follow the barter system. They deposit their entire produce with the village trader and in exchange obtain their requirements from him throughout the year. Secondly, the agricutural population is sometimes also engaged in other allied activities, income from which is uncertain. Thirdly, there are many cultivators who do not purchase foodgrains from the market, as they produce the foodgrains themselves. Fourthly, the village people hardly keep regular accounts of their income and expenditure. Lastly, they are hesitant to give correct information to Government agencies for fear of taxation. As a result, it is difficult to form a correct and complete idea about the prevailing standard of living in the rural areas on the basis of the family budget survey of this type. Attempt is, however, made to give a broad and representative picture of the standard of living of the people in the rural sector.

Agriculturists

The rural population can be divided into two main groups: (1) agriculturists and (2) non-agriculturists

The agriculturists can be considered under three different categories according to the size of their holdings, viz., (a) large cultivators possessing more than 25 acres, (b) medium cultivators possessing less than 25 but more than 5 acres and (c) small cultivators with holdings of less than 5 acres.

Small Cultivators--The small cultivators are those holding less than 5 acres. Many of those included in this group also work as agricultural labourers or resort to allied occupations to supplement their income. They do not adopt improved methods of agriculture. As a customary practice, many of them sell in advance their standing crops to traders without fixing the price and in exchange, purchase articles of their daily consumption from them, who thus combine the functions of a buyer, a seller and a money-lender. There are many small cultivators in this district, who thus sell their entire produce to a single trader. 40 families from this group were surveyed. Most of the small cultivators were found in debt. The average size of a family was 7, of whom 2 were earners including a female. It was difficult to form a correct idea about their incomes in terms of money for the reasons mentioned earlier. For similar reasons, it was also difficult to obtain a clear picture of their expenditure pattern. However, it was found that most of their earnings were spent on food, clothing, tea and tobacco. While food accounted for about 57·37 per cent, clothing accounted for 12·83 per cent and tea and tobacco about 6·14 per cent. Another important item of their expenditure was that of social customs and religious ceremonies on which they incurred heavy expenditure even by borrowing from outside. Besides landed property, most of them owned *kutcha* houses built of mud and covered with thatched roofs. Many of

them owned 2 or 3 heads of cattle and few of them owned a cart. The percentage of literacy was 29·10.

Medium Cultivators—The medium cultivators consist of those who hold land between 6 and 25 acres. The average size of their family was 8 persons of whom atleast two were earners. Most of the family members including female members helped carrying out various agricultural operations and looked after the livestock. The main source of income was farming in which groundnut, wheat, *bajri* and maize were important. Their economic condition largely depends on monsoon rain. During a fairly good year they produce enough to save and invest for agricultural development. But during lean years, they have to face difficult conditions. Their earnings in terms of money were influenced greatly by sharp fluctuations in prices as a little rise or fall in prices of their produce immediately affected their economic condition. On an average, they lived a fairly satisfactory life. Of the 40 families surveyed, only a few showed deficit budgets.

Their expenditure pattern showed that about 51·50 per cent was spent on food. Clothing accounted for 11·74 per cent. Expenditure on tea and tobacco accounted for about 5·82 per cent. Miscellaneous expenditure on social customs, medical treatment, education, house repairing and journeys accounted for 19·10 per cent. About 95 per cent of the families lived in their own houses, some of which were *pucca* built. A few of them had more than one house, the additional one being on the farm. They owned livestock consisting of bullocks, buffaloes and cows. Some of them owned radio sets, bicycles, wrist watches, etc. Most of the families owned a cart and a few of them owned oil-engines and pumpsets too. However, their household belongings were few and simple consisting of cots and metal utensils. Silver and gold ornaments were possessed by many of them. About 26·13 per cent of the members were literate.

Large Cultivators—This group comprises the top stratum of the village community It included cultivators with more than 25 acres of land. These cultivators were found economically well-to-do and progressive. They lived in *pucca* well built houses. Most of the 35 families surveyed owned more than one house and many owned luxury articles such as transistor radios, precious ornaments, etc. They saved regularly and invested their savings in agriculture or in purchasing precious articles. The average size of their family was 11 members of whom 4 were earners. However, many employed hired labour to supplement family labour because of their large holdings. The average income of a family was estimated at Rs. 17,270 per year. The average expenditure came to about Rs. 12,307 showing an annual surplus of about Rs. 4,963. Most of the families were able to save regularly. Their expenditure on food could not be calculated in terms of money as most of their requirements of food, milk, vegetables, etc., were met from their own produce. However, it was estimated that on an average,

they incurred about 46·55 per cent of the total expenditure on food which included cereals, pulses, vegetables, etc. Clothing accounted for 11·76 per cent. About 4·96 per cent was spent on tea, *bidi*, tobacco, etc. Education accounted for 2·25 per cent only. On an average, each family had 10 animals consisting of bullocks, buffaloes, cows, goats, etc. Besides the ordinary agricultural implements, many had pump-sets, oil-engines, tractors and electric motors. About 80 per cent of them owned radios, bicycles, wrist watches, etc. The percentage of literacy was 33·66 the highest among all the three groups.

Non-agriculturists

This group includes village traders, school teachers, village level functionaries, artisans, etc. Of them, traders represent a distinct group which is economically much better off as compared to the rest. The volume of business of the village trader varies according to the village population as well as the economic condition of the people inhabiting the village. The typical village trader is generally a combination of a buyer, a seller and a money-lender. He purchases the agricultural produce of the cultivator, sells him his daily requirements such as sugar, tea, soap, cloth, etc., and indulges in money-lending. He realises the debt at the harvest time either in cash or in kind. The annual income of the traders surveyed ranged between Rs. 4,000 and Rs. 9,000.

The school teachers and other salaried persons in the district lived a simple life. On account of their fixed earnings they are forced to adjust their expenditure to their limited income. However, they have to incur debt to meet unforeseen expenditure at the time of marriage or sickness. Their average annual income was estimated at Rs. 2,400. About 50 per cent of their income was spent on food, 13 per cent on clothing, 12 per cent on education and the remainder on miscellaneous items of expenditure.

The village artisans include the carpenter, the blacksmith, the cobbler, the tailor, the barber, etc. They thus form an important section of the village service community. Most of them have followed their hereditary profession. Usually, most of them receive payment for their services to the farmers in form of foodgrains at the time of harvest. The average annual income of this class was estimated at Rs. 3,000. Their annual expenditure was a little more, leaving a small deficit every year. As regards the pattern of their expenditure, about 59·86 per cent of the total was spent on food, 10·72 per cent on clothing, 4·97 per cent on tea, *bidi*, etc., and the rest on miscellaneous items of expenditure. The percentage of literacy among the non-agriculturists was as high as 41·60 per cent.

General Level of Employment

The 1961 Census has for the first time made actual assessment of the total working force and its distribution into main sectors of the economy.

The comparision with the previous census data is helpful in determining the extent of migration from one sector to another. In this respect, the following statement reveals a realistic picture of the working in the district.

STATEMENT IX·14

Percentage Distribution of Working Force by Sector between 1951 and 1961

PRIMARY SECTOR

Total		As cultivator		As agricultural labourer		In mining, quarrying, live-stock, forestry, fishing, hunting, plantations, orchards and allied activities	
1951	1961	1951	1961	1951	1961	1951	1961
65.62	70.35	33.77	57.30	27.46	11.16	4.39	1.89

SECONDARY SECTOR

Total		At household industry and in manufacturing other than household industry		In construction	
1951	1961	1951	1961	1951	1961
9.32	11.59	8.76	10.46	0.56	1.13

TERTIARY SECTOR

Total		In trade and commerce		In transport, storage and communications		In other services	
1951	1961	1951	1961	1951	1961	1951	1961
25.06	18.06	7.26	5.39	1.75	1.88	16.05	10.79

Source :

Census of India 1961, Vol. V, Gujarat, Part I-A (iii), *General Report on the Census Economic Trends and Projections*, (1965), pp. 12-13

It can be seen from the above statement that the largest percentage of working force has continued to be employed in the primary sector of agriculture and that this percentage has increased during 1951-61 by 4.73 whereas the percentages of those employed as agricultural labourers and in animal husbandary. mining, quarrying, etc., have declined by 16·30 per cent and 2·50 per cent respectively during this period. Workers in the secondary sector have increased from 9·32 per cent to 11·59 per cent indicating an increase in the pace of industrialisation and other non-agricultural activities in the district. However, the percentage of those engaged in the tertiary sector has declined by 7·00 per cent between 1951-61.

The following statement shows variations in the employment of the working population in different industrial categories during 1951-1961.

STATEMENT IX·15

Variation in working population by Industrial Sectors between 1951-1961

Sectors	District Working population 1951	District Working population 1961	Increase or decrease 1951-61	Percentage increase or decrease 1951-61	Gujarat State Percentage increase or decrease 1951-61
1	2	3	4	5	6
All Sectors .. .	**412,067**	**529.598**	**+117,531**	**+28.77**	**+28.91**
Primary Sector	*270,367*	*372,601*	*−102,234*	*37.81*	*+33.13*
As cultivator	139,156	303,476	164,320	+118.08	−53.09
As agricultural labourers ..	113,139	59,095	—54,044	—47.76	+2.17
In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activites .. .	18,072	10,030	—8,042	—44.40	—55.62
Secondary Sector	*38.404*	*61,365*	*+22,961*	*+59.70*	*+63.07*
At household industry and in manufacturing other than household industry. ..	36,079	55,100	−19,321	+53.50	+61.87
In construction	2,325	5,965	+3,640	+156.50	+79.21
Tertiary Sector	*103,296*	*95,612*	*—7,664*	*—7.40*	*—1.30*
In trade and commerce ..	29,935	28,526	—1,409	—4.70	+0.40
In transport, storage and communications . .	7,213	9,950	+2,737	+37.90	+59.30
In other services	56,148	57,156	—9,992	—13.50	—8.59

Source : Census of India, 1961, Vol. V, Gujarat, Part-I-A (iii), *General Report on the Census Economic Trends and Projections*, (1965), pp. 10-11.

The total working force in the districet increased by 28·77 per cent, as against the State average of 28·91 per cent. The rise in the working force is of the order of 37·81 per cent in the primary sector, 59·70 per cent in the secondary sector, and decline in the tertiary sector by 7·40 per cent. These statistics reflect a rapid development of the secondary sector in the district, and the corresponding relief experienced by the primary and the tertiary sectors. In the primary sector, persons engaged as cultivators increased by 118·09 per cent due to the implementation of land reforms

and tenancy laws in the district. In the secondary sector, workers engaged in manufacturing industries have increased by 53·50 per cent and those in construction work by 156·50 per cent revealing a spurt in construction activity in this district as a result of implementation of the schemes under the Five Year Plans. In the tertiary sector, those employed in transport, storage and communications have increased by 37·90 per cent as a result of expansion of transport and communications services, due to development of roads and transport facilities.

EMPLOYMENT EXCHANGE

The Directorate of Man-power Employment and Training, Ahmedabad has its subordinate offices in the districts—the Employment Exchanges—for assessing the man-power requirements of the public and private sectors. The Employment Exchanges (Compulsory Notification of Vacancies) Rules, 1960 require establishments in the public and private sectors normally employing 25 or more persons to notify their vacancies to the nearest Employment Exchange before recruitment. Under these rules, an Employment Exchange Office for the Junagadh district was established in the year 1955. It maintains records of persons seeking employment, and of vacancies notified to it with a view to assisting the job-seekers in securing jobs suited to their qualifications, experience, etc.

The following table gives the statistics maintained by the employment exchange of the district for the period 1969-72.

Employment Exchange—Statistics

Year 1	Number of registration 2	Number placed in employment 3	Number on the live register at the end of each period 5	Number of employers using exchange 4	Number of vacancies notified 6
1969	7,528	1,096	5,877	266	1,495
1970	7,933	962	7,455	389	1,654
1971	8,142	1,186	7,556	507	1,927
1972 (upto 31st March, 1972)	1,888	243	23,118	120	464

Source :
District Employment Officer, Junagadh.

The rise in the number of applicants and those placed in employment was due to (i) growing educated unemployment, (ii) demand for primary teachers and (iii) greater ratio of educated applicants due to increase in educational facilities at all levels. The exchange was able to provide a large number of candidates the work as primary teachers, police, vaccinators and

the work-charged employees in the Public Works Department. But the enforcement of economy measures in the State's administration at all levels due to forces beyond the control of the Government resulted in the retrenchment of purely temporary personnel from service.

Community Development Programme

The Community Development Programme is altogether a new and scientific endeavour for all round rural development through active co-operation of the people. This programme was first inaugurated all over the country on 2nd October, 1952. In the Junagadh district, the Community Projects were started at Manavadar, Vanthali and Keshod simultaneously.

There were three types of development blocks in the initial stages and were known as the National Extension Service, the Community Development and the Post-Intensive Blocks, which marked three different phases of development in rural areas. The National Extension Service was a preparatory period when the area was prepared for receiving a heavy dose of development during the next stage of Community Development. It was envisaged that thereafter the development generated would be sustained.

As the Community Development Programme failed to evoke sufficient public enthusiasm the distinction between the N. E. S. stage, intensive development stage and the post-intensive stage was abolished from April, 1958 as recommended by a high power committee.

On 31st March, 1972, there were 15 community development blocks in the district covering the entire district. Of these, 1 stage I block was at Visavadar, 7 stage II blocks at Kutiyana, Talala, Malia-Hatina, Mendarda, Ranavav, Mangrol and Veraval, and 7 post-stage II blocks at Bhesan, Junagadh, Porbandar, Una, Manavadar, Vanthali and Keshod.

The total expenditure incurred in the district on the programme amounted to Rs. 24,995,189 and total people's contribution was to the tune of Rs. 2,102,632 upto March 1972.

The entire district has been covered by the community development programme, which includes activities like agriculture, animal husbandry, irrigation, land reclamation and improvement, rural health and sanitation, education, communications, rural arts and crafts, small industries, co-operation, etc.

The details about physical achievements upto 31st March, 1972 for these schemes are given in Statement IX·16 that follows. It illustrates the fact that the programme has been instrumental in creating among the people requisite consciousness about their needs and aspirations for their betterment.

STATEMENT IX·16

Physical Achievements of Community Development Blocks (since their inauguration) upto 31st March, 1972

Sl. No. 1	Name of the Item 2	Unit 3	Achievement 4
I.	*Agriculture*		
	(a) Distribution of improved seeds	Quintals	33,560
	(b) Distribution of fertilizers	,,	1,24,631
	(c) Distribution of oil cakes	,,	277
	(d) Distribution of improved implements ..	Number	1,066
	(e) Prepared compost pits	,,	687
	(f) Plantation of fruit trees	,,	28,027
II.	*Animal Husbandry*		
	Animals castrated	,,	2,418
III.	*Minor Irrigation*		
	(a) Old wells repaired or renovated ..	,,	479
	(b) *Pucca* wells repaired or renovated ..	,,	867
	(c) Oil engine installed	,,	923
	(d) Electric motor installed	,,	464
IV.	*Health and Rural Sanitation*		
	(a) Primary Health Centres	,,	59
	(b) Family Planning Centres	,,	79
V.	*Education*		
	(a) Primary schools including basic	,,	1,090
	(b) Secondary Schools	,,	106
	(c) Basic Training Schools	,,	669
	(d) Colleges	,,	9
	(e) Technical Schools	,,	4
VI.	*Communications*		
	Road constructed	Kms.	2,245
VII	*Co-operation*		
	(a) Co-operative Societies	Number	572
	(b) Membership	..	86,784
VIII.	*General*		
	Village panchayats established	,,	926

Source : District Statistical Officer, Junagadh.

NATIONAL PLANNING

The Planning Committee of the pre-Independence days initiated action for the planned development in the country. The Constitution of India introduced from 26th January, 1950 provided for establishment of a Welfare

State for the people based on the equality of incomes and opportunities. Thus, the Planning era was inaugurated in the country in 1951 with the formulation of the First Five Year Plan for achieving a balanced growth of the different regions as also in raising the standard of living of the people. It was followed by the Second, Third and Fourth Five Year Plans. The Fifth Five Year Plan is under preparation.

Under the Five Year Plans, the State and district plans are formulated keeping in view the concept of a Welfare State and implemented through the district administrative machinery, which has been geared up to meet the exigencies of the new tasks ahead. For each scheme of development, a target is fixed and the estimates of expenditure are worked out to achieve the target.

As the details about the sectoral expenditure incurred in the Junagadh district during the First and Second Five Year Plans are not available, it is difficult to analyse the progress achieved in different fields in the district. It may, however, be mentioned that the First Five Year Plan prepared the base for subsequent intensive development of different sectors, mainly agriculture, industries and social services.

The following Statement IX·17 shows the sectoral expenditure incurred from 1961-62 to 1968-69.

STATEMENT IX·17

Expenditure under different Heads during the 3rd Five Year Plan and Subsequent Years

(EXPENDITURE IN LAKHS OF RS.)

Sl. No. 1	Name of the Head 2	III Plan Expenditure in Rs. 3	Expenditure from 1st April 1966 to 31st March, 1969 4
1	Agricultural Programme ..	121.97	58.96
2	Community Development ..	21.98	..
3	Co-operation ..	20.18	24.51
4	Irrigation and Power ..	69.02	12.13
5	Animal Husbandry ..	0.20	0.06
6	Cottage Industries ..	1 21	4.93
7	Road Development ..	87.21	40.02
8	Education ..	14.27	..
9	Health ..	126.18	79.51
10	Welfare of Backward Classes ..	1.90	0.62
11	Miscellaneous publicity and others ..	0.39	..
	Total	464.51	250.74

Source : District Statistical Officer, Junagadh.

During the Thrid Plan an expenditure of Rs. 464·51 lakhs was incurred for the development in the district. Of these, 27·16 per cent were spent on education, 26·26 per cent on agricultural development, 18·78 per cent on the development of a net-work of roads and 14·86 per cent on the development of irrigation and power potential. These sectors alone accounted for as much as 87 per cent of the total expenditure. In subsequent annual plans that followed, a total of Rs. 250·74 lakhs have been spent in the district till March, 1969. Of the expenditure incurred on development, the expenditure on agriculture accounted for 35·48 per cent, health 31·71 per cent, development of roads 15·96 per cent and co-operative movement 9·77 respectively. These sectors alone claimed a total of 92·92 per cent of expenditure incurred during the Annual Plans.

TRENDS OF DEVELOPMENT

Economic progress of a region depends on a number of factors such as the availability of the natural resources, fertile soil, mineral wealth, forests, etc., and facilities for their exploitation. Further, the availability of technical know-how and adequacy of financial resources are other essential factors for the development of a region.

With the enforcement of the Constitution of India in 1950, the State became a Welfare State. The Planning era, which commenced with the launching of the First Five Year Plan in 1951, aroused in the masses hopes and aspirations for socio-economic development of the country and ending poverty, illiteracy and appaling living conditions.

As there were a large number of princely States which lay interspersed with adjoining Indian Union territories the balanced growth of the region was hindered. Within a year or two of Independence, these States were integrated with the rest of the country. Thus when the First Five Year Plan was launched in 1951, there were no vestiges of feudalism. Land reforms measures and other enactments were uniformly applied with a view to bringing the Junagadh district on the lines of other parts of the State. Obnoxious cesses and levies were abolished. Occupancy rights were conferred on tenants in order that they may feel to have a stake in land and invest labour and capital for increasing agricultural production. The medium irrigation schemes implemented so far are : (i) the Ozat irrigation scheme, (ii) the Raval irrigation scheme, (iii) the Machhundri irrigation scheme and (iv) the Hiran irrigation scheme. A dam is proposed to be built on the river Kalindri in the Kutivana taluka. Adequate finance has been earmarked in the Fourth Plan for this scheme. Constructing of new wells as well as repairs to old ones and installation of pumps has been implemented through the agency of the Land Development Bank. The district can now boast of bumper crops of *bajri*, *jowar*, cotton, groundnut, etc.

Measures to promote and develop the non-agricultural sectors were also taken *pari passu*. Decimalisation of currency and metric system of weights

and measures have been introduced throughout the country. These measures have tremendously simplified the dealings at various levels in the country. Special concessions are offered by the Government for the establishment of new industries and necessary finance and technical assistance are provided through autonomous bodies created for the purpose.

Industries developed at various places in the district are a rayon factory, a textile mill, a soda ash factory, two salt works, a cement factory and a vegetable *ghee* manufacturing unit, cement and chemical industries, pottery works and a sugar factory. There are also 6 solvent extraction plants in the district. Besides small scale industries like weaving, carpentary and furniture-making tanning and leather manufacture and shoe-making and metal work have been encouraged. *Nira-tadgur*, hand-made paper, carpentry and blacksmity are other important industries assisted by the Khadi Board. There are two power stations in the district where electricity is generated. These are at Shapur near Junagadh and Porbandar which supply electricity to the industries, for operating motor pumps and for domestic consumption. Under the rural electrification scheme, out of 1,110 villages 372 villages have been electrified till 1971-72. (The details for industrial potential and plans for further development of industries have been given in Chapter V—Industries in this Gazetteer).

The 52 branches of the commercial banks which provide finance to trade, commerce and industry also cater to the needs of agriculture and small scale industries since the nationalisation. At present, there are 605 co-operative credit societies catering to the needs of cultivators, artisans, salary earners, etc.

Since Independence, a net-work of good made roads has been built on which State transport buses and trucks ply regularly for transport of people and goods.

The postal and other communications facilities have been expanded. There are 446 posts and telegraphs offices. Remarkable progress has been made in the field of education. The primary schools have increased from 606 to 1,090 and the secondary schools from 27 to 106 between 1951 and 1971 For higher education, there are colleges at Junagadh, Veraval and Porbandar. There is a college of agriculture and a campus of the Agricultural University at Junagadh. An industrial training centre has been started at Junagadh which teaches different types of engineering courses. Technical schools are established at Porbandar and Junagadh for imparting training in civil, mechanical and electrial engineering. Medical and public health facilities have been expanded in recent years. At present, there are 11 hospitals, 123 dispensaries and 59 primary health centres functioning in the district.

STATEMENTS

STATEMENT IX-2

Kathiawar Grain Price (1783-1882)

(POUNDS FOR THE RUPEES)

	1783	1784	1785	1786	1787	1788	1789	1790	1791	1792	1793	1794	1795	1796	1797	1798	1799	1800	1801	1802
Wheat ..	..	..	..	50	50	..	67	57	..	36	30	50	41	58	63	..	35	..	40	45
Millet ..	39	45	38	97	..	..	126	..	17	44	43	45	43	84	101	..	80	..	49	43
Indian Millet	..	..	..	..	..	..	..	..	28	..	64	..	62	..	..	..	..	..	60	..

	1803	1804	1805	1806	1807	1808	1809	1810	1811	1812	1813	1814	1815	1816	1817	1818	1819	1820	1821	1822
Wheat ..	38	21	29	40	39	41	42	42	36	30	17	19	34	33	61	59	25	20	33	32
Millet ..	38	29	30	47	37	50	42	39	37	28	14	25	29	39	51	55	36	23	28	29
Indian Millet	..	..	..		62	..	73	..	..	32	22	29	..	..	..	..	..	32	44	53

	1823	1824	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842
Wheat ..	40	41	19	37	45	45	63	46	59	64	27	35	37	44	45	44	25	49	43	44
Millet ..	41	27	20	32	67	49	67	48	62	67	66	33	35	36	35	39	26	47	45	41
Indian Millet	40	29	27	..	60	73	70	62	89	89	66	57	52	45	62	64	36	49	50	49

	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862
Wheat ..	70	84	56	46	67	80	67	49	49	54	51	50	54	45	45	42	42	29	29	29
Millet ..	73	90	54	50	63	40	78	54	54	57	56	54	54	55	41	37	40	38	34	32
Indian Millet	80	114	89	67	84	80	73	89	89	84	57	67	80	80	59	54	62	57	57	47

	1863	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882
Wheat ..	20	15	15	18	20	20	22	21	24	27	37	29	30	29	22	19	19	26	33	24
Millet ..	24	14	15	20	23	24	22	21	25	25	36	34	34	30	25	21	20	25	33	28
Indian Millet	40	20	20	34	26	29	26	28	36	31	45	38	42	41	29	22	18	31	40	34

Source :

WATSON J. W., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884), pp. 217-218.

STATEMENT IX-6

Statement showing the Wholesale Prices of Important Agricultural Commodities in Junagadh District for the Year 1956-57

(IN Rs. & NP., PER ST. MD.)

Month 1	Year 2	Commodities Rice 3	Wheat 4	*Jowar* 5	*Bajri* 6	Gram 7	*Udid* 8	Cotton 9	Grou-ndnut with shell 10	Sesa-mum 11	Sugar-cane 12
April	1956	21.45	17.50	11.84	14.89	12.25	17.76	30.40	18.06	34.20	14.50
May	,,	20.31	16.30	12.04	14.94	12.96	17.96	30.53	18.06	34.10	14.56
June	,,	22.71	16.47	12.26	15.25	13.41	18.64	30.28	19.24	33.82	14.75
July	,,	23.02	16.70	13.30	15.66	14.02	18.66	29.75	18.76	34.62	14.87
August	,,	22.80	17.47	13.75	17.64	14.10	18.42	20.59	18.70	34.77	15.12
September	,,	22.30	18.40	13.75	18.78	14.01	18.48	29.56	18.69	34.79	15.12
October	,,	22.51	19.07	14.70	19.21	14.68	18.27	30.00	17.50	34.25	15.00
November	,,	22.81	19.28	14.71	19.26	14.64	17.55	30.53	17.09	33.88	15.00
December	,,	21.17	19.61	14.57	19.25	14.37	17.00	30.90	17.20	34.22	15.12
January	1957	23.61	19.99	13.91	18.75	14.55	16.45	31.65	17.50	34.41	14.00
February	,,	23.44	20.13	14.84	18.25	14.69	17.30	31.87	17.62	33.56	13.75
March	,,	22.10	19.91	14.80	18.53	14.14	17.58	32.00	17.70	32.07	13.95

NOTE :

The prices are simple arithmetic averages of prices ruling at the taluka/mahal headquarters of the district except Vanthali.

Sources :

Mamlatdars/Mahalkaries.

STATEMENT IX-7

Wholesale Prices of Important Agricultural Commodities

(QUANTITY IN QUINTALS)

Sl. No.	Commodities	Quarterly average prices												Annual average prices		
		March 1962			June 1962			September 1962			December 1962					
		Name of centres			Name of centres			Name of centres			Name of centres			Name of centres		
		Juna-gadh	Ke-shod	Mana-vadar	Juna-gadh	Ke-shod	Mana-vadar	Juna-gadh	Ke-shod	Mana-vadar	Juna-gadh	Ke-shod	Mana-vadar	Juna-gadh	Ke-shod	Mana-vadar
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1	Rice superior quality	125.06	95.24	134.52	119.90	96.32	81.68	118.36	100.35	76.27	118.23	101.95	79.12	120.39	98.46	92.90
2	Rice medium quality	62.09	68.78	84.84	61.90	70.06	72.20	64.17	71.25	62.70	63.58	63.95	63.83	62.93	68.51	70.86
3	Rice inferior quality	57.05	55.77	55.79	58.93	57.68	55.22	60.67	61.08	54.97	58.77	60.30	56.08	58.85	58.71	55.51
4	Wheat superior ..	64.79	55.61	64.73	62.97	51.03	55.72	64.04	53.78	53.05	64.31	55.74	53.83	64.03	54.04	56.33
5	Wheat inferior ..	54.29	..	51.22	52.11	N.T.	47.78	55.19	N.T.	45.60	54.57	N.T.	46.12	54.04	N.T.	47.68
6	*Jowar* Rajasthan ..	42.76	41.27	44.89	42.79	37.98	40.83	47.05	43.39	44.19	45.03	42.67	41.75	44.42	41.31	42.91
7	*Bajri* U. P. ..	48.63	49.95	50.21	48.86	49.30	45.00	52.62	53.67	51.53	47.14	52.13	50.41	49.31	51.39	49.29
8	Gram *dal* Punjab ..	56.46	57.54	55.45	54.48	53.58	60.00	56.82	58.01	56.59	55.37	58.35	56.79	56.28	56.87	57.21
9	*Mug* Rajasthan ..	56.60	59.66	55.55	59.18	56.60	49.22	62.48	69.29	56.55	58.04	64.07	57.62	59.07	62.40	54.73
10	*Udid* Rajasthan ..	58.82	68.20	..	62.42	66.95	..	70.23	66.87	..	78.56	73.69	..	67.51	68.93	..
11	Groundnut ..	56.12	65.69	64.18	54.98	63.69	63.15	58.37	64.79	60.47	61.57	64.49	61.79	57.76	64.66	62.40
12	Cotton ..	..	303.57	..	.	..	..	..	..	..	..	..	..	..	303.57	313.70
13	Tobacco ..	..	..	..	..	..	313.70	..	..	..	..	.	..	..	..	..

STATEMENT IX-8

Wholesale Prices of Important Agricultural Commodities

(PRICE PER QUINTAL IN RS. AND PAISE)

Sl. No.	Commodities	Quarterly average prices												Annual average prices		
		March 1967			June 1967			September 1967			December 1967					
		Junagadh	Keshod	Manavadar	Junagadh	Keshod	Manavadar	Junagadh	Keshod	Manavadar	Junagadh	Keshod	Manavadar	Junagadh	Keshod	Manavadar
1	2	2	3	4	5	6	7	8	9	10	11	12	13	15	16	17
1	Rice superior ..	255.42	..	..	254.13	..	..	272.50	..	..	237.50	300.00	..	254.89	300.00	..
2	Rice medium .	227.92	..	..	222.50	..	..	240.83	..	..	223.00	245.00	..	228.56	245.00	..
3	Rice inferior ..	194.13	.	..	190.00	..	..	192.50	..	..	183.00	185.00	..	189.91	185.00	..
4	Wheat superior ..	108.75	98.67	101.50	117.17	105.00	104.00	125.00	117.50	110.67	128.75	119.00	118.50	119.92	110.04	108.67
5	Wheat inferior ..	103.75	93.83	90.00	110.41	95.42	92.50	115.42	107.50	100.20	123.33	123.37	109.17	113.23	102.60	92.71
6	*Jowar* ..	77.92	74.50	77.00	82.92	79.63	78.67	112.50	95.50	100.00	102.08	110.83	88.33	93.85	90.11	86.00
7	*Bajri* ..	100.83	100.17	90.50	108.75	104.67	100.00	123.33	121.00	119.17	106.67	112.50	97.67	109.89	109.58	101.86
8	Gram *dal* ..	197.92	188.33	178.17	199.17	193.33	192.17	217.50	208.33	216.67	281.67	283.00	273.17	224.06	218.25	215.04
9	*Mug* .	131.25	125.00	124.33	159.17	167.77	149.50	184.17	181.67	171.33	152.50	188.83	155.33	156.77	164.29	150.12
10	*Udid* ..	146.67	120.00	129.17	173.33	158.33	146.67	200.00	181.67	172.67	158.33	220.83	141.67	169.58	170.21	147.54
11	Groundnut oil ..	457.75	464.33	440.50	477.42	479.17	461.00	408.00	420.83	379.50	334.50	305.33	350.33	419.42	417.41	407.93
12	Tobacco ..	..	275.00	..	..	278.33	..	..	281.67	..	..	280.83	..	..	278.96	..

STATEMENT IX-9

Retail Prices of Important Agricultural Commodities

(PRICE PER KILOGRAM IN RS. AND PAISE)

Sl. No.	Commodities	Quarterly average prices: March 1967 Juna-gadh	March 1967 Ke-shod	March 1967 Mana-vadar	June 1967 Juna-gadh	June 1967 Ke-shod	June 1967 Mana-vadar	September 1967 Juna-gadh	September 1967 Ke-shod	September 1967 Mana-vadar	December 1967 Juna-gadh	December 1967 Ke-shod	December 1967 Mana-vadar	Centrewise annual average prices Juna-gadh	Centrewise annual average prices Ke-shod	Centrewise annual average prices Mana-vadar
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1	Rice superior ..	2.76	3.00	..	2.70	3.00	..	2.83	3.05	..	2.21	3.09	..	2.62	3.03	..
2	Rice medium ..	2.40	2.54	..	2.46	2.65	..	2.55	2.72	..	2.41	2.69	..	2.48	2.65	..
3	Rice inferior ..	2.13	1.94	..	2.09	2.07	..	2.11	2.19	..	1.99	2.16	..	2.08	2.09	..
4	Wheat superior ..	1.13	1.08	1.06	1.22	1.10	1.10	1.30	1.26	1.21	1.35	1.23	1.28	1.35	1.17	1.16
5	Wheat inferior ..	1.08	0.99	0.94	1.16	1.02	0.97	1.23	1.11	1.10	1.29	1.18	1.12	1.19	1.07	1.03
6	*Jowar* ..	0.85	0.79	0.80	0.89	0.84	0.82	1.18	1.06	1.95	1.12	1.17	0.93	1.01	0.95	0.90
7	*Bajri* ..	1.06	1.05	0.95	1.15	1.11	1.05	1.29	1.29	1.24	1.14	1.19	1.06	1.16	1.16	1.07
8	Gram *dal* ..	2.08	2.09	1.84	2.15	2.13	1.99	2.35	2.29	2.25	3.07	2.90	2.52	2.41	2.35	2.15
9	*Mug* ..	1.44	1.25	1.32	1.73	1.68	1.49	1.96	1.92	1.72	1.67	2.00	1.62	1.70	1.71	1.54
10	*Udid* ..	1.53	1.40	1.44	1.80	1.72	1.62	2.09	2.10	1.78	1.74	2.35	1.52	1.79	1.89	1.59
11	Groundnut oil ..	4.84	4.84	4.69	4.97	4.99	4.76	4.30	4.36	4.28	3.47	3.90	3.71	4.39	4.52	4.36
12	Tobacco ..	7.00	3.15	7.25	7.00	3.22	6.74	7.00	3.21	6.60	7.00	3.21	6.65	7.00	3.20	6.81

STATEMENT IX·10

Monthly Average of Fortnightly Retail Prices of some Agricultural Commodities in the District

YEAR : 1969

(PRICE IN RS. PER KILOGRAM)

	Rice-Fine			Rice-Medium			Rice-Coarse			Wheat-Medium			Wheat-Coarse			*Jowar*		
	January	February	March	January	February	March	January	February	March	January	February	March	January	February	March	January	February	March
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Junagadh ..	2.25	2.12	2.25	2.10	1.95	2.07	1.62	1.60	1.71	1.20	1.15	1.10	1.15	1.10	1.05	0.77	0.75	0.7

	Bajri			Gram *dal*			*Tur dal*			Groundnut oil			*Gur*			Sugar		
	January	February	March	January	February	March	January	February	March	January	February	March	January	February	March	January	February	March
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
Junagadh ..	0.92	0.90	0.92	1.20	1.10	1.15	2.00	2.00	1.72	3.67	3.75	4.15	N.R.	N.R.	N.R.	1.62	1.65	1.66

N.R. = Not Reported

STATEMENT IX·11

Monthly Average of Fortnightly Retail Prices of some Agricultural Commodities in the District

YEAR ; 1970 (PRICE IN RS. PER KILOGRAM)

	Rice-Fine			Rice-Medium			Rice-Coarse			Wheat-Medium			Wheat-Coarse			*Jowar*		
	April	May	June	April	May	June	April	May	June	April	May	June	April	May	June	April	May	June
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Junagadh ..	2.15	2.15	2.20	1.83	1.80	1.85	1.70	1.65	1.63	1.18	1.23	1-25	1.05	1.05	1.10	0.92	0.91	0.95

	Bajri			Gram *dal*			*Tur dal*			Groundnut oil			*Gur*			Sugar		
	April	May	June	Apirl	May	June	April	May	June	April	May	June	April	May	June	April	May	June
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
Junagadh ..	0.99	0.99	1.05	1.49	1.45	1.45	1.89	1.90	1.90	5.20	5.27	5.30	N.R.	N.R,	N.R.	1.66	1.66	1.77

N.R.=Not Reported

STATEMENT IX·12

Statement showing the Agricultural Wages for the Month of December, 1961 in the District

NORMAL WORKING HOURS : 8

Type of labour 1	Bhesan 2	Junagadh 3	Keshod 4	Kutiyana 5	Malia 6	Manavadar 7	Mangrol 8	Porbandar 9	Ranavav 10	Talala 11	Una 12	Vanthali 13	Veraval 14	Mendarda 15	Visavadar 16
	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.
1. *Skilled Labour*															
1. Carpenter	8.00	N.R.	N.R.	5.00	6.00	5.00	7.00	5.00	N.R.	7.00	5.00	N.R.	N.R.	6.00	5.00
2. Blacksmith	5.00	..	..	5.00	6.00	5.00	8.00	5.00	..	7.00	5.00	..	..	3.75	5.00
3. Mochi	5.00	..	..	4.25	5.00	4.00	5.00	5.00	..	4.00	4.00	..	..	3.25	5.00
2. *Field Labour*															
1. Man	2.50	..	..	4.00	2.50	3.00	3.50	2.75	..	2.25	3.00	..	..	3.75	3.00
2. Woman	1.50	..	..	3.00	2.00	2.00	3.50	2.00	..	1.50	2.50	..	..	2.25	2.50
3. Child	1.00	..	..	2.00	1.50	1.25	2.50	1.00	..	1.00	1.75	..	..	1.00	2.00
3. *Ordinary Labour*															
1. Man	3.00	..	..	3.00	3.00	2.50	3.50	2.50	..	2.25	3.00	..	..	3.75	3.00
2. Woman	2.50	..	..	2.50	2.50	1.50	2.00	2.00	..	1.50	2.00	..	..	2.25	2.50
3. Child	..	..	.	1.50	1.50	..	..	.	..	..	..	..	..	..	2.00
4. *Herdsmen*															
1. Man	.	..	..	2.00	2.00	..	..	..	..	..	..	..	..	..	2.50
2. Woman	.	..	..	1.50	1.50	..	..	..	..	..	..	..	..	..	2.00
3. Child	.	..	..	1.00	1.00	..	..	..	..	..	..	..	..	..	1.50

N. R.=Not received.

Source :

The Director of Agriculture, Gujarat State, Ahmedabad.

STATEMENT IX·13

Statement showing the Agricultural Wages for the Month of December, 1967 in the District

NORMAL WORKING HOURS : 8

Type of labour	Bhesan	Junagadh	Keshod	Kutiyana	Malia	Manavadar	Mangrol	Mendarda	Patan (Verval)	Porbandar	Ranavav	Talala	Una	Vanthali	Visavadar
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.	Rs.Ps.
1. *Skilled Labour*															
1. Carpenter	N.R.	N.R.	8.00	6.50	6.00	6.50	5.00	7.00	7.00	7.00	6.00	N.R.	6.00	8.00	7.00
2. Blacksmith	..	..	6.00	6.50	6.50	6.50	5.00	6.00	7.00	7.50	5.50	.	5.00	7.00	6.00
3. Mochi	..	..	6.00	6.50	5.50	5.00	6.00	5.00	4.00	6.50	5.50	..	5.00	6.00	6.00
2. *Field Labour*															
1. Man	..	.	5.00	4.00	3.00	6.00	4.00	3.50	3.50	4.25	4.00	..	3.00	4.50	3.00
2. Woman	..	..	3.00	3.00	2.00	2.50	2.75	2.75	3.00	3.00	3.50	..	2.00	3.00	2.00
3. Child	..	..	3.00	2.00	1.00	1.50	2.00	2.00	2.00	2.00	2.50	..	1.00	2.00	1.50
3. *Ordinary Labour*															
1. Man	..	..	5.00	3.00	3.00	5.00	3.00	3.50	3.00	4.25	3.00	..	3.00	3.00	3.00
2. Woman	..	..	3.00	2.00	2.00	2.50	2.00	2.75	2.50	3.00	2.50	..	2.00	2.50	2.00
3. Child	..	..	3.00	2.00	1.00	1.00	1.50	2.00	1.25	1.50	2.50	..	1.00	2.00	1.50
4. *Herdsmen*															
1. Man	.	..	3.00	1.00	3.00	2.00	2.75	2.00	3.50	..	1.50	..	2.50	3.00	2.00
2. Woman	..	..	2.50	1.00	2.00	..	..	1.50	2.50	..	1.00	..	..	2.00	..
3. Child	..	..	2.00	0.75	1.50	1.00	..	1.25	1.75	..	0.50	..	1.00	1.50	1.25

N. R. = Not received.

Source :

Director of Agriculture, Gujarat State, Ahmedabad.

PART V—PUBLIC ADMINISTRATION

CHAPTER X

GENERAL ADMINISTRATION

INTRODUCTORY

The concept of the Public Administration as it obtains to-day is in many ways different from what it was before Independence when the functions of Government were mainly limited to the management of land and preservation of law and order. The Land Revenue and the Police Administration were the important departments in most of the princely States of Saurashtra under the conditions obtaining there prior to 1947. The machinery of administration, however, differed in the different States and Estates according to their size, powers of the rulers, financial resources of the States, etc. Since the form of Government was essentially monarchial and feudal, the ruler was the respository of all powers, civil and criminal.

The history of the Junagadh district, formerly known as Sorath, dates back to the hoary antiquity Formerly, the Sorath area was ruled by the Chudasama Rajputs. During the reign of Ra'Khengar, Junagadh was one of the important States of that time.

The founder of the last ruling dynasty in Sorath, Sherkhan Babi, was originally a landlord of Ghogha *bunder*. He gradually took possession of Junagadh and the adjoining territories. The rulers of the Babi family ruled the area for about two centuries. The monarchical rule was brought to an end in November, 1948 by a popular agitation against the last ruling Nawab Mohabatkhan. But the popular agitation was so intense and powerful that the Nawab had to run away to Pakistan to find refuge and the people of Junagadh acceded the State to the Indian Union. It then formed a part of the United States of Saurashtra.

The Sorath district as then constituted comprised the former princely territories of Junagadh, Porbandar, Manavadar, Mangrol Bantwa (Bada Majim), Bantwa (Chhota Majim), Manpur, Thumbala, Sardargadh, Bilkha and parts of Gondal, Jetpur States and Lakhapadar *thana*.

In the process of the reorganisation of the States in 1956, the State of Saurashtra was merged into the Bombay State with the result that the Sorath district became part of Bombay State On account of the reconstitution of the Saurashtra districts in the year 1965, the district had

undergone some changes. The former Sorath district was redesignated as the Junagadh district after 30th June, 1959.

The Junagadh State

Junagadh State was a first class State with a fairly good system of administration. The administration of the State was carried on by His Highness the Nawab Saheb with the assistance of the Dewan. All important matters connected with Revenue, Finance and Political were referred to the Ruler for orders. The secretarial system was introduced in 1911. Besides the Chief Secretary, there were the Revenue Secretary, the Finance Secretary, the Judicial Secretary, etc. Each of them had certain departments under his control, in respect of which, however, the powers were limited as they did not function independently of the Chief Secretary and the Dewan. The State Council was composed of His Highness the Nawab as President, the Dewan as Vice-President and the Revenue Member and the Law Member. The Council Administration was formed in the year 1932. His Highness the Nawab was the supreme and final authority in the State and the General Administration was conducted under his direction though a large measure of authority had been entrusted to the Dewan and the State Council. The various heads of departments, were responsible to the Dewan for their work.

The Judiciary was based on the pattern prevailing in the British India with the important difference that no executive officer could exercise judicial functions in the State. The judiciary was separated from the executive. The decisions of the Hazur Adalat were final except in certain cases where provision was made for Hazur Extra-Ordinary Revision application to His Highness the Nawab Saheb.

The departments of the State varied in number according to the size, material resources and the character of the administration of the State and included besides Revenue, Police, Finance and Judiciary, such departments as Customs, Agriculture, Education, Public Works, Forest, Railways, etc.

The Public Service Commission was set up in 1943 to ensure recruitment to the State services on fair basis having due regard to merit and to proper admixture of different castes, creed and communities.

The Porbandar State

In the Porbandar State, His Highness the Maharana was the fountain head of all authority, legislative and administrative. The Dewan was at the head of administration which was carried through the various heads of departments such as Judicial, Port and Customs, Revenue, Medical, Public Works, Education, Finance, etc.

However, in order to enable the people to shoulder the administrative responsibilities of the State by judicious distribution among them of the duties and responsibilities of the administration, the Constitution (Administrative and Legislative) of the Porbandar State Act, 1944 was enacted on the 9th June, 1944. The new constitution comprised the executive, the legislature and the judiciary.

The executive consisted of the Chief Minister and two Ministers, one being designated as "Revenue and Finance Minister" and the other as "Home Minister". The appointment of the Chief Minister was made by the Ruler. The power of appointment of the two Ministers also rested with the Ruler, selections being made from a penal of 4 nominees of the confidence of the Legislature. At least two of them "must be members of the Legislature and the remaining non-official or/and an official of public utility department" being nominated from outside the Legislature. The two Ministers were allotted a series of administrative portfolios, *viz*., Medical, Education, Revenue, Accounts and Finance, Public Works, Electricity, Telephones, Ports and Customs, Commercial and Industrial Development, Police, Jail, Municipality, Railway, Stone Quarries and Judicial (Routine). The two Ministers were responsibles to the Legislature.

The Legislature known as Shri Hazur Raj Sabha comprised 30 to 32 members of which only 6 were the Ruler's nominees, 24 members were returnable, one each from 11 Social Units, 10 Occupational, Economic or other units, *viz*., Weavers, Municipalities, Bhayats, Mhenalienees and other alienees and 3 Agriculturists, one from each of the districts. (Incidentally the Porbandar State was divided into 4 divisions, *i. e*., Porbandar city and 3 divisions (Mahals) known as Adwana mahal, Navibandar mahal and Ranavav mahal). All the 24 elected representatives of these Units, "are to be Headmen, Presidents or Chief Men of their respective Units, being State subjects of some established status of not less than 33 years of age and duly elected by open voting at the meeting of Headmen of all the families or constituents of the respective Units."

The Legislature was competent to pass for the Ruler's assent, enactments in respect of all matters falling under the portfolio of the two Ministers, make interpretations, move resolutions and regulate financial administration.

The Mangrol State

Mangrol and its *swang* villages were included in and formed an integral part of the Junagadh State. Under the arrangement of 1879 A. D., the Sheikh Saheb of Mangrol had been delegated by His Highness the Nawab of Junagadh with administrative powers similar to those of a second class State under the Agency to be exercised in his *swang* villages in

subordination to Junagadh. In 23 *swang* villages, the Sheikh Saheb enjoyed the administrative powers. There were also 21 allotted villages in which the Sheikh Saheb enjoyed only revenue rights, but the civil and criminal jurisdiction rested with the Junagadh State. In short, the administration of the Mangrol State was a miniature form of the administration of the Junagadh State.

The Sardargadh Taluka

It was attached to the Junagadh State with effect from 14th June, 1943. Prior to that it was under the control of Agency.

The Manavadar State

It was a non-salute State exercising full civil and criminal jurisdiction in the western India States Agency. It had 23 entire villages. The Revenue Administration was in charge of the Vahivatdars under the direct control of Revenue Officers who worked under the orders of the Karbhari. For the civil and criminal justice, there were 3 courts, the Nyayadhis Court, the Sir Nyayadhis Court and the Hazur Court with varying powers and functions.

The Bilkha State

The Bilkha State comprised 25 villages. The State had limited jurisdictional powers of law and had no separate laws of its own. Some of the laws obtained in the Western India States Agency were, however, followed in spirit. The working of the administration was more or less on the lines of that of the Manavadar State.

The areas constituting the present Junagadh district presented a picture of different administrative set ups and was devoid of any unified system of administration at the time of integration of the States.

After integration, the administrative structure was radically changed to meet and fulfil aims and objectives of the free democratic Government. The administrative structure was also changed in content, size and spirit. Instead of emphasizing the functions of revenue collection and law and order, the State became a Welfare State. In October, 1952, the administration was made development oriented by introduction of the Community Development Programme. In order to secure greater participation of the people in implementation of the development programmes, the Panchayati Raj with three-tiers was introduced with effect from 1st April, 1963 under the Gujarat Panchayats Act, 1961.

The evolution of the administrative machinery in the present form may be considered into three distinct phases. During the first phase, the

entire structure of administration was reorganised on the basis of district, which became a principal unit of administration with intermediate functionaries at taluka and village levels. During the second phase, attempts were made to give a new form to the public administration in order to implement the ideals of the Welfare State by making the administrative machinery development-oriented and by increasing association of the people in development activities. During the final phase, the administrative set-up was decentralised to suit the changing needs of the times in tune with the socialistic pattern of society. These phases are dealt with below :

With the district as the principal unit of administration, the Collector became the key functionary and the pivot of administration, instead of the prrincipal district officer responsible for the collection of land revenue and maintenance of law and order. He had manifold functions to perform. In the administration of land revenue, he was concerned not only with the maintenance of land records, collection of land revenue and administering the land revenue laws, but also with the implementation of land reforms which were introduced immediately after integration to do away with numerous special land tenures, levies and perquisites which hampered agricultural production. As the judiciary was separated from the executive, his judicial powers were mainly magisterial and restricted to the maintenance of law and order in the district. On the development side, he co-ordinated the activities of various other departments such as Agriculture, Animal Husbandry, Co-operation and Social Welfare, etc., which were then created at the district and lower levels.

The second phase began with the increasing association of the public with the welfare activities undertaken by the State under the Community Development Programme. The Collector was also the Chairman of the District Development Board, which looked after development work in rural areas, particularly in the fields of agriculture, irrigation, community development, co-operation, social education, panchayats, etc. A further step in the direction of popular association and Local self-Government was taken by the establishment of panchayats in villages or groups of villages with a view to associiating the people in the village administration. They were thus enabled to take active interest in works of public welfare and utility, and to accelerate the pace of development activities for the amelioration of the conditions and prospects of the village people. Panchayats were also invested with powers to try petty criminal offences and certain civil disputes.

THE PANCHAYATI RAJ

The third phase in the evolution of the administrative structure was reached when the Gujarat Panchayats Act of 1961 was enforced with effect

from 1st April, 1963, with a view to decentralising the entire administrative machinery from the village to the district level. The main objective of the Panchayati Raj is to enable the people of each area to achieve intensive and continuous development for the entire population. It offers new avenues of service to the people rather than opportunities for exercise of authority. It comprehends both the democratic institutions and the extension services through which the development programmes are executed. For this purpose, the integrity of the structure of technical and administrative services needs to be fully ensured. This revolutionary change in the administrative set-up led to the bifurcation of functions and responsibilities of the Collector, who now retains certain powers in respect of land revenue administration, maintenance of law and order, elections, civil supply and other subjects not transferred to the Panchayati Raj bodies. All the development activities, which were formerly within his charge as well as some of the functions under the Land Revenue Laws, have, as will be seen later in the Chapter on 'Local self-Government' been transferred to the Panchayati Raj bodies constituted under the Gujarat Panchayats Act.

Under this set-up, there are three tiers, namely the District Panchayat, Taluka Panchayats and Gram or Nagar Panchayats. The principal Executive Officer of the District Panchayat is the the District Development Officer, mainly drawn from the Indian Administrative Service. The Taluka Development Officer is likewise the principal officer at the level of the Taluka Panchayat and the Secretary, Gram Panchayat, at the village level.

Role of the Collector

Formerly, the Collector used to be the pivot of the district administration. He was recognised as the agent of Government in the district for all purposes whether he was specially empowered or not. Because of the overriding importance of his big role as well as his proximity to the people, he was considered the *ma-bap* of the people, as the ultimate point of reference and redressal of grievances. Besides supervising the collection of land revenue, the duties of collection of excise and other special taxes and the stamp revenue also devolved on him (the Collector) as the executive head of the district. Before the Gujarat Panchayats Act, 1961, came into force in April 1963 he co-ordinated the work of different departments and ensured implementation of the development schemes in the district. But after the introduction of the Panchayati Raj, the collection of land revenue has been entrusted to the Village Panchayats. However, the Collector remains responsible for implementation of the land reforms laws and the collection of fees, dues, etc., recoverable as arrears of land revenue under various Acts such as the Bombay Irrigation Act (1879), the Bombay Entertainment Duty Act (1923), the Bombay Electricity Duty Act (1958)

and the Gujarat Education Cess Act (1962). There are also other Acts which provide for recoveries of other Government dues as arrears of land revenue. Under the Bombay Prohibition Act (1949), the Collector is empowered to issue permits to liquor and drug addicts and recover assessment fees from shops permitted to sell liquor and drugs. He is also the Chairman of the Prohibition Committee of the district. Over and above these major functions, the Collector is entrusted with the work of watching the proper implementation of the district level plan schemes retained with the State after introduction of the Panchayati Raj.

Apart from the civil functions, the Collector has to perform duties as the District Magistrate under Section 17 (*1*) of the Bombay Police Act (XXII of 1951). The District Superintendent of Police and the police force of the district are under the control of the District Magistrate. The District Superintendent of Police, who is the executive head of the police, exercises general powers subject to the orders of the District Magistrate. Besides being in control of the Police, the Collector as District Magistrate has extensive powers under the Criminal Procedure Code and for proper administration of jails and sub-jails. In his capacity as District Magistrate, he is concerned with the issue of licences and permits under the Indian Arms Act (1959), the Petroleum Act (1934), the Explosives Act (1884) and the Poisons Act (1919). Under the Factories Act, 1948 the Collector is an Inspector for his district, in which capacity he has powers of inspection and supervision of factories, magazines, etc.

Prior to 1962, the District Treasury was under the overall charge of the Collector to whom the District Treasury Officer was subordinate. He was responsible for all the cash, stamps, etc., received in the Treasury as also for the proper maintenance of accounts. The Sub-Treasury establishments at the taluka headquarters formed part of the revenue establishments in the distrirt. However, from 1st April, 1962, the Sub-Treasury establishment was separated from the Revenue-Administration and placed under the administrative control of the Director of Accounts and Treasuries working under the Finance Department. The Collector, however, continues to exercise general powers and functions as the head of the district administration. The Treasury is, thus, under the direct control of the Finance Department, though the Collector exercises supervision over it as required under the Bombay Treasury Rules.

Among the *quasi*-judicial functions of the Collector, over and above the hearing of appeals from the Prant Officers under the Land Revenue Code and various other revenue laws, the following may be mentioned : (1) revisional powers under section 23 of the Mamlatdars' Courts Act, which are delegated to an Assistant or Deputy Collector ; (2) functions which the Collector perform in connection with the execution of Civil

Court decrees ; (3) proceedings and awards under section 11 of the Land Acquisition Act, 1894 ; (4) cases under the Bombay Government Premises (Eviction) Act and (5) powers exercised as District Magistrate under the Preventive Detention Act, when it was in force.

Besides the land revenue, the land reforms and the magisterial work, the Collector is in-charge of various important duties connected with civil supplies, small savings, land acquistion, elections to the State Legislature and Parliament and members of the District Panchayat, Census, etc. As a District Registrar, he controls work of registration of documents within the district, supervises the work of Sub-Registrar at the taluka levels and ensures proper performance of their duties as per the Indian Registration Act (1908). Under the Famine Relief Code, 1951, the Collector is required to keep himself at all times informed about the agricultural conditions within the district to organise relief measures. With a view to accelerating the tempo of development of industries in the district and to achieve more effective co-ordination in providing infrastructure facilities to industries, Government has designated Collector as *ex-officio* Deputy Commissioner of Industries and delegated to him certain functions and powers for allotment of factory sheds and open plots in the Government industrial estates, formulation of the District Master Plans and co-ordination of activities of various heads of offices and departments. Even after the introduction of the Panchayati Raj, the Collector has to carry out Jamabandhi audits of Taluka Panchayats and villages.

Collector's Office--There are four branches in the Collector's office, *viz.*, (i) Revenue, (ii) Head Clerk, (iii) Civil Supply and (iv) Magisterial Branch. For the purpose of administration, the district is divided into three sub-divisions *viz.*, (a) the Junagadh Sub-division comprising: (i) Junagadh, (ii) Vanthali and (iii) Bhesan talukas and (b) the Porbandar Sub-division comprising: (i) Porbandar, (ii) Ranavav, (iii) Kutiyana, (iv) Manavadar and (v) Mangrol talukas and (c) the Veraval Sub-division comprising : (i) Veraval, (ii) Talala, (iii) Una, (iv) Malia, (v) Keshod, (vi) Mendarda and (vii) Visavadar talukas. All these sub-divisions are placed in charge of Prant Officers, who are designated as Assistant Collector or Deputy Collector. Their headquarters are at Junagadh, Porbandar and Veraval. The taluka heads are called Mamlatdars who work under the Prant Officers.

The Assistant/Deputy Collector is also sub-divisional Magistrate for his sub-division. After the separation of judiciary from the executive, he does not try cases under the Criminal Procedure Code. The Mamlatdar is the head of the revenue administration at the taluka level. By virtue of his office, he is also the Superintendent of the Taluka Sub-Jail and the Assistant Custodian of the evacuee property under the Bombay Evacuee (Administration of Property) Act of 1949.

Judiciary—Another important department at the district level is the Judicial Department headed by the District and Sessions Judge who exercises jurisdiction in matters civil, criminal and appellate. The judicial administration in the former Junagadh State had certain noteworthy features. There was complete separation of the judicial and executive functions. The powers of the High Court were exercised by the Hazur Court. All appeals, criminal and civil as well as applications for revision except appeals against the capital punishment were heard by the Dewan. The appeals in which capital punishment was awarded were heard by the ruler himself. After the formation of the State of Saurashtra, the Saurashtra Separation of Judicial and Executive Functions (Extension) Act, 1948 came into force from 1st September, 1949. It divided the magistracy into 'Judicial Magistrates' who became subordinate to the District and Sessions Judge and 'Executive Magistrates' who became subordinate to the District Magistrate. The judicial set-up of the district is at present comprised of one District and Sessions Judge, one Civil Judge (Senior Division) and 7 Civil Judges (Junior Division).

THE DISTRICT DEVELOPMENT OFFICER

In the Panchayati Raj, the District Development Officer is appointed from the cadre of the Indian Administrative Service. The executive powers of the District Panchayat for carrying out the provisions of the Act are vested in him. Subject to the orders of the President of the District Panchayat, he exercises all the powers as the Chief Executive Officer in regard to the administration and execution of development programmes, the details of which will be found in Chapter XIV Local self-Government.

DISTRICT LEVEL OFFICERS

The general pattern of administration has been changed after integration of the States. Besides Revenue Judiciary and Police which were the principal departments in the past, the departments of Agriculture, Animal Husbandary, Co-operation, Rural Development, Panchayats, Public Works, Social Welfare and Education are now functioning with enlarged powers and resources under the District Panchayat, having their functionaries at various levels of administration.

The following is the list of district officers functioning at the district level.

1 The Collector.
2 District and Sessions Judge,
3 Executive Engineer, Roads and Buildings, Public Works Department,
4 Executive Engineer, Irrigation, Public Works Department,

5 Executive Engineer, Public Health,
6 District Education Officer,
7 District Treasury Officer,
8 District Employment Officer,
9 District Labour Officer, Porbandar,
10 Sub-Divisional Soil Conservation Officer,
11 Quarry Inspector,
12 District Inspector, Prohibition and Excise,
13 Assistant Examiner, Local Funds,
14 Port Officer, Veraval,
15 Port Officer, Porbandar,
16 Forest Settlement Officer,
17 District Information Officer,
18 District Inspector of Land Records,
19 Sales Tax Officer,
20 District Administrative Officer, Home Guards,
21 Industries Officer,
22 Superintendent, District Jail,
23 District Registrar, Co-operative Societies,
24 Chief Medical Officer, General Hospital,
25 Resident Deputy Collector,
26 District Supply Officer,
27 District Record Keeper,
28 District Organiser, National Small Savings,
29 Assistant Collector,
30 Curator, Sakkarbag Museum,
31 Royalty Inspector, Geology and Mining Department,
32 Motor Vehicle Inspector, and
33 Superintendent, Fisheries Department, Veraval

OFFICERS UNDER DISTRICT PANCHAYAT

After the enforcement of the Gujarat Panchayats Act, 1961 in the district and with the transfer of many departmental schemes, a number of district level functionaries have been transferred to the District Panchayat. These officers are under the administrative control of the District Development Officer, but for technical supervision, they are under the control of their own heads of departments at the State level. The following is the list of officers working under the District Panchayat.

1 District Development Officer,
2 District Agriculture Officer,
3 Deputy District Development Officer,
4 Administrative Officer, Education,
5 District Health Officer,

6 District Ayurved Officer,
7 District Animal Husbandry Officer,
8 District Social Welfare Officer,
9 District Statistical Officer,
10 Executive Engineer, Panchayat,
11 Deputy Collector, Panchayat,
12 Assistant Registrar, Co-operative Societies, and
13 District Village Panchayat Officer.

CENTRAL GOVERNMENT OFFICERS

In addition to the State Officers, there are several officers of the Central Government in the district. These are listed below :

1 Income Tax Officer,
2 Assistant Collector, Central Excise,
3 Post-Master, General Post Office,
4 Sub-Divisional Officer, Telegraphs,
5 Assistant Engineer, Western Railway,
6 Superintendent of Post Offices, and
7 Assistant Salt Commissioner.

N. B. : All these offices are located at Junagadh except No. 9, 14, 15, 31, on page No. 568, the locations of which are mentioned along with them.

CHAPTER XI

REVENUE ADMINISTRATION

REVENUE SYSTEM DURING EARLY DAYS

Introductory

From time immemorial, the land revenue had been the sheet anchor of Governments. The welfare and prosperity of agricultural classes are moreover intimately connected with the settlement of land revenue. It is the most moderate way of transforming a country's land tenure system, but it is also a long-term type of agrarian reform, which only gradually changes the distribution of landed property. Even after diversification of taxes, land revenue provides a large amount of revenue to the States. Upon the incidence of the land revenue or rentals depends the prosperity or otherwise of the cultivators. Besides, the role which the land policy has played in the general administration of the country and the controversies, which have raged round the principles of assessment, pitch of assessment, graduation of enhancements, exemption of private improvements from taxation, the period of guarantee, etc., make it a subject of very great importance.

The Junagadh district comprises the territories of former Junagadh, Porbandar, Manavadar, Mangrol, Bantwa, Manpur, Thumbala, Sardargadh, Bilkha and parts of Gondal and Jetpur States and Lakhapadar thana. The land tenure and revenue systems of some of the States and Estates are given below :

JUNAGADH STATE LAND TENURE AND REVENUE SYSTEM[1]

The lands of the Junagadh State were broadly divided into *khalsa* lands and *barkhali* lands held by vassals and others. The former were held on four distinct tenures, known as *bhogvero*, *vighoti*, *udhad* and *bhagvatai*. Under the *bhogvero* tenure, the holder of the land was liable to pay a share in kind in addition to a plough-tax in cash, which varied from Rs. 8 to Rs. 26 per *santi*. A *santi* was equivalent to 20 acres or 50 *vighas*. The State's share of the produce under this tenure similarly varied considerably from two-sevenths to one-fifth in the case of crops dependent upon seasonal rain, and from one-fifth to one-sixth

1 *The Ruling Princes of India*, Junagadh, (1907), p. 190.

in the case of crops irrigated by artificial means. Under the *vighoti* tenure, the tenant paid a certain assessment per *vigha*, which was fixed for a term of years, the rates of assessment varying according to the quality of the land and according as the crops grown were rain-crops, ordinary irrigated crops or sugar-cane. Under the tenure, the tenant agreed to pay a fixed sum for a certain period. Lastly, under the *bhagvatai*, the tenant made no cash-payment, but gave a share of the produce of his land. In addition, every cultivator had to pay police *varad* at the rate of Rs. 1-4-0 to Rs. 1-8-0 per *santi*, and *santi-surpan vero* in some Mahals at Re. 1 *per santi*, in lieu of fuel previously supplied for the State purposes.

Alienated Lands

Apart from the above four categories of the *khalsa* lands, there were lands on alienated tenure given for specific services or purposes as under :

(a) *pasaita* land, which the village-police held rent-free in return for their services ;

(b) *dharmada* land, which was bestowed on ascetics and holy men of all creeds and included endorsements to mosques and temples ;

(c) *jivai* land, which was granted both for maintenance and service ;

(d) *inami* or gift land, the holder of which was not liable to render any service ; and

(e) the so-called *patel palani* land, which was granted rent-free to patels and village officers in consideration of their services to the community and in lieu of pecuniary remuneration.

The tenant was in theory a tenant-at-will, but he was rarely, deprived of his tenancy, such a course being opposed both to the law of prescription and the interest of the State. But the tenant had no right to transfer or sublet his holding without the sanction of the State, which in such a case levied a cash-royalty called *kasumbo* from the incoming tenant. If one compared the condition of the people in State-villages and in villages held by vassals, where the *bhagvatai* system was universal, the advantage lay rather with the former ; in as much as, although the *garasias* 'or vassals' share of the produce was not very much in excess of the share accruing to the State in its own villages, the supervision of the *garasia* was somewhat more searching and the tenant had more masters who claimed various perquisites.

In both crown and vassal villages, the revenue was collected at the time the grain was carried from the fields to the village-grain yards, in November and December in the case of crops solely depending upon rains, and in March and April in the case of other crops, including cotton, wheat and gram. The State's share was calculated either on the principles mentioned above or by a system known as *dhal*, whereby a guess was hazarded from the standing crop as to the amount of the total yield and a fixed proportion thereof ear-marked for the State. When a tenant or cultivator was in arrears, the defaulter was dunned by subordinate revenue-officials of the State. If this process failed to recover dues from the tenant, his property, with the exception of his cattle and implements of husbandry, was seized and sold in satisfaction of the State demand. Fortunately, such cases of default and recalcitrance, mainly occurred in the Junagadh State in respect of advances made to cultivators by the State for the purchase of seed and cattle and similar expenditure. The State was always ready to grant remissions of revenue under the *vighoti* tenure, whenever good cause was shown for such indulgence. In vassal-held villages under the *bhagvatai* tenure, a tenant ,who had lost his cattle, was granted a remission of his cash-payments to enable him to purchase other. Among other heads of cattle, taxes of an indirect agricultural nature may be mentioned the tax on mangoes and other fruit-trees, the grazing-fees levied from the Rabaris, the Charans and other professional graziers, the *ubhad vero* or labourer's tax calculated according to the number of persons in a family at the rate of one to five *koris*, and the *kasab vero* of one to ten *koris* which was similarly levied upon artisans annually.

It will thus appear that the land system in the Junagadh State was feudal in character and could not lay preference to any scientific system. Such was the system prevalent in the Junagadh State before integration.[1]

MANAVADAR STATE[2]

For the purpose of the Revenue Administration, this State was divided in to three different groups or circles each in charge of a Vahivatdar under the direct control of Revenue Officer who worked under the direct orders of the Kamdar.

All cultivators were tenants-at-will and had no right of transfer of any interests in their holdings either by way of mortgage or sale. This was necessary for the continuity of tenure.

The land system was based on the *Bhaghatai* or crop-share. Under the system, the entire produce was divided between the State and its

1. *The Ruling Princes of India*, Junagadh, (1907), p. 190.
2. *The Annual Administration Report of the Manavadar State*, 1921.

cultivators in fixed proportions in addition to *Santi-Vero* which was levied at the rate varying from eight to two and a half annas per *bigha*, in different villages according to the qualities of land and rateable distribution as fixed for each village separately. The system of *vaje-vero* collections was based on Chokhabhag system. The State's share of the *vaje* in Baret was generally one-fourth and that in Peet or irrigated crops was one-fifth.

PORBANDAR STATE[1]

For administrative purposes, the State was divided into 4 Mahals, *i. e.*, Porbandar, Adwana, Ranavav and Navibandar. Each Mahal had at its head a Mamlatdar who was invested with the magisterial powers also. Exception was made in the case of the Mamlatdar of Navibandar, where such powers were exercised by the local Munsiff.

The rent-in-kind or crop-share system mostly prevailed in the State for the purpose of revenue collection. The rate of levy varied from 1/4th to 1/6th, for Baret or monsoon crops and 1/5th to 1/7th for winter, summer and irrigated crops. In addition to this, the State recovered a small fixed amount called the acre vero which varied from Re. 0-2-6 to Rs. 1-4-0 per acre of occupied land according to the quality of the soil. As regards *jowar*, vegetables, sugar-cane, tobacco and the summer crop of paddy in the villages of Pata and Madhavpur under Navibandar, the State dues were realised in cash. Jowar crop in the villages of Ratia and Chikasa, however, was subject to rent-in-kind tenure. In all alienated villages except Morana and Porbandar, cash assessment was levied on the State land.

MANGROL STATE[2]

For purposes of the Revenue Administration, the State was divided into four Mahals, namely, (1) the Lohej mahal, (2) The Sheriakhan mahal, (3) the Kavalka mahal and (4) the Talpad mahal. The first two mahals were sub-divided into three Tappas. Each mahal was under a Vahivatdar except the Kavalka mahal for which instead of a Vahivatdar, a special Assistant Revenue Commissioner was appointed. The hierarchy of Subordinate Revenue Officers comprised one Assistant Revenue Commissioner, three Vahivatdars and six Tappadars. The Revenue Manual, was prepared in 1915 and was of great help in regularising and systematising the working of the Revenue Department.

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1. *The Administration Report of the Porbandar State for the year*, 1908-09.

The Administration Report of the Mangrol State for the year, 1940-41, pp. 10-11 and 18.

Land tenures

The status of cultivators was that of tenants-at-will. They could not alienate their holdings by sale or mortgage or in any other way. They were, however, treated with leniency and were not, as a rule evicted without good and sufficient cause. In the jurisdictional villages of the Mangrol State, the cultivators possessed limited rights of inheritance and enjoyed the right to alienate their *pucca* houses, a privilege much appreciated by them. To protect indebted agriculturists from the exhorbitant rates of interest and other injurious practices of the village money-lenders, the State enacted legislation by issuing Order No. 18 of 1923 which helped protect the interest of cultivators.

The Bhayats and Mulgirasias had their rights settled by *Hak Patraks* registered in the Rajasthanik Court and were subject to certain obligations to the State. There were Inami, Kherati (charitable) and Chakariat (service) *pasayata* holdings in the State. These holdings were continued during the pleasure of the Durbar and were resumable at will. Mangrol had the sole right of reversion and resumption of alienated holdings in the villages allotted to Mangrol by the Junagadh-Mangrol Separation Commission of 1886-87 the revenue jurisdiction and proprietorship of these villages belonged to Mangrol and Junagadh only exercised civil and criminal jurisdiction.

Bhagbatai System

The land system was based on the Bhagbatai. At the request of cultivators, the Vighoti or cash assessment was introduced in only six villages in place of Bhagbatai. Vighoti in these villages including Talpad was on several occasions reduced and occasional suspensions and remissions of land revenue were made whenever there was scarcity of rainfall or there were other causes such as damage to the crops by frost or locusts.

In the villages where Bhagbatai was in vogue, the State levied *santi vero* or plough tax which varied according to the quality of land and other petty cesses in addition to *vaje* or State's share, which was generally 1/4th in *baret* or non-irrigated crops and 1/5th or 1/6th in *peet* or irrigated crops. The Bhagbatai system here was Chokha Bhag system.

The Vighoti was collected in two or three instalments for the convenience of cultivators. The instalments were so timed as to synchronise with the harvesting season. When they were ready, prompt division of the respective shares of the Durbar and the cultivator was made by drafting officers of other departments. This was an essential feature of the Bhagbatai system.

Survey and Settlements

In order to set up a scientific land revenue system, the survey and settlement operations are a *sine qua non*. The Junagadh district comprises the former princely territories of Junagadh, Porbandar, Manavadar, Mangrol, Bantwa, Sardargadh and Bilkha States and Estates. According to shri Vakil and Lakdawala, the original survey in the Junagadh State was done between 1895 to 1905 and in the Porbandar between 1890 to 1900.[1] In the Manavadar it was done in 1910. The revision survey was not carried out in any of the States mentioned above.

Out of 996 villages of the district in the former princely areas, in all 776 whole villages as shown below were surveyed before integration.

Sl. No. 1	Taluka 2	No. of villages surveyed 3	Years between which survey was completed 4
1	Junagadh	47	1895 to 1944
2	Bhesan Mahal	27	1895 to 1929
3	Visavadar	60	1876 to 1937
4	Mendarda Mahal	10	1897 to 1933
5	Manavadar	32	1906 to 1909-1910
6	Vanthali	38	1894 to 1938
7	Mangrol	60	1892 to 1913
8	Keshod	48	1893 to 1917
9	Veraval	90	1892 to 1927
10	Una	117	1899 to 1914
11	Malia	58	1892 to 1920
12	Talala	47+6 forest villages	1892 to 1928
13	Porbandar	65	1890 to 1910
14	Ranavav	30	1888 to 1910
15	Kutiyana	41	1894 to 1942
	Total	776	

Source :

District Inspector of Land Records, Junagadh.

1. Shri Vakil and Lakdawala, *Economic Survey of Saurashtra*, Bombay, ([illegible]), p. 100.

The remaining 220 villages were surveyed between 1948-49 to 1956-57. No village, therefore, remains unsurveyed now. However, in 1956-57, the revision survey of 282 villages was undertaken as the old surveys had become out of date. The work was completed in March 1961.

To carry out survey and settlement operations the State of Saurashtra had set up a separate Department of Survey and Settlement under the Director of Land Records and Settlement with the Superintendent of Survey incharge of survey operations and District Inspectors of Land Records in charge of survey and land records of the districts.

Method of Survey

The *ad hoc* method of survey employed during the princely regime was to have a traverse laid down on the villages boundary with the help of theodolite, then to have an *adhar* line and one or two supplementary *adhar* line and to do detailed survey of each field by chain and cross-staff method. The areas of each survey number and its sub-divisions and for each class of land comprised therein were separately entered in the land records under the indicative number, namely, *i. e.*, a survey number., the numbering of sub-divisions being subordinate to the number of parent survey. After integration, all the unsurveyed areas have since been surveyed

Classification of Soils

Soils of villages of the former Junagadh and other States which were included in the district were classified during the former State regimes. The soil-classification system followed in the Junagadh State regime was *jirayat* (dry crop) and *bagayat* (irrigated).

For the villages of the various States which were not classified during the time of former State regimes, the Land Records Department of the former Saurashtra Government evolved, in the year 1956, a system of classification which though mostly analogous to the Gujarat Classification System differ slightly from it in respect of soil classes and details of sub-soil classification and average classification values. Instead of working out average classification value for each survey number or its sub-division, the areas with different classification values in the same survey number or sub-division were reduced into area of 16 annas classification value. Unlike Gujarat Classification System, well-irrigated lands according to Saurashtra Classification System were treated as *bagayat* lands. The sub-soil classification system was more or less similar to that of the Gujarat Classification System. It, however, differed from the latter in so far as the sub-soil classification scale was related to the soil-classification values of all the

lands in the zone or '*Vaga*' but adjudged to this facility on the basis of 3 or 4 acres of land, which were considered irrigable from one *kos* or watering from the existing wells.

The above system of classification is continued after the re-organisation of States for villages where soils are not classified before, or for villages where soils, though classified before, are required to be re-classified. However, where soils of a part of a village were classified, before and those of the remaining part are to be classified, the system followed in the classified part of the village is adopted for the rest of the village to maintain uniformity. As far as this district is concerned, the work of survey and classification is completed in all the villages. No original survey work remains to be done now.

Assessment and Settlement

The position regarding settlement of the villages in the district is as under :

Sl. No. 1	Taluka 2	No. of villages 3	Year of original settlement 4	Year of revision settlement 5
1	Junagadh	33	1914	1919
2	Bhesan Mahal	16	1913-14	1919
3	Visavadar	46	1914	1919
4	Mendarda Mahal	8	1914	1919
5	Manavadar	1	1913	1919
6	Vanthali	26	1913	1919
7	Mangrol	26	1913	1919
8	Keshod	38	1913	1919
9	Veraval	76	1915	1920
10	Una	110	1913	1919
11	Malia	55	1915	1918
12	Talala	46	1916	1916
13	Ranavav	4	1914	1919
14	Kutiyana	26	1914	1919
	Total	517		

Source :
District Inspector of Land Records, Junagadh.

As the pitch of assessment of land revenue in Saurashtra was considered higher than that of areas similarly settled in the former Bombay State, the Government of Bombay sanctioned with effect from 1958-59, remission of assessment in excess of the rates of assessment obtaining in the comparable Union Areas and allowed assessment to continue as it was where it was lower.

The above orders were issued in respect of the villages which were deemed settled under section 117-R of the Bombay Land Revenue Code, 1879 as adopted in Saurashtra. For other villages and the areas not so deemed settled, Government of Bombay framed rules under section 52 of Land Revenue Code for achieving the same object. According to the rule the villages to be dealt with were to be formed into homogeneous groups as far as possible in respect of (i) physical configuration, (ii) climate and rainfall, (iii) prices and (iv) yield of principal crops. For each of these groups, some analogous area of the State of Bombay was to be ascertained, to which the groups could be compared on the basis of homogeniety of soil and crop pattern The respective rates of assessment of dry crop and rice lands in each group were to be fixed by the Collector having regard to the respective rates of assessment of such classes of land prevailing in the comparable Union Area. For lands irrigated by wells, the rate of assessment per acre was not to exceed 20 times the rate for lands classed as dry crop in the same group, and for lands irrigated from tanks or canals, the rate was not to exceed two times the rate fixed for land irrigated by wells in the same groups as stated above. While fixing these rates, the Collector was to have due regard to the rate or amount of assessment payable at the time in respect of the land, or holding as the case might be.

Where lands were classified, rates were fixed per acre of 16 annas value in the particular sub-class. In the case of an individual survey number or its sub-divisions, the rate was based on the quality of the land in terms of the best land of sixteen annas in quality. Where the lands were not classified, the rule provided for classification of lands into dry crop, rice and irrigated and for further sub-classification of each of these classes into good, medium or inferior on a consideration of the yield of the principal crops produced and the classification that may have already been adopted for the purpose of fixation of *udhad* or *vighoti* after integration.

The rates of assessment fixed under this rule were to remain in force for ten years from the revenue year from which rates so fixed were applicable or till the lands were settled under Chapter VIII-A of the Bombay Land Revenue Code, whichever was earlier.

Land Revenue Rule 17

On the analogy of the Bombay Land Revenue Rules, 19-N and 19-O, the Land Revenue Rules 17 and 18 have been framed for the Saurashtra areas under the provisions of the Bombay Land Revenue Code, 1879.

The Land Revenue Rule 17 provides for fixation of the amount of assessment to be paid under section 52 of the Code on all agricultural lands which are not wholly exempt from the payment of land revenue and for which the assessment has not been fixed under the provisions of Chapter VIII-A of the Code. Detailed provisions have been made for fixing the assessment. The Rule 17 embodies almost all the factors which are taken into consideration while fixing assessment under Chapter VIII-A. The assessment is to be worked out on the basis of the factors embodied and the procedure laid down in the Rule.

The Collector shall arrange the groups of villages homogeneous in respect of physical configuration, climate and rainfall, prices and yield of principal crops. Then he shall classify lands into three categories, *viz.*, dry crop, rice and irrigated. He shall then determine the comparable Union Areas for each group on the basis of homogeneity of soil and the cropping pattern. Thereafter, he shall fix the respective rates of the dry crop and rice lands in each group, having regard to the respective rates of assessment in the comparable Union Areas. For the lands irrigated by wells, the rates of assessment shall not exceed twice the rates fixed for such lands in the comparable Union Areas. Regard, however, shall be had to the quantitly and quality of water available for irrigation.

Where individual holdings have been surveyed and classified under Chapter VIII of the Land Revenue Code, the assessment shall be fixed on the basis of survey and classification. Such holdings shall first be classified into dry crop, rice and irrigated and then sub-divided into good, medium and inferior classes, after taking into account the yield of the principal crop and the *ad hoc* classification. Thereafter, the rates will be fixed first for the good lands, and then they will be applied to medium lands and inferior lands which will be 2/3rd and 1/3rd respectively.

In the case of unassessed lands in villages deemed settled under the Land Revenue Rule 117-R, the rates of assessment shall be fixed on the basis of the standard rates applicable to those lands.

These rates, which are to be fixed initially for one (current) revenue year, are to continue till they are revised by the Collector.

Land Revenue Rule 18

The Land Revenue Rule 18 applies to the deemed settled areas which formed part of the former States of Junagadh, Bhavnagar, Jamnagar, Gondal, etc. For the purpose of this Rule, the settlement groups of villages of the deemed settled areas are compared with the settlement groups of villages of the Union Areas on the basis of permanent and semi-permanent factors of physical configuration, climate and rainfall, markets and communications and standard of husbandry. The rates obtaining in the merged areas (deemed settled areas) are compared with those obtaining in the comparable Union Areas and the excess of the former over the latter has been remitted and the former is continued if lower than the latter under this Rule.

THE LAND REVENUE ADMINISTRATION

The Land Revenue Administration is being looked after at present by the Collector and District Development Officer at the district level. Prior to the implementation of the Gujarat Panchayats Act, 1961, in 1963 the hierarchy of the revenue officials consisted of the Prant Officer or Deputy Collector in charge of a sub-division, Mamlatdar or Mahalkari in charge of a Taluka/Mahal, with Circle Inspectors and Talatis functioning at the lower level. Since the introduction of the Panchayati Raj, the work of collection of land revenue has been entrusted to gram or nagar panchayats. The Taluka Development Officer has all the powers over the subordinate revenue officials in matter of revenue collection as the Mamlatdar had prior to the implementation of the Act. The Circle Inspector works under his direct control and is also responsible for the work of the Talati-*cum*-Mantri who looks after collection of revenue and maintenance of village records. There are 43 Circle Inspectors in the district of whom 24 work under the Collector and 19 under the District Development Officer. Their work is also supervised by District Inspector of Land Records in matters relating to the land record maintenance and repairs to boundary marks, crop inspection and Government waste land.

FUNCTIONS OF THE LAND RECORDS DEPARTMENT

The Land Records Department in Saurashtra was created in the year 1949 and integrated with the Bombay State Land Records Department in 1956. It is now a separate department of Gujarat State and is an adjunct to the Revenue Department. At the State level, the department is headed by the Settlement Commissioner and Director of Land Records. For administrative purposes, the State is divided into circles, each in charge of a Superintendent of Land Records who has under him Inspectors of Land Records functioning at the district level.

The functions of the Department of Survey and Settlement are (1) to maintain all survey, classification and settlement records up to date by keeping careful notes of all changes, and for this purpose to carry out field operations preliminary to incorporation of the changes in the survey records, (2) to collect and provide statistics necessary for the sound administration of all matters connected with land, (3) to help reduce and cheapen litigation in the revenue and civil courts by providing reliable survey and other records, (4) to supervise preparation and maintenance of records of rights and of the periodical inspection of boundary marks, (5) to conduct periodical revision and settlement operations, (6) to organise and carry out village-site and city surveys on an extensive scale and arrange for their proper maintenance, (7) to undertake special surveys for private individuals and public bodies and surveys in connection with railways, municipal and local projects, town planning scheme, and survey for the Defence and other Government departments, (8) to maintain up to date village, taluka and district maps, reprint them and arrange for their distribution to various Government departments for administrative purposes and sale to the public, and (9) to train revenue officers in survey and settlement matters.

The District Inspector of Land Records, Junagadh is the principal officer in charge of the Land Records Department in the district. He is a Gazetted Officer (of a Mamlatdar's rank) appointed by the Settlement Commissioner and Director of Land Records, Ahmedabad and is directly subordinate to the Superintendent of Land Records, Rajkot Circle, Rajkot in all the technical matters.

He is also subordinate to the Collector of Junagadh and has to carry out all the administrative orders of the Collector in the matter of survey and land records. He is assisted by one Headquarters Assistant, Head Clerk, one District Surveyor, One Record Keeper and twenty two Surveyors and other administrative staff.

City and Village Site Surveys

The survey work of Junagadh, Malia, Keshod, Chorwad, Kutiyana, Vanthali, Una, Delwada, Veraval and Prabhas-Patan was started in the year 1910 and completed in 1915 during the time of Junagadh State regime, but there was no village site survey in this district. The work of regular maintenance of the above city survey records was started in 1964 under the respective City Survey Officers

The city surveys of Porbandar and Vadal was started in the years 1961 and 1968 respectively and the work of regular maintenance of the city

survey records of the abovementioned towns was started in 1970 and 1972 respectively.

Special Staff

In addition to the normal set-up of the department provision is made for a separate staff for original and revision surveys and classification of soils in the areas unsurveyed. After the integration of the Saurashtra State into the bigger Bombay State, the post of Superintendent of Land Records, Rajkot was created for land records work in that region and classification staff working under the Survey Mamlatdar was also placed under him. Later on, when the scheme of survey and classification in Saurashtra and Kutch was included in the Second Five Year Plan, the working of the entire scheme in these areas was transferred to a separate Superintendent of Land Records, Rajkot specially appointed for the purpose.

RECORD OF RIGHTS

The Record of Rights was introduced *pari passu* with other measures in all the talukas and mahals which were so far unsurveyed. The areas adopted for the purpose were entered in the village records as per *Vahivat* or customary usage. These records were prepared and maintained by the staff of the Revenue Department. After survey, the Land Records Department, supplies the *mapni* or survey register and map to the revenue officials for compilation of the Record of Rights. According to section 135-B (1) of the Bombay Land Revenue Code, the record of rights contains the following particulars. (a) name of the persons who are holders, occupants, owners or mortgagees of the land or assignees of the rent and revenue thereof (b) the nature and extent of the respective interest of such persons and conditions or liabilities attached thereto ; (c) rent or revenue, if any, payble by or to any such persons ; and (d) such other particulars as the State Government may prescribe under the rules made in this behalf The State Government has now applied the law to all the tenancies also under section 135-B (2) of the Code whereunder any acquisition of right in land is to be reported to the village officer within three months by the persons acquiring it, unless the right is acquired under a registered document.

INCOME FROM LAND REVENUE AND OTHER CESSES

Land revenue is one of the important sources of income in the district. The statement given below indicates the demand and collection of land revenue for the years 1968-69, 1969-70 and 1970-71.

STATEMENT XI-1

Land Revenue Demand, Collection etc., for the years 1968-69, 1969-70 and 1970-71.

(IN RUPEES)

Sl. No.		1968-69	1969-70	1970-71
1.	Demand			
	(a) Current	58,96,189.00	59,30,353.43	55,90,466.94
	(b) Arrears	42,02,612.61	44,12,309.67	50,10,853.82
	Total	*1,00,71,801.61*	*1,03,42,663.10*	*1,06,01,320.76*
2	Collection	54,98,583.04	60,89,379.26	59,82,429.50
3	Remission and write off ..	2,38,306.49	62,105.26	78,413.90
4	Suspension	8,81,048.88	7,85,705.74	7,75,042.20
5	Percentage of collection ..	54.59	58.88	56.43

The statement shows a general trend towards increase in demand. This increase is primarily attributable to grant of cultivation of waste land. The percentage of cultivation will show that as compared to 1968-69 when it was 54.59, the same rose to 58.88 in 1969-70. In 1970-71 it was 56.43.

Local Fund Cess

The local fund cess is levied under section 93 of the Bombay District Local Boards Act, 1923. It was formerly collected by the Revenue Department alongwith land revenue. But after the enforcement of the Gujarat Panchayats Act, 1961 it is collected by the village panchayats. The cess which was first levied at the rate of 20 paise in every rupee of land revenue is now levied at the enhanced rate of 50 paise per rupee of land revenue from 1st July, 1966.

The Gujarat Panchayats Act, 1961 provides for levy of an additional cess. At the request of the gram and nagar panchayat, the State Government may levy an additional cess up to 25 paise on every rupee of land revenue payable to Government in the area within jurisdiction of such panchayats. It for the benefit of the community such panchayats undertake any special work or project, which is to be completed within a specified period and for which additional funds are needed, they may pass a resolution at their meetings and after obtaining previous permission of the

District Panchayat, appply to the State Government to increase the rate upto 100 per cent in the land revenue payable to the State Government as ordinary land revenue.

The amount realised by way of the local fund cess was Rs. 18,38,946·48 in the year 1970-71.

Irrigation Cess

The Irrigation Cess is an annual charge payable every by land owner of cultivable area under command of an irrigation project. This cess is a fixed charge per acre and is not liable to variation from year to year. The Bombay Irrigation Act, 1879 was applied to the Saurashtra area (including the Junagadh district) from 10th October, 1962 as per Government Resolution No. RIS/4/61, dated 28th December, 1962, Public Works Department. In the case of new irrigation works, it was decided to make the cess payable after two years from the commencement of the irrigation. It was found that farmers did not utilise the full irrigation potential. In order to force recalcitrant cultivators to use irrigation facilities, compulsory irrigation cess at the rate of Rs. 2·50 per acre per annum is being levied with effect from 15th February, 1963 on all lands within the command of irrigation works, irrespective of the fact whether irrigation water is used or not. This compulsory levy is primarily meant to cover the working expenses of the irrigation system. The total demand and collection of the irrigation cess in the district for the year 1970-71 amounted to Rs. 2,99,212 and 1,71,757·60, respectively. No. cess is, however, to be collected with effect from 14th February, 1970 as per the judgement of Gujarat High Court declaring Section 56 E as illegal in the writ petition of certain cultivators.

Education Cess

After the formation of the separate State of Gujarat, for promotion of education, a surcharge on agricultural and non-agricultural lands was levied by enacting the Gujarat Education Cess Act, 1962. Provision has been made for creation of the Education Cess Fund out of the receipts from (1) the surcharge on all lands, agricultural and non-agricultural assessed to land revenue and (2) tax on lands and buildings in urban areas. A surcharge of 20 per cent is, levied with effect from 1st August, 1962 on agricultural lands which are assessed or held for the purpose of agriculture and not used for any purpose un-connected with agriculture. A surcharge varying from 12½ per cent to 75 per cent of non-agricultural assessment is levied on all unalienated lands subject to non-agricultural assessment and on all alienated lands (excluding village sites) used for purposes other than agriculture. These rates have been brought into force from 1st August, 1962.

In the urban areas, the lands and buildings are liable to rates of tax which vary from 2½ per cent to 4½ per cent of the annual letting value of the property. These rates have come into force from 1st October, 1965.

The surcharge so levied on agricultural as well as non-agricultural lands is transferred at the end of the year to the State Education Cess Fund and utilised on schemes for promotion of education in the State. During 1963-64, Government had directed that one-third of the tax collected on lands and buildings within the municipal areas should be given to the municipalities as grant with effect from 1st August, 1962, the date from which the tax was levied. During the year 1970-71 against a total demand of Rs 19,64,608·09 a sum of Rs. 11,79,711·96 was collected as education cess in the district.

LAND REFORMS

The Land Policy of the Saurashtra Government

To the Government of Saurashtra of which the Junagadh district formed part, improvement of the lot of agriculturists was a subject of paramount importance and foremost concern. The immediate problems which the Government of Saurashtra was called upon to tackle were (1) grant of the ownership rights to tenants over the lands held by them, (2) conversion of crop share into cash assessment in respect of *khalsa* and non-*khalsa* lands and (3) the introduction of a uniform system of land tenure. The business like manner in which these problems were solved will be evident from a series of Ordinances and enactments passed by that Government soon after it assumed office.

Various preparatory measures were taken immediately after integration with a view to rationalising the land revenue system and bringing it on par with that in the Bombay State by adopting the Bombay Land Revenue Code, 1879 with certain modifications. The State Government made the following land policy declaration.

(1) All forced labour (*veth*), *lagas* and *letries* wherever levied in addition to the crop share or cash assessment were abolished forthwith. This declaration was followed by a Proclamation on 15th April, 1948 conferring heritable and transferable rights on all the cultivators of *khalsa* villages without charging occupancy price. This made overnight all the cultivators of such areas occupants within the meaning of the Land Revenue Code.

(2) The crop share (*bhaghatai*) system in all *khalsa* areas was ordered to be substituted by cash assessment (*vighoti*), as the existence of

crop share at one place and of cash assessment at the other in respect of lands enjoying similar rights was an administrative anomaly. In the circumstances then prevailing, it was not feasible to introduce scientific survey and settlement operations immediately. An *ad hoc* lump sum assessment was, therefore, fixed on the average of recoveries of the last fifteen years from 1933 to 1947.

(3) Arbitrary cesses recovered in addition to the normal land revenue from cultivators were abolished from *khalsa* as well as non-*khalsa* areas of the State.

(4) Diversity of revenue laws and orders was done away with by the adoption of the Bombay Land Revenue Code, 1879, which was made applicable to the State by an Ordinance passed in 1948.

(5) A separate department was created for the unification of the survey and settlement operations.

After the integration of States, the Saurashtra Government attempted to reduce the diversities and inequities in assessment by adopting the following three methods in different categories of villages : (1) cash assessment by regular scientific survey : (2) lump sum assessment worked out on the average of the crop share for the period 1933-47 in *khalsa* villages where *bhagbatai* prevailed before integration and (3) assessment calculated on the arithmetical averages of assessments leviable in the surrounding *khalsa* villages for the purpose of the Saurashtra Land Reforms Act, 1951 and the Barkhali Abolition Act, 1951. As a result of these measures, land assessment was rationalised, all intermediaries on land were removed and the Ryotwari system of land tenure was introduced in the whole of Saurashtra.

The Government of Saurashtra also initiated far-reaching measures in non-*khalsa* lands by tackling the problem of tenancy and affording the tenants all protection against eviction.

The Saurashtra Protection of Tenants Ordinance No. XXII of 1948 was issued to protect tenants from arbitrary eviction. It provided that in case a landlord required land for personal cultivation, the tenant who was the holder of that land should be served with a notice six months in advance. This Ordinance safeguarded tenants against arbitrary eviction but disputes regarding rent still continued as there was no provision for the regulation of rent. Government, therefore, promulgated another Ordinance, *viz.*, the Saurashtra Zamindars and Tenants Settlement of Rent Disputes

Ordinance No. XXVI of 1948 which empowered Mamlatdars to take charge of the crops in disputes and Deputy Collectors to determine rent on the basis of the Anida settlement under which landholders were enjoined not to evict tenants and to recover rent not exceeding 1/4th and 1/5th share in unirrigated and irrigated crops respectively. The Saurashtra Protection of Tenants (Amendment) Ordinance No. XXXI of 1948, passed thereafter, provided, *inter alia*, for the appointment of joint committees of land-holders and tenants for settlement of disputes relating to ejectment of tenants and recovery of rent. It also provided that instead of the ¼th and 1/5th share, the formula of rent agreed to by the representatives of both the parties should be taken as a basis for fixing rent. This Ordinance also did not help in lessening the tension that already existed in the relations between the tenants and the land holders and it was feared that there would be large scale evictions of tenants. To avoid this situation, the Saurashtra Temporary Protection of Eviction Ordinance No. XXVIII of 1949 was promulgated. This Ordinance provided that the notice given by land holders under the Saurashtra Zamindari and Tenants Settlement of Rent Disputes Ordinance of 1948 should not be deemed to terminate tenancy. Even this Ordinance failed to solve the problem of eviction. Ultimately, Government promulgated the Saurashtra Gharkhed Tenancy Settlement and Agricultural Lands Ordinance No. XLI of 1949 repealing all the previous Ordinances. It made provision for the grant of certain area of land for personal cultivation to the land-holders and declaration of tenants on the remaining land as protected tenants. The Ordinance empowered Government to assume management of estates in case of disputes between landlords and tenants. It also provided that Government should fix (1) the assessment for Gharkhed and non-Gharkhed land and (2) the basis of rent payable by tenants to land holders. The Ordinance provided for a levy of four annas (equal to 25 paise) per acre from land-holders in respect of their Gharkhed lands and of 12½ per cent of the revenue on non-Gharkhed lands. Assessment was determined on the basis of principles laid down by Government which provided (1) that cash rent would be levied where cash rent existed at any time in the past; but if *udhad* or lump sum was fixed at any time, rent would be levied according to such *udhad*, (2) that if there was neither cash assessment nor *udhad* in such villages and only crop-share prevailed cash rent would be determined on the basis of the average of the cash assessment leviable in surrounding *khalsa* villages. The rate, however, was subject to a maximum limit of Rs. 3 per *bigha* of *jirayat* land and Rs. 6 per *bigha* of *bagayat* land. This Ordinance was liked neither by the landlords nor by the tenants who had still to face eviction notices in case the land-holders chose to have that particular land for Gharkhed as they were at liberty to choose any tenant for eviction. Land-holders also disliked this Ordinance because it failed to permit Gharkhed land for all of them and those who were entitled to get it thought that the area allotted was too small.

All these were temporary measures, more or less in the nature of palliatives, which emphasised the urgency of introducing agrarian reforms of a far reaching character reviewed in the section that follows.

In the district, there were two privileged tenures, *viz.*, Girasdari and Barkhali and the holders of the villages and lands on these tenures were called Girasdars and Barkhalidars. There were constant disputes relating to rents and *gharkhed* between the landlords and their tenants. In order to settle their relations and rationalise the system of revenue administration, in 1950, the Government of India appointed the Agrarian Reforms Commission. The Commission recommended the abolition of the Girasdari and Barkhali tenures and conferment of occupancy rights on the existing tenants. The Girasdars were to be classified for compensating them for the loss of the agricultural lands which would pass to their tenants. It recommended grant of compensation for non-agricultural lands, assets and dues and allotment of lands for *gharkhed*. In the process of allotment of lands for *gharkhed* to the tenure-holders evictions of some tenants was inevitable. After prolonged consultations with the Girasdars and Bharkhalidars, three Bills were prepared with the common consent and passed by the State Legislature into the following Acts :

(1) the Saurashtra Land Reforms Act, 1951,
(2) the Saurashtra Barkhali Abolition Act, 1951 and
(3) the Saurashtra Estates Acquisition Act, 1952.

We will see presently that these Acts provide for more liberal compensation than that recommended by the Commission and simultaneously ensure that no tenant should be evicted in allotment of lands for *gharkhed* to the tenure-holdirs.

The Saurashtra Land Reforms Act, 1951

The main incidents of the Girasdari tenure were as follows. The generic term 'Garasia' included Talukdars, Bhagdars, Mulgirasias and Bhayats, who were land holders with proprietary rights. The Girasias collected and enjoyed the revenues of their lands in their own right. " All the same, it can scarcely be gain said that the proprietary rights of the Girasdars in Saurashtra were circumscribed by limitations some of which were inevitable and some were imposed on account of political exigencies or requirements of feudal economy."

On the basis of the recommendations of the Commission, the Saurashtra Land Reforms Act, 1951, was enacted and enforced with effect from 1st September, 1951. It abolished the Girasdari system with all its incidents. The Act made all lands liable to the payment of land revenue to the State However, the liability differed according to the class of the

Girasdars. It divided the Girasdars in three classes, *viz.*, A Class-those holding more than 800 acres of lands, B Class-those holding between 120 and 800 acres, and C class-those holding less than 120 acres. The Girasdars were allowed to hold their *gharkhed* lands and in addition were allotted additional land from the acreage held by their tenants according to the class of the Girasdars. The 'A' Class Girasdars were allotted lands upto three economic holdings ; B Class between 1½ and 2½ economic holdings and C Class only half the area of the land in possession of their tenants but limited to 1 or 1½ economic holdings. The limits were worked out on the total holding comprising Gharkhed and the allotted lands.

The Girasdars were made occupants of the Gharkhed and allotted lands. Their tenants were made occupants in respects of the lands which remained after allotment to the Girasdars, on payment to the Girasdars occupancy price equal to six times the assessment of the lands. Such tenants who could mortage their lands to the State Bank, Co-operative Society or a Land Mortgage Bank for obtaining necessary loans to pay the occupancy price have become occupants in respect of 12,74,189 acres.

The Saurashtra Land Reforms Act, 1951, was amended[1] in 1954 in order to provide for the claims of the widow-Jiwaidar of the Girasdar (*vide* Saurashtra Land Reforms (Amendment) Act, 1954).

Since certain tenants were unable to pay the occupancy price under section 28 (1), the Saurashtra Land Reforms (Amendment) Act, 1955, was enacted empowering the Settlement Commissioner to acquire occupancy rights in respect of such lands by declaring that he should hold them as an occupant in trust and on behalf of such tenants, the occupancy price of six times the assessment should be paid by the Settlement Commissioner to the Girasdars concerned. The Settlement Commissioner was to continue as an occupant in trust till the amount paid to the Girasdar by him (the Settlement Commissioner) as compensation in respect of such occupancy holding was recovered in full from the tenants. The tenant had to pay to the Settlement Commissioner 2½ times the assessment payable to the Girasdar. Out of this amount, single assessment was to be credited to Government as land revenue and the remaining 1½ assessment towards the amount paid to the Girasdar as compensation. This amended Act enabled many poor tenants to purchase occupancy rights.

Implementation

The implementation of the Saurashtra Land Reforms Act, 1951 and the Saurashtra Barkhali Abolition Act, 1951 in the district has been

1. In order to enable Government to exercise revisional authority under this Act, section 63 was substituted wholly by a new section by the Amending Act of 1956.

completed. As a result, the Girasdars and Barkhalidars have been put on par with the other land holders in the district. Further, the land holders are brought in direct relation with the State, and the revenue administration is streamlined. For implementation of the Acts, special staff was appointed by the Saurashtra Government. The staff consisted of the Settlement Commissioner, the Assistant Settlement Commissioner, five (Gharkhed) Special Deputy Collectors (one for each district) and 25 Special Group Mamlatdars.

The Act was made applicable to 225 villages of the district with effect from 1st September, 1951.

Name of taluka/mahal 1	Number of villages to which the Act was applied 2
Junagadh	15
Visavadar	52
Vanthali	4
Bhesan	29
Mendarda Mahal	14
Porbandar	34
Ranavav	4
Kutiyana	9
Manavadar	4
Mangrol	13
Una	10
Malia Hatina	11
Keshod	26
Total	**225**

Of the 225 villages, 65 were entire Girasdari villages and 160 were villages in which scattered Girasdari lands existed. Before the Act came into force, there were 1,415 tenure-holders in the district. The Girasdari tenure covered an area of 2,49,220 acres assessed at Rs. 8,51,638. The tenure-holders paid Rs. 2,554 as judi to Government. After the abolition of tenure, 18,421 persons became occupants in respect of 2,13,915 acres of lands assessed at Rs. 8,32,982. Moreover 15,870 persons got occupancy rights in respect of 1,26,298 acres assessed at Rs. 5,69,655 on payment of occupancy price. While 2,450 persons got occupancy rights in respect of

80,591 acres assessed at Rs. 2,63,333 without payment of occupancy price. The total properties measuring 2,13,915 acres assessed at Rs. 8,32,982 vested in Government.

As regards compensation, 1,301 claims were filed. Out of 1,301, 1,289 claims were decided. The total amount of compensation amounted to Rs. 6,59,008 which was paid in cash.

The Saurashtra Barkhali Abolition Act, 1951

Under the Barkhali tenure, the land-holders comprised the following categories, *viz.*,-

(1) inamdars, including Imperial grantees, *i. e.*, grantees of the former paramount power such as the Emperor of Delhi, the Peshwa or the Gaekwad ;

(2) Jiwaidars ;

(3) Dharmada including Kherati grantees ; and

(4) service-tenure holders such as Chakariats and Pasaitas.

The fundamental fact about these holders was that they had no proprietary interests in the lands held by them, but were entitled to the usufruct of their holdings. The Barkhali lands consisted of entire villages and lands. There were 19,248 Barkhalidars holding 8 lakh acres of lands in Saurashtra. Out of these lands 5,600 Barkhalidars held nearly 1,60,000 acres as Gharkhed. The Barkhali tenants numbered 28,553 having under their cultivation lands admeasuring 5,70,000 acres. They used to pay to Government 4 annas per acre from Gharkhed land and 12½ per cent of assessment from the non-Gharkhed land yielding an annual revenue of the order of Rs. 2,78,125.

In order to remove these intermediaries from the administration, the Saurashtra Barkhali Abolition Act, 1951, was enacted and enforced with effect from 1st September, 1951. It abolished the Barkhali tenure with all its incidents. All the rights, titles and interests of the Barkhalidars in the agricultural lands comprised in the Barkhali estates were resumed and vested in Government free from all encumbrances.

The occupancy rights were conferred on the Barkhalidars in respect of their Gharkhed lands and the additional lands allotted to them under the Act. The allotment of lands was made to a Barkhalidar in whose estate the agricultural land was equal to two economic holdings or less and who was not a Chakariat, Dharmada institution or Jiwaidar for life. The tenants

were first given an area equal to half the economic holding and thereafter if any Barkhali land remained, the Barkhalidar was given land to make up half an economic holding including Gharkhed and Khalsa lands in his possession. The maximum land to be allotted was not to exceed one economic holding. Thus, the existing tenants were not deprived of their entire holdings in the process of allotting additional lands to the Barkhalidars. Under these provisions, the Barkhalidars and their tenants became occupants.

As regards the Gharkhed lands cultivated personally by a holder of religious and charitable institution, the religious or charitable institution was recognised as an occupant of those lands. Thus, the element of alienation was abolished in respect of the Gharkhed lands held by those institutions.

The Act was made applicable to 508 villages of the district with effect from 1st September, 1951.

Name of taluka/mahal 1	No. of villages 2
Junagadh	30
Visavadar	39
Vanthali	39
Bhesan	28
Mendarda Mahal	14
Porbandar	58
Ranavav	12
Kutiyana	30
Manavadar	33
Mangrol	45
Veraval	61
Una	63
Talala	3
Malia Hatina	14
Keshod	37
Total	508

Of the 508 Barkhali villages, 152 were entire Barkhali villages and 356 were villages where scattered Barkhali lands existed. Before the Act came into force, there were 2,113 tenure-holders in the district. The tenure-

covered an area of 2,75,491 acres assessed at Rs. 9,38,684 and the tenure-holders paid Rs. 1,31,350 to Government as judi. After the abolition of the tenure, 22,756 persons became occupants in respect of 2,14,789 acres assessed at Rs. 3,63,419. All the 22,756 persons got occupancy rights in respect of 2,14,789 acres assessed at Rs. 3,63,419 without payment of occupancy price.

The total properties admeasuring 2,14,789 acres assessed at Rs. 3,63,419 were vested in Government.

The Saurashtra Estates Acquisition Act, 1952

This Act was passed in order to acquire certain estates of the Girasdars and Barkhalidars, which were not vested in Government under the Saurashtra Land Reforms Act, 1951, and the Saurashtra Barkhali Abolition Act, 1951. Mainly it affected the non-agricultural assets of such tenure-holders. It is modelled on the provisions of section 6 of the Bombay Taluqdari Tenure Abolition Act, 1949, with suitable variations. It came into force in February 1952.

The Act empowered the State Government to vest any estate or a part thereof with effect from a specified date by a notification in the Gazette. All public roads, lanes, paths, etc., all culturable and uncultivable waste lands (excluding land used for building or other non-agricultural purposes), all bid lands, all unbuilt village site lands and village-site lands on which dwelling houses of artisans and landless labourers are situated and all schools, *dharmashalas*, village *choras*, public temples and such other public buildings or structures together with the sites were vested in Government. It did not, however, apply to the Gharkhed and allotted lands of the Girasdars and Barkhalidars and the lands held by the tenant-occupants.

The Act vested certain lands in Government. Some of the Girasdars and Barkhaliadars, who had to apply for compensation within 12 months from the date of vesting, could not apply for compensation within that period. In order to enable such tenure-holders to apply for compensation, the Act was amended in 1956 extending the period of application to 1st July, 1956.

The Saurashtra Landholders (Recovery of Records) Act, 1954

On the model of the Bombay Recovery of Records Act, 1953, the Saurashtra Landholders (Recovery of Records) Act, 1954, had been enacted for taking over the records maintained by certain classes of holders of villages and lands.

The Gujarat Agricultural Lands Ceiling Act, 1960

The Gujarat Agricultural Lands Ceiling Act, 1960 was enacted and enforced with effect from 1st September, 1961 It provides ceilings on existing holdings as well as future acquisitions. The ceiling is on a person which includes a joint family. No allowance is made for the size of a family. In the case of dry crop land, ceiling varies from 56 acres to 132 acres, in case of rice land from 38 acres to 88 acres ; in the case of seasonally irrigated land from 38 acres to 88 acres and in the case of perennially irrigated land the ceiling varies from 19 acres to 44 acres. The level of ceiling on future acquisition is the same as that on existing holdings. The statement shows ceilings prescribed for different classes of local areas.

Class of Local Area	Ceiling area in acres			
	Dry crop land	Rice land	Seasonally irrigated land	Perennially irrigated land
1	2	3	4	5
Class A	56	38	38	19
,, B	60	40	40	20
,, C	72	48	48	24
,, D	80	54	54	27
,, E	84	56	56	28
,, F	96	64	64	32
,, G	108	72	72	36
,, H	120	80	80	40
,, I	132	88	88	44

In the Junagadh district, there are no areas falling in A, C, D, and E Classes. 46 villages of Patan-Veraval taluka, 22 villages of Mangrol taluka, 10 villages of Malia taluka and 5 villages of Kutiyana taluka have been included in class B. All villages of the district other than those included in areas, B, G, and H classes have been included in F class. 22 villages of the Porbandar taluka, 18 villages of the Kutiyana taluka, 5 villages of the Ranavav taluka, 14 villages of the Mangrol taluka, 11 villages of the Keshod taluka and 4 villages of the Manavadar taluka have been included in G class. The remaining villages of the district are included in H class.

About transfer, very stringent provisions have been made. No transfer or partition can made by a person holding land in excess of the ceiling

area after the commencement of the Act. Any transfer or partition made between 15th January, 1959 (the date of the Nagpur Resolution) and 1st September, 1961 (the date of commencement of the law) shall be deemed to have been made with a view to defeating the object of the Act and shall be ignored in computing the surplus land held by the person. The surplus so determined shall be taken in the first instance from the transferor to the extent of land available with him and the balance, if any shall be taken in the first instance from the transferrer to whom transfer was made after 1st September, 1961 and thereafter from the transfree to whom the transfer was made after 15th January, 1959 and before 1st September, 1961. Under the law, the land owners are enjoined to declare the surplus area within the time prescribed. Elaborate provisions are made for computing the surplus land.

Exemptions—The following categories of lands are, however, exempted from the ceiling limits:

(i) lands held in compact blocks of effeciently managed farms on which heavy investments or permanent structural improvements have been made and break-up of which will lead to a fall in production;

(ii) lands leased to or held by bodies or persons for growing fruit-trees and used for that purpose for not less than the last 3 years;

(iii) lands held or leased by approved land development banks;

(iv) lands held or leased by approved co-operative societies for improvement of economic and social conditions of peasants or for ensuring the full and efficient use of land;

(v) lands leased or held by approved industrial undertaking which *bonafide* carries on any industrial operation;

(vi) lands being the property of a public trust for an educational purpose, hospital, Panjrapol, Gausala or an institution for public religious worship the entire income from which is for the purpose of the trust.

The lands in the categories mentioned above will not be taken into account in computing the ceiling area of a person, but if the extent of land held under such categories exceeds the ceiling area, the person will not be permitted to retain other lands.

Under the Gujarat Agricultural Lands Ceiling Act, 1960, the surplus land was estimated at 2,077 A-34 G. in the district. But after the imple-

mentation of the law, only 350 A.-18½ G. lands have been declared as surplus lands. Out of 350 A.-18½G. possession has been taken in respect of 273 A.-18 G. The possession of the remaining lands could not be taken, because of the Stay Orders from the Gujarat Revenue Tribunal.

The surplus lands have been disposed of on permanent basis as under :

Sl. No. 1		Persons 2	A-G. 3
1.	Scheduled Castes	1	7-15
2.	Agricultural Labourers	13	117-16
3.	Landless Labourers	10	59-13
4.	Small holders	2	8-38
5.	Others	9	53-00
	Total	35	246-02

Disposal of some pending cases is likely to take place very shortly

Fragmentation and Consolidation

The Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947 has been applied in this district and consolidation of holdings was started thereafter. However, it had soon to be withdrawn on account of agitation of the agriculturists on the ground of restrictions over their rights. Therefore, much progress could not be made.

Rural Wages

The rural wage structure in the district is highly complex. The rates and levels of wages in agriculture vary considerably. The wages are different for men and women. Children are also employed in agriculture and draw wages different from the usual wages for men and women. Wages again differ for different agricultural operations. Then, there are piece wages based on the quantum of work, but they obtain where such piece work is possible. There are also consolidated wages for groups of labourers. Further, there are the wages for contract labour carrying different degrees of bondage from region to region for various categories of employers and labourers. Wages are different in busy and slack seasons. Superimposed on the wages are numerous perquisites that are paid to men and women labourers. Sometimes these perquisites are in lieu of longer hours of work and sometime in consideration of better work. On certain occassions, they camouflage exploitation through lower cash or kind wage or periodic

or annual wage paid to the contract, attached or bonded labour. In quite a few situations, contracts of periodic employment or for specific work, the payment is partly in cash, partly in kind like food and other eatables and partly in clothes. The payments to the attached labour might appear low in comparison. But that has to be equated with longer or unstipulated hours of work and assured employment, food and shelter. The list of the rates, methods and levels of wages mentioned above is not exhaustive but is only illustrative. There might be regional shades in their practices. Under current dynamic conditions, wages have been moving up and these movements, carry a measure of uniformity for the wage structure as a whole.

Sometimes the wage is low, because it is paid in kind or perquisites form part of the wage of the labour. Quite often payment of wages is made in kind alone. This practice tends to continue these days when foodgrains are in short supply and are not available easily in the market at reasonable prices.

The work in agriculture is shared by men, women and children according to aptitude, the heavier operations like ploughing, digging, etc., going to the males and lighter tasks like weeding being performed by women and children. In certain other activities such as grass-cutting, transplanting, etc., which give no scope for division of work, men and women and sometimes children share the same work. Thus although apparently differential wages appear to prevail on the basis of sex, actually it is the type of work that underlines the difference in wage levels.

The level of wages varies from season to season and from tract to tract. There are also large variations in the wages received by individual employees. The Statement XI·2 below summaries the results of the field survey regarding the farm and non-farm wages for casual labour for different talukas of Junagadh district.

STATEMENT XI-2

Farm and Non-farm Wage Pattern, 1965-66

Sl. No.	District	Zone	Prevalent cash wages about three years back		Current agricultural wage levels						Wage on model and co-operative farms		Non-farm wages	
					Highest		Lowest		Most prevalent					
			Man	Woman	Man	Woman	Man	Woman	Man	Woman	Man	Woman	Man	Woman
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Junagadh ..	Bhesan Junagadh Visavadar Mendarda	1-50 to 1-75	1-50	4-00 to 5-00	3-00 to 4-00	2-00 to 2-50	1-50 to 2-00	1-75 to 2-00	1-50 to 1-75	2-00 to 3-00	1-50 to 2-50	2-50	2-00
		Malia Mangrol Patan-Veraval	1-50 to 1-75	1-25 to 1-50	4-00 to 5-50	2-75 to 4-00	2-00 to 3-00	1-50 to 2-50	1-75 to 2-00	1-50 to 2-00	3-50	2-50 to 2-75	2-50	2-00
		Manavadar Vanthali Keshod	2-00 to 2-50	1-50 to 1-75	5-00 to 6-00	3-00	2-00 to 3-50	1-50 to 2-00	2-00 to 2-50	1-50 to 2-00	2-50 to 3-00	2-00 to 2-50	2-50	2-00
		Porbandar Ranavav Kutiyana	2-00 to 2-50	1-50 to 2-00	4-00 to 4-50	2-50 to 3-00	2-00 to 3-50	1-50 to 2-50	2-50	2-00	..	..	2-50	2-00
		Una-Talala	1-75 to 2-00	1-50 to 1-75	3-00 to 4-00	2-50 to 3-00	2-50 to 2-75	1-50 to 2-00	1-50 to 2-00	1-50	2-50 to 3-00	1-50	2-50	2-00

Source :

Government of Gujarat, *Report of the Minium Wages Advisory Committee for Employment in Agriculture*, 1966.

From the above statement, it will appear that in 1962-63, the wage pattern of farm and non-farm wages varied from Rs. 1-50 to Rs. 2-50 in the district for man. However, in 1965-66, the wage-pattern for the farm and non-farm wages varied from Rs. 4 to Rs. 6 for man. In 1965-66, these were the highest rate in the district. In some areas lower wages were also prevalent. The rate of lower wages varied from Rs. 1-50 to Rs. 2-00 for man. For woman the wage rates vary from Rs. 1-25 to Rs. 2 per day.

Those cultivators, whose holdings are large enough to provide continuous and regular employment for the whole year, engage annual servants also. They are known as *sathi*. A *sathi* binds himself to do all types of farm work, and is available for 24 hours. The contract is entered into generally for one year and renewed year after with the consent of the parties. In addition to cash remuneration, a *sathi* is provided with other facilities such as food, clothing, shoes and residential accommodation. Normally payment to a *sathi* is made at the end of the year, but when necessity arises, he is given small amounts of money occasionally by way of part payment. The annual wages paid to a *sathi* varied from Rs. 900 to 1500 in the district in 1965-66.

REGISTRATION

Registration of Documents

Under section 17 of the Indian Registration Act (XVI) of 1908, the registration of instruments of immovable property is compulsory. These documents are divided in to four categories, *viz.* :

1. Instruments of gift of immovable property.

2. Other non-testamentary instruments, which purport or operate to create, declare, assign, limit or extinguish any right, title or interest of the value of Rs. 100 or upwards to or in immovable property and receipt or payment of any consideration of such documents.

3. Lease of immovable property from year to year or for any term exceeding one year or reserving a yearly rent, and

4. non-testamentary instruments transferring or assigning any decrees, order of a court of any award when such decree or order or award purports or operates to create, declare, assign, limit, or extinguish any right, title or interest of the value of Rs. 100 and upwards to or in immovable property.

There are certain documents, however, the registration of which is optional under section 18 of the Act. These are documents of immovable

property valued at less than Rs. 100, leases exempted under section 17, wills, notices of pending suits or proceedings referred to in section 52 of the Transfer of Property Act, and all other documents not required to be registered under section 17. As a rule, fees are levied for the registration of all documents, but the State Government has given exemption from payment of fees to co-operative societies registered under the Gujarat Co-operative Societies Act, 1961. Certain types of societies enjoy restricted exemption in respect of certain documents involving consideration upto a prescribed limit. Registration fees are charged on documents involving higher consideration.

Registry Offices

There are 8 Sub-Registries in the district, *viz.*, (1) Junagadh, (2) Veraval, (3) Porbandar, (4) Manavadar, (5) Keshod, (6) Una, (7) Visavadar and (8) Mangrol. The Sub-Registrar at Manavadar pays visit to Vanthali on every Monday of each month and Kutiyana on first and third Saturdays and second Friday of each month. The Sub-Registrar at Visavadar pays visit to Bhesan on every Monday of each month except in the three months of monsoon. The Sub-Registrar at Porbandar pays visit to Ranavav on every first and third Saturdays of each month throughout the year. The Sub-Registrar at Veraval pays visit to Malia-Hatina on every Monday of each month and also visits Talala on every Friday of each month. The Sub-Registrar of Keshod pays visit to Mendarada on the first and third Thursdays of every month throughout the year. When the above Sub-Registrars pay visit to out stations, the senior-clerks of their offices function as joint Sub-Registrars to avoid inconvenience to the public.

District Registrar

The Collector is the *ex-officio* District Registrar. He exercises powers of supervision and inspection over the entire registration staff in the district. Though the Sub-Registrars are appointed by the Inspector General of Registration, the District Registrar has powers to fill in the temporary vacancies. He hears appeals and applications preferred to him under sections 72 and 73 of the Indian Registration Act (XVI of 1908) against refusals to register documents by the Sub-Registrars under him. Under sections 23 and 34 of the same Act, he is empowered to condone delays in presentation of documents and appearances of executants provided the delay does not exceed four months, and directs such documents to be registered on payment of a fine, not exceeding ten times the proper registration fee. He is also competent to order refund in the case of surcharges and to grant full or partial remission of safe custody fees in suitable cases. Under section 42 of the Act, a will or codicil may be

deposited in a sealed cover and it may be got registered at the cost of party desiring it after the depositor's death. He is also authorised to record and register births and deaths under the Births, Deaths and Marriages, Registration Act (VI of 1886).

The Sub-Registrar

The main functions of the Sub-Registrar are to register documents, keep a record of all documents registered and to send to officers concerned extracts affecting immovable property for which a record of rights is maintained. Every Sub-Registrar is an *ex-officio* Sub-Registrar for the registration of births and deaths.

The Sub-Registrar working as Headquarters Sub-Registrar at Junagadh is also the Marriage Officer for the Junagadh district and vested with the powers of solemnising marriages under the Special Marriage Act, 1954. The Sub-Registrar is also an *ex-officio* Registrar under the Parsee Marriage and Divorce Act, 1936. The Bombay Registration of Marriages Act, 1953 is also in operation in municipal areas of the district.

The Headquarters Sub-Registrar, assists the Collector in adjudication of documents impounded under section 33 of the Bombay Stamp Act, 1958 (IX of 1958) and also in the adjudication of cases under section 31 of the Bombay Stamp Act, 1958.

In the year 1971, the annual income of the Registration Department in the district was Rs. 5,51,251 and the annual expenditure was Rs. 99,842. Copying of documents is done by hand in all offices in the Junagadh district. In all, 13,288 documents were registered in the district. Out of these 12,826 documents falling under compulsory registration were of aggregate value of Rs. 7,39,11,591. In all 232 documents of immovable property falling under optional registration were of the aggregate value of Rs. 9,85,413. The other 52 documents relating to moveable property falling under optional registration were of the aggreate value of Rs. 26,200 and 178 were wills.

STAMPS

The Superintendent of Stamps, Ahmedabad is the authority controlling the supply and sale of non-postal stamps. In the Junagadh district, the Collector as the administrative head of the district is in charge of the entire work relating to the stamps. He has to regulate the sale of stamps and ensure the collection of stamp duties. As there is no treasurer in the treasury, the work of sale of stamps to vendors and to the public is done by a Senior Clerk as *ex-officio* stamp vendor under the direct supervision

of the Treasury Officer. He is in charge of the Local Depot at Junagadh and is responsible for the maintenance of the stock of stamps, their distribution to the branch depots in the district and sale to the public. Refund of the value of unused, spoiled and obsolete stamps is not within the competence of the Treasury Officer as these powers are not delegated to him after the separation of the treasury from the Revenue Department. These powers are now exercised by the Collector, Deputy Collector, Mamlatdars and Mahalkaris. A branch depot is located at every taluka Headquarters and is in charge of a Sub-Treasury Officer. There are 14 branch depots attached with each Sub-Treasury Office. Porbandar and Veraval being industrial towns, these branch depots enjoy the privilege of direct supply of non-postal stamps from the Central Stamp Store, Nasik. As per Government Notification No. GHM/MSTP/1068/54035-H, dated 13th January, 1969, all the Sub-Treasury Officers have been appointed as proper officer for the purpose of the Act and under the Rule 9 of the Bombay Stamp Rules, 1939, they are empowered to affix the special adhesive stamps on the unexecuted documents presented for stamping by the public.

For the convenience of the public, stamps are sold not only at the district depot but also at various other centres by licensed stamp vendors, who are appointed by the district Collector. The non-judicial stamps in the case of instruments requiring stamp-duty of the value exceeding Rs. 500 and court-fee stamps exceeding Rs. 150 are sold directly to the public by the treasuries and sub-treasuries. Stamps below these denominations are sold by the authorised vendors The Sub-Treasury Officers act as *ex-officio* stamp vendors. From April 29, 1971, non-judicial stamps upto Rs. 500 are sold by the stamp vendors. The total income realised from the sale of stamps in the district in the year 1968 was Rs. 2,29,560.

Other Sources of Income

In order to meet growing expenditure on developmental activities, the State and Central Governments have to augument their financial resources by tapping additional sources of revenue . Other sources are Sales Tax, Taxes on Motor Vehicles, State Excise, Central Excise and Income-tax. These are briefly examined below.

Sales Tax

On abolition of the princely States in the country, the State of Saurashtra came in to existence in 1948. The Junagadh district was one of the districts of that State. The Sales Tax was not levied upto 30th June, 1950 The Saurashtra State introduced the system of the Sales Tax by

promulgating the Saurashtra Sales Tax Ordinance, 1950 (Ordinance No. XVIII) on 1st July, 1950 on certain selected items and subsequently from 1st December, 1952 it was applied to other items. This Ordinance provided for a single-point levy of tax classified as 'General Tax' and a special tax which remained in force till 31st December, 1959.

Since different systems of Sales Tax operated in the constituent units of the former Bombay State, the Bombay Government appointed a Committee under the Chairmanship of Shri Babubhai J. Patel to evolve a uniform system of sales tax for the entire State. On the basis of the recommendations of the Committee, the Bombay Sales Tax Act, 1959 was enacted and enforced with effect from 1st January, 1960. After bifurcation of the Bombay State, this Act of 1959 was adopted by the Gujarat State. In order to rationalise the tax-structure and further to simplify the procedure of assessment with a view to removing the hardships to dealers, the Government of Gujarat appointed in 1967 the Sales Tax Enquiry Committee wtih Shri M. M. Odedra as its Chairman. The terms of reference of the Committee were to examine the existing system of sales tax, to review its working and to make recommendations for the rationalisation of the structure of the sales tax, simplification of procedures, measures for removal of hardships to dealers and streamlining the administrative system. In making the recommendations, the Committee was asked to take in to account the revenue requirements of the State and measures for avoidance and evasion of tax This Committee submitted its report to Government on 28th June, 1968. Its main recommendation related to the provision of a single point tax. On the basis of these recommendations, a Sales Tax Bill, was introduced and passed in Assembly in 1969. The enactment is called the Gujarat Sales Tax Act, 1969 and is made applicable to the entire State with effect from 6th May, 1970. The sailent features of the law are :

(i) that a single point levy is combined with a double point levy,

(ii) that a levy of retail Sales Tax is abolished, and

(iii) that exemption from the tax is granted to small manufacturers and traders of special category with an annual turnover of Rs. 30,000.

It is hoped that these provisions will greatly benefit the traders. The total collection of tax in the Junagadh district for the year 1970-71 amounted to Rs. 3,65,06,709.

TAXES ON MOTOR VEHICLES

The tax on motor vehicles constitutes one of the important sources of State revenues. The Motor Vehicles Department is responsible for the

proper administration of the Indian Motor Vehicles Act, 1939 and the Rules made thereunder. It also collects taxes on motor vehicles and passengers and goods carried by road under : (1) the Bombay Motor Vehicles Act, 1958 ; (2) the Bombay Motor Vehicles (Taxation on Passengers) Act, 1958, and (3) The Gujarat Carriage of Goods Taxation Act, 1962. It also performs in general the duties and responsibilities enjoined on it under the provisions of these Acts and the Rules made thereunder.

Administrative Set-up

The department is headed by the Director of Transport with the headquarters at Ahmedabad. The State is divided into four regions, *viz.*, Ahmedabad, Baroda, Rajkot and Surat. Accordingly, there are four regional offices each of them being headed by a Regional Transport Officer. The Junagadh district is under the Rajkot region which comprises the revenue districts of Rajkot, Jamnagar, Junagadh, Surendranagar, Bhavnagar, Amreli and Kutch.

A sub-office at Jamnagar in the Rajkot region has been opened from January 1969, having jurisdiction over Jamnagar district and Porbandar and Ranavav talukas of the Junagadh district.

Separate figures of revenue for the Junagadh district are not available. The net collections for the Rajkot region which comprises Rajkot district and Junagadh except Porbandar and Ranavav talukas of Junagadh district and Kodinar taluka of the Amreli district for the year 1969-70 are as under.

Sl. No. 1	Name of the Act 2	Net collections 1969-70 3
		Rs.
1	The Indian Motor Vehicles Act, 1939	4,81,192-46
2	The Bombay Motor Vehicles Act, 1958 .. .	61,90,409.67
3	The Bombay Motor Vehicles (Taxation of Passengers) Act, 1958 ..	69,415 30
4	The Gujarat Carriage of Goods Taxation Act, 1962	12,81,336.54
	Total	**80,22.383.97**

State Excise

The main functions of the Prohibition and Excise Department are to administer the following Acts and to organise educative propaganda for prohibition.

1 The Bombay Prohibition Act, 1949,

2 The Bombay Opium Smoking Act, 1936,

3 The Dangerous Drugs Act, 1930,

4 The Bombay Drugs (Control) Act, 1939,

5 The Medicinal and Toilet Preparations (Excise Duties)) Act, 1955, and

6 The Spirituous Preparations (Inter-State Trade and Commerce Control) Act, 1965.

Besides, it has to collect licence fees, dues on exciseable articles, medicinal and toilet preparations. Thus, its functions relate to administration of laws; enforcement of control under those Acts and propaganda and education under the prohibition laws. The department is headed by the Director of Prohibition and Excise with the headquarters at Ahmedabad. The Superintendent of Prohibition and Excise is the officer in charge of the administration of the department in the Junagadh district. He has under him three Sub-Inspectors of Prohibition and Excise stationed at Veraval and Porbandar and at the sugar factory at Una.

The State Government levies excise duties on the following commodities under section 105 of the Bombay Prohibition Act, 1949.

(a) any alcoholic preparation for human consumption,

(b) any intoxicating drug and hemp,

(c) opium, and

(d) any other exciseable article as defined in (13) clause of the section 2 of the Bombay Prohibition Act, 1949.

In addition to the above articles, excise duties on medicinal and toilet preparations containing alcohol, opium and narcotics are levied under the Medicinal and Toilet Preparations (Excise Duties) Act, 1955 by the Central Government and collected by the Prohibition and Excise Department of the State and retained by the State Government.

The total net revenue realised from excise duties in the district for the year 1970-71 amounted to Rs. 66,127.

CENTRAL EXCISE

The Central Excise administration is carried on by the Assessment Ranges headed by the Superintendents stationed at Junagadh and Porbandar. Both the Assessment Ranges are under the administrative control of the Assistant Collector, Central Excise, Bhavnagar. The Superintendent, Central Excise is assisted by 4 Inspectors stationed at Junagadh, 2 Inspectors at the out sector Veraval, one Inspector at the out sector Dhoraji of Rajkot district and one Inspector at the out sector Amreli of Amreli District. The jurisdiction of the Ranges cover the area of entire Junagadh district except Porbandar, Ranavav, Kutiyana of Junagadh district and Dhoraji, Upleta and Jamkandorna talukas of the Rajkot district. Customs administration of the ports like Veraval, Mangrol, Porbandar and minor ports like Kotadu, Madhwad, Muldwarka and Sutrapada is looked after by the Assistant Collector of Customs, Kothi Compound, Rajkot.

The Superintendent Central Excise Porbandar exercises the adminstrative control over the units situated at Porbandar, Ranavav and Kutiyana talukas of Junagadh district and is assisted by 4 Inspectors The Central Excise department deals with excise duties mainly levied on cement, soda ash, caustic soda, soda bicarbonate, metal container, cotton fabrics, art silk fabrics. cotton yarn, rayon yarn, vegetable products, vegetable oils (processed), roller bearings, nuts and bolts, mosaic tiles, tobacco, sulphuric acid, Khandsari, sugar. etc.

The total revenue collected from excise duties and customs amounted to Rs. 2.79 crores and Rs. 3.55 lakhs respectively for the year 1970-71.

INCOME-TAX

The Income-Tax is one of the direct and most important taxes levied by the Government of India. For the Gujarat State, the Government of India has appointed a Commissioner of Income-tax headquartered at Ahmedabad. Under him, there are Inspecting Assistant Commissioners of Income-Tax. The Junagadh district is placed in charge of the Inspecting Assistant Commissioner, Jamnagar Range, Jamnagar. Under him, there are four Income-tax Officers stationed at Junagadh and two Income-tax Officers stationed at Porbandar There are two circles, *viz.*, the Junagadh circle and the Porbandar circle The Junagadh circle includes Kodinar taluka of the Amreli district and Diu also .

The details pertaining to the number of assessees and realisation of tax revenue in the district for the years 1960-61 to 1970-71 are given in Statement XI-3.

STATEMENT XI·3

Income-tax Collection from 1960-61 to 1970-71

Year		Under Rs. 5,000		Over Rs. 5,000		Total	
		No. of assessees	Amount of tax Rs. in ('000)	No. of assessees	Amount of tax Rs. in ('000)	No. of assessees	Amount of tax Rs. in ('000)
1		2	3	4	5	6	7
1960-61	..	700	161	5,277	2,976	5,977	3,137
1961-62	..	872	168	5,310	3,317	6,188	3,485
1962-63	..	846	196	5,942	3,538	6,788	3,634
1963-64	..	936	216	6,884	5,454	7,820	5,670
1964-65	..	991	229	6,347	5,963	7,338	6,192
1965-66	..	1,365	240	6,965	7,014	8,330	7,254
1966-67	..	2,045	270	8,114	9,492	10,159	9,762
1967-68	..	1,957	324	8,541	11,061	10,598	11,385
1968-69	..	2,198	293	8,654	9,559	10,852	9,852
1969-70	..	1,950	332	10,052	21,135	12,008	11,467
1970-71		2,135	548	10,878	11,069	13,013	11,617

Source :

The Inspecting Assistant Commissioner of Income-Tax, Jamnagar Range, Jamnagar,

From the statement it will be observed that the total number of assessees increased from 5,977 in 1960-61 to 13,013 in 1970-71. Correspondingly the increase was also noticed in respect of collection of the amount of the Income Tax which increased from Rs. 31.37 lakhs in 1960-61 to Rs. 1.16 crores in 1970-71.

The increase in the revenue collection of the Income Tax is due to the economic development of the district including the efforts, directed towards the industrialisation. The variations in the number of assessees and amount of tax from time to time are mainly due to the changes in the taxable limit and the rate structure.

CHAPTER XII

LAW AND ORDER AND JUSTICE

Police

Incidence of Crime

The following statement shows the incidence of crime committed in the district between the years 1968 and 1970. It will appear that the crime-graph has risen from 23,211 in 1968 to 24,470 in 1970. Among these, the crimes committed under special and other local laws have increased by 659. Not a single offence was reported in the following categories in both the years, 1968 and 1970, (i) against the State, (ii) army and navy, (iii) coins, (iv) stamps, (v) weights and measures, and (vi) unnatural offence during the period. Besides, not a single offence was reported in the following categories in the year 1970, (i) religion, (ii) criminal force, (iii) stolen property, and (iv) fraudulent deeds. Offences relating to person and property increased by 269 between 1968 and 1970.

STATEMENT XII·1

Incidence of Crime

Sl. No.	Description of the offence	Number of offences	
		1968	1970
1	2	3	4
1	Against the State	..	..
2	Army and navy	..	..
3	Public tranquillity	25	41
4	Public servant	31	35
5	Contempt of the lawful authority of public servant	070	689
6	False evidence	12	11
7	Coins	..	..
8	Stamps	..	..
9	Weights and measures	..	..
10	Affecting the public health, safety, convenience, decency and morals	98	175

STATEMENT XII·1—*concld.*

Sl. No. 1	Description of the offences 2	Number of offences 1968 3	1970 4
11	Religion	2	..
12	Affecting life	226	225
13	Causing of miscarriage, etc.	5	33
14	Hurt	840	1,008
15	Wrongful restraint and confinement	128	172
16	Criminal force	86	..
17	Kidnapping	11	21
18	Rape	8	10
19	Unnatural offence	..	..
20	Theft	315	376
21	Extortion	1	3
22	Robbery	13	15
23	Criminal misappropriation	12	8
24	Breach of trust	50	91
25	Stolen property	15	..
26	Cheating	63	90
27	Fraudulent deeds, etc.	10	..
28	Mischief	28	28
29	Criminal trespass	185	175
30	Offence relating to documents, trade or property marks ..	7	17
31	Breach of contract	2	15
32	Offences relating to marriage	11	12
33	Defamation	19	22
34	Criminal intimidation, insult and annoyance	67	278
35	Under special and other local laws	20,261	20,920
	Total	**23,211**	**24,479**

Source :

District and Sessions Judge, Junagadh.

EARLY HISTORY[1]

When the British assumed political charge of the province of Kathiawar in 1820, there was safety neither of life nor property. The absence of any judicial machinery left the chiefs, both large and small, to deal with their subjects as they chose. Village guard was the only agency which guarded the countryside and protected the travellers from thieves and guided them through the village limits. Crimes of most heinous nature were passed over with no severe punishment other than an insignificant fine. It was usual to afford protection to the fugitives and criminals, a principle of high honour which was seldom or never violated. This certainty of finding protection was a powerful inducement to some of the *Girasias* or land holding classes, deprived of their land or revenue rights over the villages they held, to resort to out-lawry. The dacoits (*baharvatias*) were most inhuman. They murdered innocent people in cold blood, set villages on fire without even a thought to pity, harried cattle and maimed all they could not carry. The conditions in this region were thus unsettled and life and property insecure towards the middle of the nineteenth century. The advent of the British in the peninsula helped the princes establish the rule of law and bring order out of chaos by bringing offenders to book.

Even at the time of Independence in 1947 and the subsequent formation of a Unified State of Saurashtra, the peninsula was not fully cleared of the menace of the dacoits The progressive policy of the land reforms pursued by the Government of Saurashtra put an end to the feudal oligarchy which made the erstwhile landholders discontended. The various gangs of outlaws, which appeared in consequence, were harboured by the vested interests. But they were put down by the Government with a heavy hand.

THE JUNAGADH STATE

The Statistical Account of Junagadh[2] (1884) sums up the position of village police in the former Junagadh State as under.

"The village police consists of a Mukhi, or Police Patel aided by the village Pasaitas. Besides this the taluka police are divided into five sections and are quartered in five distinct stations under the orders of five Assistant. Superintendents of Police. The supreme control of the police is exercised by the Police Superintendent. In addition to these, police are stationed at different posts throughout the State under the control of Police Foujdars who are subordinate to the Assistant Superintendents.

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884), pp. 324-33.

2. WATSON J. W., *Statistical Account of Junagadh*, (1884), pp. 67-68.

There are but few *pagis* or trackers in Sorath, though in important villages some are usually to be found. In many villages, either Pasaitas or Jamadars undertake police duties, and are responsible for compensation in cases of thefts or robberies."

The Police organisation in the former Junagadh State was headed by the Superintendent of Police, who was assisted by Assistant Superintendents, Fouzdars, Jamadars, Duffedars, Naiks, Sowars, Constables and other staff. The total strength of police force in 1905-06 was 851.[1] In 1944-45, the position was as follows.[2] The head of the organisation was styled the Commissioner of Police. He was assisted by Deputy Superintendents of Police, Inspectors, Fouzdars, Naib Fouzdars, Jamadars, Havaldars, Constables and Naiks. Their strength was 1,071. This position continued till Independence and subsequent integration of the Junagadh State into Saurashtra in 1949.

THE PORBANDAR STATE

The police organisation in the former Porbandar State was headed by the Superintendent of Police, who was assisted by the Deputy Superintendent of Police, the Police Prosecutor, the Fouzdars, the Jamadars, the Havaldars, the Head Constables and the Constables, and other staff. The total strength of the police force was raised from 314 in 1908-09 to 405 in 1943-44.[3]

THE MANAVADAR STATE

The police organisation in the Manavadar State was headed by the Superintendent of Police, who was assisted by the Chief Constable and Constables, Fouzdar, Jamadar, Havaldar, Naiks and Lance Naiks, Duffedar and other staff.[4]

THE MANGROL STATE

The police organisation in the former Mangrol State was headed by the Superintendent of Police, who was assisted by the Police Inspector, the Chief Constables and the Constables, the Risaldar, the Fouzdars, the Jamadar, the Subedar, the Havaldars, the Naiks and other staff.[5]

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1. *Annual Administration Report of the Junagadh State*, 1905-06, Appendix IV.
2. *Ibid.*, 1944-45, Appendix III.
3. *Annual Administration Report of the Porbandar State*, 1908-09, Appendix IV and 1941-42, 1942-43 and 1943-44.
4. *Annual Administration Report of the Manavadar State*, 1931, Appendix IV.
5. *Annual Administration Report of the Mangrol State*, 1940-41, Appendix IV.

To sum up, every princely State, whether big or small, had a police organisation headed by a Superintendent of Police, who was assisted by the subordinate staff at the district, taluka and village levels. In the nature of things, the strength of the police force varied according to the size and magnitude of the law and order problems of the States. Since the surveillance was very close, the people were cowed down and could not dare commit any offence within the State limits.

After Independence[1]

Even after Independence, the Junagadh State was not integrated with the Indian Union. After popular uprising, the Arzi Hukumat assumed the reins of administration of the Junagadh State. It found that the law and order situation in the State had seriously deteriorated and unruly elements had gained an upper hand with the result that people at large were in a very sorry plight. The new administration, therefore, decided to reorganise the police force. It, therefore, drastically overhauled the police force and reorganised it by fresh recruitment and training. A regular police training school was set up at Junagadh. A Crime Investigation Branch was opened for the first time as a complement to the police efficiency. Services of trained personnel from the Bombay Government and Central Reserve Police were requisitioned. The Junagadh State Civic Guards Organisation composed entirely of voluntary recruits both male and female was organised and had nearly one thousand cadets.

Functions of the Police

The primary functions of the police are prevention and detection of crime, maintenance of law and order, escort and guarding of prisoners, protection of Government treasuries and private and public properties, prosecution of criminals and apprehension of offenders, inspection of shops selling explosives and poisonous drugs, etc. They have, however, certain other duties to perform such as extinguishing fires, giving aid to displaced persons and pilgrims, verification of character and passports. These functions are incorporated in the Bombay Police Act, 1951, as adapted and applied to the Gujarat State.

POLICE ADMINISTRATION

The Saurashtra State

On the formation of the Saurashtra State, the district police force was organised on the Bombay pattern of police administration under a

1. *Junagadh* (15th August, 1947 to 28th January, 1949), pp. 33, 35.

Superintendent of Police with a hierarchy of officials functioning under him. This set-up continued till its merger into the Bombay State and its bifurcation in 1960.

The Gujarat State

For the purpose of the police administration, the Gujarat State has been divided into two Police Ranges, *viz*., Baroda and Rajkot, each under a Deputy Inspector General of Police. The Junagadh district has been placed in the Police Range, Rajkot. Under the law, the District Magistrate is vested with powers of control over the District Superintendent of Police and the police force of the district. He decides the questions of policy matters relating to the administration of law within the district, but does not interfere with such matters as recruitment, internal economy and organisation of the police force. The District Superintendent of Police is the executive head of the Police force in the district. At the district headquarters, the District Superintendent of Police is assisted by an Inspector who is termed as Home Inspector and who works as his Personal Assistant. He supervises the work of his office at the headquarters during the former's absence. In larger districts, an Inspector for Local Crime Branch is also provided. In the Junagadh district, there are officers of the rank of Sub-Inspector of Police, one for the Local Crime Branch and two for the Local Intelligence Branch. Each district is divided into a number of Police Stations, each in charge of a Sub-Inspector of Police, who has under him Head Constables and Constables.

The Police Divisions

The district is divided into Junagadh, Porbandar and Veraval sub-divisions with their headquarters at Junagadh, Porbandar and Veraval, respectively, each in charge of a Deputy Superintendent of Police. He is responsible for all crime work within his sub-division and carries out the general orders of the Superintendent. He is also responsible for the efficiency and discipline of the officers and men in his sub-division. He has to make detailed inspections of police stations and outposts in his charge at regular intervals. There are two Inspectors of Police for Porbandar and Veraval circles and the third for Junagadh City and Junagadh Taluka Police stations. The Inspectors are employed for crime work and supervision of bad characters and gangs in their circles. They also supervise and co-ordinate the crime work of different police stations within their circles.

In addition to the police headquarters at Junagadh, in 1970-71 there were 25 police stations and 9 outposts in the district, as shown in the Statement XII·2.

STATEMENT XII·2

Police Stations and Out-posts

Sl. No. 1	Name of Taluka 2	Location of Police Station 3	Name of out-post 4
1	Junagadh ..	.. Junagadh town	..
		Junagadh taluka	Bhavnath
		Bilkha	..
2	Keshod ..	.. Keshod	Balagam
3	Visavadar ..	.. Visavadar	Sersai
4	Vanthali ..	.. Vanthali	..
5	Mendarda ..	.. Mendarda	..
6	Bhesan ..	.. Bhesan	..
7	Una ..	.. Una	Delvada
			Sanakhda
8	Talala ..	.. Gir Gadhada	..
		Talala	Ankolvadi
			Sasan
9	Patan-Veraval	.. Prabhas-Patan	—
		Veraval	—
		Sutrapada	—
10	Mangrol ..	. Mangrol	—
		Shil	—
11	Malia-Hatina ..	.. Malia-Hatina	—
		Chorwad	..
12	Porbandar ..	.. Porbandar	..
		Bagvadar	..
		Madhavpur	Navibandar
12	Ranavav ..	.. Ranavav	..
14	Kutiyana ..	.. Kutiyana	..
15	Manavadar ..	.. Manavadar	Sardargadh
		Bantva	

Source :
District Superintendent of Police, Junagadh.

The sanctioned strength of Police Officers and men in the year 1971 was 1,519 distributed as under : District Superintendent of Police 1, Deputy Superintendents of Police 3; Police Inspectors 5, Police Sub-Inspectors 48; Unarmed Head Constables 174 ; Unarmed Constables 574 ; Armed Head Constables 140 ; and Armed Police Constables 574. The expenditure on the officers and establishment in the district for the year 1969-70 was Rs. 4,137,877. In the year 1971, the ratio of the police to area and population worked out to 4.51 kms. and 816 persons per one policeman respectively.

The Railway Police

The railway police unit in the Junagadh district works under the Superintendent of Police, Western Railway with headquarters at Baroda. The Unit is headed by a Police Sub-Inspector who is assisted by 29 other staff comprising the unarmed Head Constables, unarmed Police Constables, armed Head Constables and armed Police Constables. Further the railway Police establishment is spread over Veraval, Shapur, Visavadar, Una and Kodinar under the charge of Junagadh Police Sub-Inspector.

Anti-corruption and Prohibition

With a view to eradicating the evil of corruption, the Anti-corruption Force has been set up in the year 1949 at Junagadh under the Director of Anti-corruption Bureau, Ahmedabad. Every district has at least one Sub-Inspector of Police from this force.

Housing—In the year 1970-71, 1,107 poliremen and 38 police Sub-Inspectors have been provided with Government residential accommodation.

Welfare of the Police—Various facilities and amenities for the police force have been provided at police headquarters. These are : (1) the mess and canteen, (ii) a recreation room, (iii) a sewing class, (iv) a maternal and child welfare centre, (v) a fair price shop, (vi) a police dispensary, (vii) a children's park, and (viii) one projector for film-shows.

The Village Police

Under the Bombay Village Police Act, 1867, the control over the village police is vested in the District Magistrate, who may delegate any of his powers to the District Superintendent of Police. Each village generally has a Police Patel, who is required to collect information regarding suspicious characters and send them to the police stations. He has to keep a strict watch over the movements of notorious characters under surveillance of the police and to give all the information he possesses about the happenings in the village, when the patrolling policemen visit the village. At present, there are in all 716 Police Patels and 355 village police in the district.

The Home Guards

The Home Guards orgainsation was started in the district in January 1948. It functions under the District Commandant, Junagadh, who has under him honorary District Organisers and local leaders. The Home Guard cadets strive for maintenance of peace and prevention of crime against person and property and assist the police in times of emergency. There are 14 centres in the district besides Junagadh where the Home Guards activity

has been extended. They are : Veraval, Porbandar, Mangrol. Prabhas-Patan, Manavadar, Keshod, Una, Ranavav, Kutiyana, Malia Hatina, Shil, Bilkha, Chorwad and Bantwa.

In the year 1970-71 the strength of the Home Guards Cadets in the district was 950 and the expenditure incurred amounted to Rs. 70,876.

The Gram Rakshak Dal

In villages, the Gram Rakshak Dal Organisation has been established for men by Government for the protection of persons and property and safety and security of public against anti-social elements. During the times of emergency, the Gram Rakshak Dal works in close co-operation with the police in maintaining internal security. The District Superintendent of Police is the appointing authority for the members of the Gram Rakshak Dal He has under him honorary District and Taluka Gram Rakshak Dal Officers. Under this scheme, at the end of December 1971, there were 948 villages and 12,756 members inclusive of Naiks and *up*-Naiks at the village level.

The Mahila Gram Rakshak Dal

A similar Gram Rakshak Dal for women was started in the wake of the Pakistani aggression in 1965, with the objective of inculcating a spirit of defence among women and inducing them to take part in protecting life and property in villages. During such emergencies as flood, fire, earthquakes, etc., they are required to give first aid to the injured and prepare food for the affected. The District Suprintendent of Police is the appointing authority, and has under him honorary Mahila Gram Rakshak Dal Officers. At the end of December, 1971, the membership of the Dal was 1,599 inclusive of 30 Naiks and 30 *up*-Naiks.

The Sagar Rakshak Dal

The Gram and Sagar Rakshak Dals give the countryside a sense of direct participation in the defence efforts of the nation. As a sequel to the Pakistani aggression in 1965, to protect the long coastline in the State, the Government has also set up an organisation called the Sagar Rakshak Dal covering 11 coastal villages of the district. There were 635 mefbers on roll inclusive of 22 Naiks and *up*-Naiks.

Jails

ORGANISATION

The prisons have been established under the Prisons Act of 1894. The Inspector General of Prisons of the State is the head of the Jail Department

He exercises general control and superintendence over all the prisons, jails and the headquarter sub-jails in the State. The Jail Department functions under the Home Department.

The prison at Junagadh is called the headquarter prison. It has a capacity to accomodate 265 prisoners. Besides, there are 9 taluka sub-jails at Vanthali, Manavadar, Keshod, Mangrol, Una, Visavadar, Kutiyana, Veraval and Malia (Hatina) in the district which are placed under the control of the respective Taluka Magistrates who are designated Superintendents of the sub-jails.

The jail at Junagadh is one of the best constructed jails in the State and is looked after by a full-time Superintendent. He is assisted by a Senior Jailor, a Junior Jailor, ministerial staff and the jail guards.

On 31st December, 1971, there were 303 convicts and undertrials in the jail.

Prison Discipline

The prison life is well organised. Prisoners behave in a disciplined manner, and any breach of the prison discipline is dealt with seriously. Prisoners, found guilty, are aworded various types of punishments such as (i) cut in remission, (ii) separate confinement, (iii) stoppage of canteen facilities, etc.

The nature and number of jail offences reported during 1971 are shown below.

Sl. No. 1	Nature of offence 2	Number 3
1	Offences relating to work	35
2	Offences relating to assault	17
3	Offences relating to other breaches of jail discipline . ..	87
	Total	139

After Independence, the jail administration has been greatly reformed. Formerly stress was laid on breaking down the personality of the prisoners by giving them harsh treatment and were engaged in non-productive work. The entire approach to the jail administration and the prison life is now changed. All efforts are made to reform and reclaim the convicts. The prisoners are, therefore, trained in various crafts like manufacture of textiles, carpentry work, manufacture of chalk-sticks and spinning on the Ambar

Charkha so as to help them earn their livelihood on release. The Junagadh District Jail is equipped for (1) weaving, (2) carpentry, (3) *ambar charkha*, (4) tailoring, (5) rope-making work, etc. Prisoners are trained by engaging technical staff for such works.

Welfare of Prisoners

Jails are considered penal institutions, but the policy of Government since Independence is not retribution or revenge but reformation and rehabilitation of prisoners. Thus, the jail administration helps him to settle down as honest, decent and useful citizen of the community after his release. In order to achieve these objectives, certain reforms have been introduced into the jails, *viz.*, (i) remission of sentence for good behaviour, (ii) grant of furlough and parole, (iii) adult literacy classes, (iv) spinning during spare time and remittance of money earned, (v) canteen facilities, (vi) cultural activities in the forms of *bhajans*, *songs*, etc., and (vii) games competitions in *kabaddi*, tug of war, etc.

The Panchayat system is introduced in the Jail to implement the programme and activities undertaken for the welfare of prisoners. Its members are elected and the prisoners' panchayat functions in a democratic way under the supervision of the Jail Administration. It has been helpful in maintaining good discipline in the jail as also in building up the moral character of the prisoners.

Treatment of Prisoners

Prisoners are classified into undertrial prisoners, civil prisoners and prisoners undergoing simple and rigorous imprisonments. The convicts are given reformatory treatment during the period of their confinement. Convicts are allowed to write one letter every month, whereas undertrial prisoners can do so once a week at Government cost. Interviews with outside persons including relatives are allowed once a month to convicted persons, while such interviews are permitted once a week in the case of undertrial prisoners. In special circumstances, additional interviews are also granted to undertrial prisoners.

The district jail at Junagadh has been classified as jail for the juveniles. There is a special Advisory Committee which consists of the Sessions Judge as its Chairman, Superintendent of Jail as its Secretary and three non-official members This Committee reviews the cases of all juvenile prisoners who attain the age of 23 years and makes recommendation regarding further programme for such prisoners. The Committee also reviews the cases of long-term prisoners with sentences of 5 years and above after they have undergone the required period of sentence and makes suitable recommendations regarding their early release or otherwise.

The cases in which the committee does not recommend relase of any long-term prisoner, are automatically reviewed by the Government after completion of 9 years' sentence in the prison.

Social Defence

Measures for the welfare of the juvenile and adult offenders in this district have been regulated under the following Acts :

(1) the Bombay Probation of Offenders Act, 1938.

(2) the Saurashtra Children Act, 1956.

(3) the Women's and Children's Institutions Licensing Act, 1956 and

(4) the Bombay Prevention of Begging Act, 1959.

The Remand Home, Junagadh

A Remand Home was started at Junagadh in 1956 to implement the provisions of the Saurashtra Children Act, 1956. To assist in the implementation of this Act, a private agency called the Junagadh District Probation and After Care Association was formed. But the association failed to give necessary finance to run the institution. The management of the institution was, therefore, taken over by the Government in 1961. It imparts training to the inmates in small crafts and literacy. The children committed to this institution are usually sent to certified schools in the State, depending upon the vacancy in these schools. It is working in a Government building and is capable of accomodating 100 inmates. It is placed in charge of Probation Officers-*cum*-Superintendents. who are assisted by a clerk-*cum*-house master, a senior trained teacher, a literary-*cum*-craft-teacher, two cooks, one guard one part-time medical officer and other staff.

THE WOMEN'S AND CHILDREN'S INSTITUTIONS LICENSING ACT, 1956

The Act provides for the regulation of licensing of institutions catering to the needs of destitute women and children. The Director of Social Defence is the licensing authority in the State. In this district, the licensed institutions are : (I) the Ramba Sarvajanik Stree Vikas Gruha, Porbandar, (ii) the Shishumangal, Junagadh.

The Shishu Mangal, Junagadh

This is a fit person institution for receiving children committed by the Juvenile Court. This institution receives grant-in-aid at the rate of Rs. 30 per child per month.

The Juvenile Guidance Centre

The Juvenile Guidance Centre provides recreational facilities to children with a view to help them to channellise their energy to constructive ends. It also organises group activities so that children may learn to live a group life.

For difficult children, the case work is done and to make the child adjust in home and school, parents are given proper guidance. It is a non-institutional programme for the prevention of juvenile delinquency. The staff consists of one organiser and a peon. It receives full grant for the staff maintenance and rent of the building.

THE BOMBAY PROBATION OF OFFENDERS ACT, 1938

Though the Act was in force in the former State of Saurashtra, there was no machinery in the district. From July 1963 the staff of a Chief Officer and a peon was sanctioned to implement the provisions of the Act.

THE BOMBAY PREVENTION OF BEGGING ACT, 1959

This legislation has not been brought into force in the district; but as regards child begging, there are enough provisions under the Bombay Children Act for the care, custody and training of a child begger.

Judiciary

EARLY HISTORY[1]

Before the arrival of the British, the people of Kathiawar had no idea of civil or criminal laws, nor were they aware of the want. Each caste managed its own affairs through *Panchayats* or councils. The people were left pretty much to themselves in the settlement of disputes and mulcting was almost the sole penalty. Capital punishment was rarely inflicted, save in two or three large States. One of the peculiar features in the criminal jurisprudence of the country was a custom which prevailed in many of the States of keeping spies to report cases of breaches of chastity. What the state of judicial administration of the province was at the beginning of the 19th century may be gathered from the reports of Colonel Walker. "The administration of Justice amongst the Marathas" he wrote, "was entirely neglected. The Government seldom inflicted capital punishments and this was the source of one of its greatest abuse. Almost every crime was commutable for money, and fines were considered a regular branch of revenue. The only object the Maratha Government had in view in

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884), pp. 324-30.

Kathiawar was collection of tribute." In short, in 1820, when the British Government assumed supremacy over the States in Kathiawar, there was security neither of life nor of property. In 1831, a court of criminal justice was established in Kathiawar, which was presided over by the Political Agent, who was aided by three or four chiefs for the trial of capital crimes in the estates of chiefs who were too weak to punish such offences and of crimes committed by the petty chiefs among themselves or otherwise than in the legitimate exercise of authority. With this exception, the Political Agent exercised no magisterial powers. A curious feature in the constitution of the court of criminal justice was that the chiefs, who sat with the Political Agent, were judges not simply assessors, and that they were entitled to vote, not only as regards the conviction, but also as regards sentence and the punishment. In 1863 the administration was reorganised by arranging the jurisdictional chiefs into seven classes, and their powers and the extent of their jurisdiction were defined. The province was divided into four districts or *prants* and over each of them a European Officer was appointed to superintend the administration and to try interjurisdictional cases and offenders who had no known chiefs, or who were under such petty landholders as might be unable to bring them to trial.

Agency Courts[1]

The major portion of the Kathiawar Peninsula which was under the authority of the Political Agent was divided into 4 administrative divisions or *prants* such as (1) Jhalawad, (2) Halar, (3) Sorath and (4) Gohilwad. Each administrative division was under the charge of an Assistant Political Agent aided by a native Deputy Assistant. The officer in charge of the *prant* was diplomatic Agent for the larger States and exercised the powers of a District Magistrate and Civil Judge in the petty talukas in his *prant*. The Deputy Assistant exercised the powers of a First Class Magistrate and civil jurisdiction upto Rs. 3,000. The small talukas, which possessed very limited or no jurisdiction, were supervised by Thandars under the orders of the Prant Officer. The revenue administration of such Estates was left to the respective owners, while the judicial and executive authority and powers were exercised by the Thandars who had limited powers.

So far as the Sorath *prant* was concerned, the Assistant Political Agent, exercised control over the States and talukas of the Sorath division subject to the orders of the Political Agent. He also held original jurisdiction in civil suits of all descriptions without limit as to the value. He also exercised powers of the District Magistrate and heard appeals against the decisions of the second, third and fourth class Magistrates in criminal matters. The Deputy Assistant Political Agent for the Sorath *prant* performed such

1. Jehanjisha Hormazji, *The Kathiawar Directory*, (1886), pp. 44-47, and 3979-8.

political work as may be referred to him by the Assistant Political Agent and had jurisdiction over the original suits upto Rs. 3,000 and exercised powers of Magistrate of the First Class in criminal matters.

The Junagadh State—The State of Junagadh was a Class I State in the Kathiawar peninsula and as such exercised first class jurisdiction with powers to try capital offences without permission from the Political Agent. However, the British subjects were not subject to the exercise of this jurisdiction Prior to 1863, courts of justice hardly existed in the Princely States. There was no regular procedure and no constituted courts. Any crime could be commuted for fine, and sentences of imprisonment depended entirely on the caprice of the Chief *The Statistical Account of Junagadh*[1] complied in the year 1884, sums up the position of judiciary in Junagadh State in the following terms:

"There are in all 32 Criminal and 26 Civil Courts. Out of 32 Criminal Courts, 29 are of Magistrates, *viz.*, 16 exercises powers of 15 day's imprisonment of either description and 50 *koris* fine; 12 have powers of imprisonment of either description up to 6 months and fine up to 500 *koris* of their own motion, and can give sentences to double this extent with the sanction of the District Court, to which Court they commit cases beyond their cognizance; one at the capital has powers of imprisonment of either description up to one year and fine up to 1,000 *koris* and double this extent with the sanction of the District Court."

"Then comes the Court of the Assistant District Judge, to which all cases, except those of murder and dacoity, are committed by subordinate 1st Class Magistrates. He has powers of imprisonment of his own motion up to 5 years and fine up to any extent, and up to 7 years' imprisonment with the sanction of the District Court There are two District Judges' Courts, one at the capital and another at Babriawad. Judges of these Courts have powers of imprisonment of either description up to 14 years and fine to any extent, and also can pass a sentence of death, but to carry out that sentence the sanction of the Huzur Court has previously to be obtained through the Varisht (or Higher) Court."

Civil Courts—"There are 26 Courts of original civil jurisdiction with powers as under: 3 Wahiwatdars' Courts with powers upto 100 *koris*, no appeal lies from their decisions; 1 Court of Small Causes at the capital with powers up to 500 *koris*, and its decisions are appealable to the Varisht Court alone; 14 with powers up to 2,000 *koris*; and 5 with 10,000 *koris*; and 1 up to 20,000 *koris* (Babriawad District

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1. WATSON J. W., *Statistical Account of Junagadh* (1884), pp. 64-66.

Judge's Court), and 1 up to lakh *koris* (Assistant District Judge's Court at Junagadh). The Chief Civil Court at the capital, *viz.*, that of District Judge, can entertain civil claims up to any amount."

"It should be observed that of these Courts, 11 are purely Criminal, 5 purely Civil, and 21 exercise both Civil and Criminal jurisdiction."

Appellate Courts—"There are two Courts of first appeal, *viz.*, (1) that of District Judge at Junagadh, and (2) that of Babriawad. They hear appeals from the decisions of their respective subordinate Courts. Then comes the Varisht (or Higher) Court; it hears appeals from the decisions of District Courts and has powers of reference, revision and supervision. The final Court of Appeal is called the Huzur Court, where His Highness, with the assistance of his two ministers, decides appeals from the decisions of the Varisht Court"

Working of the Criminal Courts—"The working of the Criminal Courts is on the whole satisfactory. There is much delay and much confinement on mere suspicion and without perhaps adequate cause, but this though shocking to English lawyers, excites no complaint in a country where the ryot is accustomed to be imprisoned at the will of his superior; and but few guilty persons escape. The sentences inflicted are usually milder than those in regulation districts, and the system admirably suits the governed. In the Civil Courts here as elsewhere, the record is usually insufficiently clear, and the tendency to amalgamate proceedings and judgement into one rambling decision exists here as elsewhere, but on the whole substantial equity is administered and the Courts are yearly improving, and during the last few years, much attention has been given to the subject of lessening the delay in both Civil and Criminal cases".

During the State of Junagadh administration, the Revenue Officers of Junagadh, unlike the corresponding officials in the British territory, possessed practically no judicial powers. In cases of theft, most of them exercised the powers of a second-class magistrate, and two of them, namely, the Vahivatdar of Navagadh and the Deputy Vahivatdar of Sunvas, were vested with second-class magisterial powers in criminal matters. But, speaking broadly the Vahivatdars of Junagadh were far less burdened with work than the Mamlatdars of the British territory, whose duties were both revenue and magisterial. The Mamlatdar's position as a magistrate in British districts developed in Junagadh gradually who exercised both Civil and Criminal powers. The powers of these judges varied according to their respective grades A judge of the first-class was empowered to award both rigorous and simple imprisonment upto 12 months and inflicted fine upto a limit of 1,000 *koris*, and a judge of the second class could award imprisonment upto one month and fine not exceeding 200 *koris* in each case. They also had

power to dispose of all civil suits not exceeding 10,000 *koris* in value. In the State capital at Junagadh, the civil and criminal work was not performed by the same individual. The Mahal Judges were subordinate to two Assistant Judges, one of whom was kept at the capital and the other, was head-quartered at Bherai in Babariavad. These judges had power to sentence a person to imprisonment upto five years, could hear civil suits of any value, and disposed of certain classes of criminal and civil appeals. They were immediately subordinate to the Chief Judge, who, besides unlimited civil and criminal powers, could pass a capital sentence of death, for which confirmation by the Huzur Court was necessary. The appellate court or the Huzur Court was presided over by the Dewan himself, and, while possessing no original jurisdiction, he decided all appeals from the Sessions Court and Chief Criminal Court, inspected the calendars of all the subordinate courts, decided points of procedure and expounded the local law. Finally, the Nawab himself, aided by two of his ministers, acted as a Supreme Court of appeal in both civil and criminal matters and reserved to himself the right of reversing or altering any decision of the subordinate judiciary.

The following judicial tribunals were also working in the State.

	Category	*No.*
1.	Huzur Adalat or Supreme Court of Appeal	1
2.	Sadar Adalat (High Court)	1
3.	Assistant Judges' Courts	2
4.	Rajprakarani Court	1
5.	Munsiffs' Courts	12
6.	City Magistrate's Court	1

A special feature of the judicial system of the State was that except in the case of the Dewan, who presided over the Huzur Adalat and two Revenue Officials at Sanavav and Navagadh, who were invested with 2nd Class Magisterial powers, no executive Officer exercised any judicial functions, with the exception of the Rajprakarani Court. Thus, the executive and the judiciary were separated in the State. The City Magistrate, and the City Munsiff Court exercised both civil and criminal jurisdiction. The Rajprakarani Court was invested with civil jurisdiction only and disposed of cases in which Mul-Grasias and other alienees were concerned. The City Magistrate was invested with the First Class Magisterial powers only.

The Munsiffs exercised First Class magistrial powers and in Civil matters disposed of suits amounting to *koris* 10,000.

The Assistant Judges' Courts disposed of civil suits of any value over 10,000 *koris* and heard 1st Appeals in suits of value of 1,500 *koris*. In criminal cases, they heard appeals from sentences of imprisonment for 3 months or less and tried all sessions cases with the exception of murder cases. The rest of the appellate work and cases of murder were disposed of by the Sadar Adalat, which was invested with powers of hearing revision appeals in suits of the value of 1,500 *koris* with jurisdiction over insolvency and probate matters.

The Huzur Adalat was the final court of appeal and revision. Extraordinary jurisdiction in all civil and criminal matters rested with the ruler the Nawab.

The set-up of judiciary was thereafter changed in 1906-07 as under.

Category	*No.*
1. Huzur Adalat	1
2. Sir Nyayadhish Court	1
3. Rajprakarani Court	1
4. City Magistrate's Court, Junagadh	1
5. City Munsiff's Court, Junagadh	1

The Munsiffs' Courts were also located at Bhesan, Visavadar-Talala, Veraval, Una, Nageshri, Vanthali, Malia, Shil and Kutiyana. The Munsiffs were invested with 1st Class Magistrate's powers and their civil jurisdiction extended to cases involving a value of Rs. 5,000 except at Veraval where it was Rs. 10,000.

The City Munsiff's Court at Junagadh was concerned with civil work and had unlimited jurisdiction and with small cause powers to the extent of Rs. 500.

The City Magistrate's Court at Junagadh was concerned with the criminal work.

The Sir Nyayadhish's Court was invested with powers to hear civil and criminal appeals against the decisions of the subordinate courts and was also empowered to try murder cases, except in capital sentence for which the sanction of the Huzur was necessary.

The Rajprakarani Court heard only civil suits of any value between the State and the Mulgirasias and between the alienees and the Barkhalidars.

All civil and criminal appeals against the decision of Rajprakarani Court and Sir Nyayadhish's Court were heard by the Huzur Adalat and extraordinary revision applications against the decisions of the Huzur Adalat lay to the Dewan.

The original cases of succession, heirship, insolvency, guardianship, etc., were filed in the Sadar Adalat.

On the eve of Indepence, a High Court consisting of three Judges was established for the Junagadh State, in 1946.

Porbandar State[1]—The judicial system that existed in the former Porbandar State is described below. There were 4 Second Class Magistrates, one in each of the three Mahals and one in Porbandar where there was one First Class Magistrate also. Above him was the Sir Nyayadhish, who was the Sessions Judge. Two criminal appellate courts existed in the State were that of the Sir Nyayadhish, and the Huzur Court.

The Sir Nyayadhish and Huzur Courts constituted the civil appellate courts. The former was the first court of appeal from the decrees of the Munsiff Courts and the latter heard all appeals from the decrees of the Sir Nyayadhish Court.

The courts of the Munsiffs at Ranavav and Navabandar exercised the powers of a First Class Magistrate. The Mamlatdar of Bagvadar enjoyed Second Class powers and the Mamlatdar of Ranavav enjoyed the Third Class Magisterial powers.

The sessions cases and appeals against the decisions of the Magistrates were heard by the Court of the Sir Nyayadhish who also exercised the powers of a District Magistrate. The Huzur Court was invested with full powers of a High Court.

By 1943-44, the judicial administration of the State was in the sole and independent charge of the High Court. The High Court was the highest Criminal and Civil Court of the State, having full powers of final decision in respect of criminal cases of any nature and final adjudication of civil suits of any value. Final decisions in sessions cases leading to or involving infliction of a capital sentence or a sentence of transportation for life were given by the High Court presided over by the Judicial Secretary sitting with the Dewan or any Judicial Officer appointed by the Dewan.

1. *Annual Administration Reports of the Porbandar State*, 1908-09, 1924-25, 1941-42, 1942-43, and 1943-44.

The judiciary was independent of the executive, the ruler of the State was the fountain-head of all authority. The structure of the judicial courts in the State was as under.

High Court of Judicature

Criminal Courts	Civil Courts
The Court of Sir Nyayadhish (Sessions Judge) and District Magistrate, Porbandar.	The Court of Sir Nyayadhish (District Judge) Porbandar.
The Court of First Class Magistrate, Porbandar.	The Court of Nyayadhish (Sub Judge) Porbandar.
The Court of Honorary Magistrates, Porbandar.	The Court of Munsiff, Ranavav.
The Court of First Class Magistrate, Ranavav.	The Court of Munsiff, Navabandar.
The Court of First Class Magistrate, Navabandar.	The Court of Munsiff, Porbandar (Small Causes Suits only).
The Court of Second Class Magistrate, Bagvadar.	
The Court of Third Class Magistrate, Ranavav.	

On the criminal side, the courts of the First Class Magistrates, Porbandar. Ranavav and Navabandar, the Second Class Magistrate, Bagvadar, the Third Class Magistrate of Ranavav, and the bench of Honorary Magistrates, Porbandar exercised their respective jurisdiction in accordance with the powers vested in them. They were under the appellate jurisdiction of the Court or Sir Nyayadhish, which exercised original jurisdiction and also the functions of the District Magistrate for the State.

One the Civil side, the Court of the Munsiff for the Navabandar and Ranavav Mahals heard original suits upto the value of Rs. 3,000 and Rs. 2,000 respectively. All the original suits in the rest of the State were heard by the Nyayadhish at Porbandar. The Court of Sir Nyayadhish heard first and second appeals and the revision applications were heard by the High Court. Sir Nyayadhish was relieved of the work of hearing small cause suits upto the value of Rs. 200 as regards Ranavav and Navabandar Mahals and small cause suits in general as regards Porbandar from the year 1937-38. Under the revised arrangement, different courts of the State were vested with powers to hear small cause suits as shown below.

(i) The Court of Munsiff, Porbandar-suits arising in the city of Porbandar and the Adwana Mahal upto the value of Rs. 50.

(ii) The court of Nyayadhish, Porbandar-suits arising in the above said territory of the value exceeding Rs. 50 and upto Rs. 100.

(iii) The Court of Munsiffs of the Ranavav and Navabandar-suits arising in the Ranavav and Navabandar Mahals of the value of Rs. 100.

The Mangrol State—In the Mangrol State, there were six courts of criminal justice, *viz.*, (i) the Huzur Court, (ii) the Nyayadhish Court, (iii) the Small Causes Court, (iv) the Bhayati and Rajprakarni Court, (v) the Nyayadhish Court, and (vi) the Second Class Magistrate's Court.

The Huzur Court had full High Court powers-civil and criminal-and appellate powers in the political cases. The Sir Nyayadhish Court had powers of District and Sessions Judge. The Small Causes Court had powers to hear suits valued upto Rs 50. The Bhayati and Rajprakarni Court had powers to adjudicate upon the disputes between Bhayats, Mulgirasias and other alienees and the State. The Nyayadhish Court had powers of a subordinate Judge under the Civil Procedure Code with jurisdiction to hear suits upto Rs. 2,000 and of a District Magistrate under the Criminal Procedure Code and the Second Class Magistrate Court had ordinary powers of a Second Class Magistrate.

The Chief Karbhari presided over the Huzur Court and exercised the powers of a High Court Judge. He also had the powers of appeal in the Giras and other political cases against the decisions of the Bhayati and Rajprakarni Court.

The Sar-Nyayadhish was the District and Sessions Judge and *ex-officio* Judge of the Bhavati and Rajprakarni Court as also Judge of the Small Causes Court. As District Judge, he had unlimited original jurisdiction and took cognizance of all suits valued above Rs. 2,000 and heard first appeals against the decisions and orders of the Diwani Nyayadhish. The Small Causes Court's jurisdiction which he exercised extended to the suits cognizable by a small cause court with the pecuniary limit fixed at Rs. 50 The heirship certificates, guardianship. insolvency, and probate cases fell within the purview of the Sar Nyayadhish's powers as a District Judge.

The Nyayadhish had original jurisdiction only in Civil matters and exercised the powers of a subordinate Judge having pecuniary jurisdiction over the suits upto Rs. 2 000 On the criminal side, the Nyayadhish exercised the powers of a District Magistrate and in addition to the original work. heard appeals against the decisions of the Second Class Magistrate. The Second Class Magistrate worked as the Registrar also.1

1. *Annual Administration Report of the Mangrol State*, 1920-21, pp. 9-10.

The Manavadar State—The administration of justice in the State was carried on the lines of the Agency Courts. There were three courts of criminal justice, (i) the Huzur Court. (ii) the Sir-Nyayadhish Court and (iii) the Nyayadhish Court.

The Huzur Court exercised the Appellate (Civil and Criminal) jurisdiction over the decisions passed by the Sir-Nyayadhish and Nyayadhish Courts of the State. The Nyayadhish Court was invested with powers of the First Class Magistrate and Civil jurisdiction upto Rs. 5,000. The rest of the original powers were vested in the Sir-Nyayadhish Court, while the appellate ond revisional powers of both the Sir-Nyayadhish and Nyayadhish Courts lay with the Huzur Court presided over by the Kamdar.[1]

The Bantwa State—The Nyayadhish at Bantwa heard original suits upto Rs. 5,000 in civil matters and in the criminal matters awarded imprisonment not exceeding 2 years and fine upto Rs. 2,000.[2]

After Independence (till State's merger into the Saurshtra Union)

During the Nawab's regime, the administration of justice had degenerated on account of the communal bias and it needed complete overhaul. The task before the new administration was to improve the image of the judiciary in the minds of the general public. The judicial officers of repute and integrity were recruited in the Courts. The State High Court started functioning from February, 1948 with a full complement of 3 Judges. Judiciary was made independent of the executive. Appointments of additional judges were made having regard to the exigencies of work.[3]

Saurashtra State—After the merger of the Junagadh State into Saurashtra in 1949, Jundicial Courts in the reorganised Sorath district (present Junagadh District) were established under the Saurashtra District and Subordinate Civil Courts Ordinance of 1948. These were : (1) the District Court, (2) the Civil Judge's Courts (Senior and Junior Divisions), and (3) the Munsiffs' Courts.

The District Court was the principal court of original civil jurisdiction in the disrtict and was a court of appeal from all the decrees and orders passed by the subordinate courts in suits or proceedings where the value of the subject matter did not exceed Rs. 5,000. The District Judge exercised general control over all the civil courts and their establishments.

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1. *Annual Administration Report of the Manavadar State*, 1931, p. 9.
2. Dhanjishah Hormazji, *The Kathiawar Directory*, (1886), pp. 400-401.
3. *Junagadh* (15th August, 1947 to 26th January, 1949), pp, 31-32.

Subordinate to the District Judge, there were in all three cadres of Judicial Officers, *viz.*, (i) the Civil Judge, Senior Division, (ii) the Civil Judge, Junior Division and (iii) the Munsiff.

The Government of Saurashtra had also constituted a separate court of Civil Judge, Junior Division, Junagadh for hearing of applications in cases where the total debts did not exceed Rs. 10,000 under the Saurashtra Agricultural Debtors' Relief Act, 1954. The Civil Judge, Senior Division, Junagadh, was authorised to try cases in which the total debts exceeded Rs. 10,000.

Reorganised Bombay State— This position remained unchanged till 1st April, 1959, when the Bombay Civil Courts Act, 1869, was applied to the entire Bombay State and the Saurashtra District and Subordinate Civil Courts Ordinance, 1948 was repealed. Consequently following changes were effected in the working of Civil Courts :

(1) The District Court was empowered to hear appeals from all decrees and orders upto the value of Rs. 10,000 passed by the Subordinate Courts.

(2) The jurisdiction of a Civil Judge, Junior Division, extended to all original suits and proceedings of a civil nature, wherein the subject matter did not exceed Rs. 10,000 in value.

Other changes effected by the Government of Bombay were as under.

(1) With the coming into the force of the Bombay Separation of Judicial and Executive Functions (Extension) Act and the Code of Criminal Procedure (Provisions for Uniformity) Act, 1958, with effect from 1st September, 1959, the Saurashtra Separation of Judicial and Executive Functions Act, 1952 was repealed for introducing uniform practices in the working of the courts in the State. The Bench of Honorary Magistrates at Junagadh was also abolished from 1st September, 1959.

(2) The Board of Civil Judge, Junior Division, Junagadh, constituted for the Junagadh district under the Saurashtra Agricultural Debtors' Relief Act, 1954, was dissolved with effect from 28th February, 1959, and powers to hear such applications vested in the respective Civil Judges, Junior and Senior Divisions, from that date.

PRESENT SET-UP

(i) *Civil Courts* The set-up of the judiciary of Junagadh District after the formation of the Gujarat State is the same as it existed in the bilingual Bombay State. The District Judge, Junagadh, is the highest judicial authority in the district and presides over the District Court, headquartered at

Junagadh. It is the principal court of orignial jurisdiction in the district and is a court of appeal from all decrees and orders passed in the suits valued upto Rs. 10,000 by the subordinate courts. The provisions of the Civil Manual of 1960 of the High Court at Bombay (Appellate side), for the guidance of the civil courts and officers subordinate to it were applied to the Junagadh district from April, 1960. The District Judge exercises general control over all the civil courts and their establishments and inspects the proceedings of subordinate courts. He also exercises jurisdiction under the following special Acts, *viz.*, the Bombay Motor Vehicles Act, 1939; the Bombay Land Acquisition Act, 1894; the Public Trusts Act, 1950; the Bombay District Municipalities Act, 1901; the Bombay Municipal Boroughs Act, 1925; the Bombay Rent Act, 1947 as adapted and applied in Gujarat State.

There is one post of Assistant Judge, who exercises both original and appellate jurisdiction. He tries original cases, the value of which does not exceed Rs. 15,000. So far as the appellate jurisdiction is concerned, he is empowered to try such appeals from the decrees and orderes of subordinate courts, which are filed in the District Court and which may be referred to him by the District Judge. Besides, one post of Joint Civil Judge, Senior Division at Junagadh has been created from September, 1972.

Subordinate to the District Judge, are the courts of the Civil Judges, Senior Division and Civil Judges, Junior Division. The jurisdiction of the latter extends to all original suits and proceedings of a civil nature wherein the amount involved in the subject matter does not exceed Rs. 10,000 in value, while that of the former extends to all original suits and proceedings of a civil nature irrespective ot the value of the subject matter.

At Junagadh besides the District Court, there is a court of Civil Judge, Senior Division, and four courts of Joint Civil Judges, Junior Division. As Small Cause Judges, Civil Judges, Senior and Junior Divisions try cases up to the prescribed pecuniary limits as per powers vested in them There are also six courts of Civil Judges, Junior Division and Judicial Magistrates, First Class at Porbandar, Veraval, Manavadar, Mangrol, Una and Visavadar. In addition to these courts, there are four linked courts as detailed below.

Linked Courts

1. *Junagadh-Vanthali* : The Joint Civil Judge, Junior Division and Judicial Magistrate, First Class, Junagadh holds his court at Vanthali for two weeks from Monday of the 3rd week till Saturday of the 4th week every month.

2. *Porbandar-Kutiyana*	:	The Civil Judge, Junior Division and Judicial Magistrate, First Class, Manavadar, holds his court at Kutiyana for two weeks from Monday of the 3rd week every month.
3. *Veraval-Malia-Hatina*	:	The Joint Civil Judge, Junior Division and Judicial Magistrate, First Class, Veraval, holds his court at Malia-Hatina for two weeks from 3rd Monday in each month.
4. *Mangrol-Keshod*	:	The Civil Judge, Junior Division and Judicial Magistrate, First Class, Mangrol, holds his court at Keshod for first two weeks from 1st Monday in each month.

Whenever there is any vacancy in any of these courts, arrangements for the disposal of work are made by keeping charge with the presiding officer of a court of the neighbouring taluka (as may be convenient), who visits such courts according to the exigencies of work.

The Children's Court—The Saurashtra Children Act, 1956 was applied to the Saurashtra area repealing the Saurashtra Children Act, 1954. Accordingly the Children's Court at Junagadh was established from October, 1956. At present, the Joint Civil Judge, Junior Division and Judicial Magistrate First Class at Junagadh, presides over the Children's Court.

(ii) *Criminal Courts*—The District Judge, Junagadh, is also the Sessions Judge of the district. He tries criminal cases committed to his court by the Judicial Magistrates after preliminary inquiry and hears appeals against the decisions of the subordinate magistrates. He is also the Special Judge of the district and tries all cases under the Prevention of Corruption Act, 1947.

The Assistant Judge exercises the powers of Additional Sessions Judge on the criminal side for the trial of sessions cases, criminal appeals and miscellaneous criminal applications transferred to him for disposal by the Sessions Judge. If the Assistant Judge is not invested with powers of a Sessions Judge, he works as an Assistant Sessions Judge only. The Sessions Judge and the Additional Sessions Judge may pass any sentence authorised by law, but the capital sentence of death passed by them is subject to confirmation by the High Court. They can also hear appeals and revision applications from the decisions of Magistrates. The Assistant Sessions Judge can pass a sentence of imprisonment for 10 years. But he has no powers to hear appeals and criminal revision applications. Due to pressure

of work, one post of an Assistant Judge and Assistant Sessions Judge has been created at Junogadh from 23rd August, 1971.

The Bombay Separation of Judicial and Executive Functions Act, 1951 and the Code of Criminal Procedure Act of 1898 classify the Magistrates into two categories, *viz.*, (1) the Judicial Magistrates, and (2) the Executive Magistrates. All the Judicial Magistrates in the district are the Magistrates of the First Class. They are subordinate to the Sessions Judge, who may, from time to time, make rules or give special orders as regards distribution of business among them.

Executive Magistrates fall under the following classes : (1) District Magistrate, (2) Sub-Divisional Magistrates and (3) Taluka Magistrates. All Divisional Magistrates are subordinate to the District Magistrate and Taluka Magistrates to the Sub-Divisional Magistrates concerned subject to the general control of the District Magistrate. Their powers and functions are detailed in the Criminal Procedure Code. Appeals from orders of Executives Magistrates requiring security for keeping peace lie to the Sessions Court. Criminal Manual of 1960, issued by the High Court of Bombay was made applicable to the Saurashtra area (including the Junagadh district) with effect from April, 1960.

Law Officers—The Law Officers of Government functioning in this district are : (1) the District Government Pleader and Public Prosecutor and the (2) Assistant Government Pleader and Assistant Prosecutor.

Civil Cases—The following statement shows the number of civil cases classified according to (A) the nature of suits and (B) the amount involved in them during the year 1971.

STATEMENT XII·3

Sl. No.	Particulars	No. of cases
1	2	3
	A-Civil cases classified according to nature of suits, 1971	
1	No. of cases pending at the end of the year 1970	2,515
2	New cases instituted during the year 1971	
	Cases relating to—	
	(a) Money and movable property	2,468
	(b) Immovable property	567
	(c) Specific Relief	372
	(d) Mortgage	15
	(e) Others	108
	Total	[illegible]
3	Cases revived and received otherwise	65
4	Suits disposed of during the year	3,541
5	Cases pending at the end of 1971	2,569

STATEMENT XII·3—*concld.*

Sl. No. 1	Particulars 2	No. of cases 3
	B-Civil cases classified according to amounts involved, 1971	
1	Not exceeding Rs. 10	118
2	Over Rs. 10 but not exceeding to Rs. 50	151
3	Over Rs. 50 but not exceeding to Rs. 100	281
4	Over Rs. 100 but not exceeding to Rs. 500	1,462
5	Over Rs. 500 but not exceeding to Rs. 1,000	443
6	Over Rs. 1,000 but not exceeding to Rs. 5,000 . ..	652
7	Over Rs. 5,000 but not exceeding to Rs. 10,000	104
8	Over Rs. 10,000	130
9	Cases of which the monetary value could not be estimated ..	189
	Total	**3,530**

Out of a total of 3,530 cases registered in the year 1971, those relating to money and movable property amounted to nearly 70 per cent. Cases upto Rs. 5,000 numbered 3,107 and in 189 cases, the monetary value could not be estimated. Out of 3,541 suits disposed of, 798 were disposed of without trial, 363 were *ex-parte*, 68 were decided by admission of claim, 1,267 by compromise and 1,044 after full trial. One suit was disposed of by reference to arbitration. There were 514 appeals pending at the end of the year 1970. During the year 1971, 474 more appeals were instituted bringing the total to 988. Of these, 251 appeals were disposed of. Afong these, 44 were either dismissed or not prosecuted, decrees of the lower court were confirmed in 156, modified in 17 and reversed in 21 and remanded in 13.

Criminal Cases—In the year 1971, 30,577 offences were reported in the Criminal Courts of the district, and the number of persons under trial was 41,107. Cases of 29,537 persons were disposed of. Of these 13,742 persons were discharged or acquitted; 15,619 persons were convicted; 151 persons were committed to sessions and 19 persons died or escaped.

In the Sessions Court, 133 offences were reported during the year 1971. Persons under trial were 487, of whom 323 were acquitted or discharged, 44 persons were convicted, no person was awarded death sentence and cases of 120 persons were pending for trial at the end of the year 1971. Out of 44 persons convicted, 39 were sentenced to imprisonment including 16 for life.

Revenue and Expenditure—The total revenue derived in 1971 from such items as general fees, fines and forfeiture, cash receipts of the record rooms, miscellaneous receipts and sale proceeds of unclaimed and escheated properties amounted to Rs. 170,498, whereas the total expenditure on salaries, allowances and contigencies amounted to Rs. 831,124.

The Nyaya Panchayats—Over and above the judicial courts discussed above, the Nyaya Panchayat Courts were also established in villages covered by Gram Panchayats to try minor cases of civil nature and petty criminal offences with a view to avoiding undue hardship and expenditure to the village people. The provision for constituting the Nyaya Panchayats was made in the Saurashtra Village Panchayats Ordinance, 1949, whereunder powers to try certain civil suits and criminal complaints under the Indian Penal Code were conferred. An appeal against the decision of the Nyaya Panchayat lay before the District Judge within 30 days of the judgement of the Nyaya Panchayat. The Nyaya Panchayats could not inflict any punishment by way of imprisonment but could only impose fine up-to Rs. 40.

The Nyaya Panchayats in the composite State of Bombay, which also included areas of Saurashtra and Kutch, were constituted under the provisions of the Gram Panchayats Act of 1958 and brought into operation in all the areas of the State from May 2, 1959. This Act permitted the establishment of a Nyaya Panchayat for a group of 5 or more villages. After the enactment of the Gujarat Panchayats Act, 1961, the Nyaya Panchayats are also established at places where there are the Nagar Panchayats and for a group of five or more villages in case of the Gram Panchayats. The Act further provides for a Conciliation Panch, whose fundamental duty is to settle disputes between the parties. The Nyaya Panchayats take cognizance of and try suits in respect of money due on contracts, recovery of movable property and suits, whose value does not exceed Rs. 250. They also try certain complaints under the Indian Penal Code, the Prevention of Cruelty to Animals Act, the Bombay District Vaccination Act, 1892, the Bombay Primary Education Act, 1947 and the Saurashtra Primary Education Act, 1956. The Nyaya Panchayats are empowered to inflict maximum penalty in respect of offences triable by them. In 1966-67, there were in all 182 Nyaya Panchayats in the Junagadh district constituted covering a group of 5 to 7 Panchayats under each Nyaya Panchayat.

Bar Association—There is an unregistered Bar Association at Junagadh with 90 members. It is formed to promote co-operation among the members of the Bar

CHAPTER XIII

OTHER DEPARTMENTS

The role of public administration has been increasingly expanding in recent years to meet the exigencies of planned development for a Welfare State. The activities now undertaken by Government are so diverse and manifold that a number of departments which did not exist or play any significant role in the past, have been set up since Independence for implementing development schemes under the Five Year Plans. The Departments of Agriculture, Animal Husbandry, Forests, Public Works. Industries, Co-operation, etc., have now become important as development departments. The organisational set-up of (1) the Agriculture Department, (2) the Animal Husbandry Department, (3) the Forest Department, (4) the Public Works Department, (5) the Co-operation Department. (6) the Industries Department, (7) the Office of the District Information Officer and (8) the Office of the District Statistical Officer, are dealt with in this Chapter.

Agriculture Department

The District Agricultural Officer-*cum*-Project Officer is in charge of the agricultural activities in the district. He is responsible technically to the Superintending Agricultural Officer, Rajkot and administratively to the District Development Officer, Junagadh.

The Assistant Project Officer helps the District Agricultural Officer in the package programme. There is a technical post of 'Crop-Production Officer-*cum*-Farm Management Specialist in Package' under the technical control of the District Agricultural Officer. Junagadh.

One Agricultural Officer assists the District Agricultaral Officer and looks after the seed multiplication farms. Four Agricultural Supervisors have been appointed, one each for the Junagadh, Manavadar, Kutiyana and Keshod seed farms. The remaining seed multiplication farms are in charge of the Agricultural Assistants. There is a technical post of Agricultural Officer (Information) in package scheme under the technical control of District Agricultural Officer, Junagadh. There are fifteen agricultural Supervisors known as Extension Officers (Agriculture), one each for every Taluka Development Block under the administrative control of the respective Taluka Development Officers.

The District Agricultural Officer, Junagadh is responsible for implementing development schemes in respect of agriculture covered under

the Five Year Plans. He has to supervise agricultural activities, crop cutting experiments, seed multiplication farms and trials of improved seeds and fertilisers in the district. He is also responsible for the distribution of improved seeds, implements, plant protection appliances, insecticides, etc. Besides this, he arranges field demonstrations and offers technical guidance to farming societies.

Since the introduction of the Gujarat Panchayats Act, 1961 from 1st April, 1963, production committees have been formed at district levels. The District Agricultural Officer is the Secretary at the district level and the Extension Officer (Agriculture) at the taluka level.

ANIMAL HUSBANDRY DEPARTMENT

The officer at the district level in charge of animal husbandry activities is the District Animal Husbandry Officer. He is responsible technically to the Director of Animal Husbandry, Gujarat State, Ahmedabad and administratively to the District Development Officer, District Panchayat, Junagadh. The main functions of the District Animal Husbandry Officer are to implement schemes relating to improvement of the breed of cattle, control of contagious diseases, treatment of sick animals in veterinary dispensaries, castrations of scrub bulls and other animal husbandry schemes. He is assisted in his work by six veterinary officers posted at Junagadh, Veraval, Porbandar, Kutiyana, Mangrol and Una. There are 39 stockmen posted at various places in the district. There are two Breeding Farms, namely, the Cattle Breeding Farm, Junagadh in charge of Superintendent (Class II), and the Horse Breeding Farm, Junagadh in charge of a Superintendent (Class III). The State also runs one poultry Breeding Farm at Junagadh. All these farms work under the direct control of the Regional Deputy Director of Animal Husbandry, Rajkot region, Rajkot.

THE FOREST DEPARTMENT

The Forest Department is headed by the Chief Conservator of Forests who is headquartered at Vadodara. He is assisted by three Conservators of Forests placed in charge of each forest circle at Surat, Vadodara and Junagadh.

The Conservators have under them Divisional Forest Officers to look after the administration of the forest divisions under their charge. They belong to the Gujarat Forest Service Class I. They are assisted by Sub-Divisional Forest Officers who belong to the Gujarat Forest Service Class II. A Division is sub-divided into smaller executive charges called 'Ranges' supervised by Range Forest Officers, who are non-gazetted subordinate officers (Class III) usually trained at one of the forest colleges in India at Dehra Dun or at Coimbatore. Each Range is further sub-divided into 'Rounds', each Round is placed under a Round Officer or a Forester,

trained at forest classes held in the State at Chhota Udepur in the Vadodara district. Finally, each Round is sub-divided into 'Beats' and each Beat is managed by a Beat Guard also called a Forest Guard. A training class for the Beat Guards has been opened at Junagadh which trains the Beat Guards from all the circles.

In the Junagadh district the set-up of the Forest Department is as follows :

The area of the district is spread out in two Forest Divisions, *viz.*, the Gir Division and the Junagadh Division. The area of forests in the Junagadh district as on 31st March, 1971 was as under :

Sl. No.	Forest Division	Area in Hectares		
		Reserved	Unclassed	Total
1	2	3	4	5
1	Junagadh	20,702·36	25,511·47	46,213·83
2	Gir	4,182·05	1,46,321·73	1,50,503·78
	Total	24,884·41	1,71,838·10	1,96,717·61

The main functions of the Forest Department are :

(1) protection, conservation and development of the forests for prevention of erosion and increasing soil fertility.

(2) the exploitation and utilisation of the forests so as to obtain the maximum yield. (This implies framing of working plans for the scientific management of forests). and

(3) the conduct or research into silviculture, utilisation and other problems affecting the regeneration and development of forests.

The State Government has, however, laid special stress on conservation and afforestation schemes. The State is cautious and careful in considering proposals for deforestation of the area for the purpose of cultivation, etc. It has further undertaken schemes for afforestation of arid and blank areas, soil conservation, rehabilitation of pasture lands, preservation of wild life, etc.

The Gir Division is one of the Divisions functioning directly under the control of the Conservator of Forests, Junagadh. This division has its jurisdiction over two districts of Saurashtra, *viz.*, Junagadh and Amreli. The Divisional Forest Officer, Gir is assisted by one Sub-Divisional Forest Officer, stationed at Jamvala of Una taluka.

The Divisional Forest Officer, Gir Division is headquartered at Junagadh. To keep forest preserved, protected and improved, there are six Range Forest Officers, one each stationed at (1) The Sasan Range, Sasan, (2) The Visavadar Range, Visavadar, (3) The Jamvala Range, Jamvala, (4) The Jasadhar Range, Jasadhar, (5) The Hadala Range, Timbarva and (6) The Chhodavadi Range, Chhodavadi. Each Range is again divided into Rounds and Beats as under :

Sl. No. 1	Range 2	No. of Rounds 3	No. of Beats 4
1	The Sasan Range	9	29
2	The Visavadar Range	6	23
3	The Jamvala Range	7	25
4	The Jasadhar Range	4	15
5	The Chhodavadi Range	5	17
6	The Hadala Range	4	14

Besides these officials, there are four grass clerks to look after work of collection of grass from reserved *vidis* and to look after the non-reserved *vidis* under the Range Forest Officers.

The forest area falling under the Junagadh Forest Division has two major areas of forests, *viz.*, the Girnar and the Barda hills. Besides these there are a number of small ang big *vidis* ranging frofm a couple of acres to approximately 2,000 acres in area. Besides this, part of the forest is spread over the coastal belt of the district in the form of plantations. The Junagadh Forest Division had a total area of 46,213-83 hectares on 31st March, 1972.

The Public Works Department

The Public Works Department deals with (1) Roads and Buildings, (2) Irrigation, (3) Electricity and (4) Ports. The first two branches work under separate Superintending Engineers, while the work relating to electricity is placed under the charge of the Chief Engineer (Electrical) to the Government. The Port Organisation is headed by the Director of Ports at Ahmedabad. He works under the administrative control of the Public Works Department.

Roads and Buildings

Activities in regard to the roads and buildings relate to their construction, maintenance and repairs and also include construction of bridges over the rivers for facilitating traffic.

There is a separate division of roads and buildings for the district under the charge of the Executive Engineer at Junagadh. He functions under the control and guidance of the Superintending Engineer, Roads and Buildings Circle, Rajkot. The Junagadh division is divided into four sub-divisions, *viz*., (1) Junagadh, (2) Veraval, (3) Porbandar and (4) the Construction Sub-division at Junagadh specially created for the Agricultural College at Junagadh. These sub-divisions are under the charge of Deputy Engineers. Moreover the first three sub-divisions are further divided into sections each in charge either of a Junior Engineer, a Supervisor or an Overseer.

The Superintending Engineer and the Executive Engineer belong to the Gujarat Service of Engineers, class I; while the Deputy Engineers belong to the Gujarat Service of Engineers, class II, and the Junior Engineers / Overseers / Supervisors belong to Gujarat Service of Engineers, class III.

With the introduction of the Panchayati Raj from April, 1963 the roads below the category of National and State Highways, *viz*., the major district roads, the other district roads and the village roads have been transferred to the District Panchayats and are looked after by the Executive Engineer, Junagadh District Panchayat.

In 1971-72, the total length of roads under the Junagadh District Panchayat was 1,444 kms., and those under the Public Works Department 802 kms.

Irrigation

The irrigation circle is responsible for construction of new irrigation works, repairs and management of the completed works, reclamation, drainage and flood control works, etc. For efficient execution and administrative convenience, the irrigation works are distributed among the different Irrigation Circles which are placed under the charge of Superintending Engineers. The departmental set-up in the Junagadh district is described below.

(1) *The Junagadh Irrigation Division, Junagadh*—This division undertakes construction of new schemes and also attends to repairs and management of completed six medium irrigation schemes in the Ghed area of the district. This division is under the charge of the Executive Engineer (Irrigation) with headquarters at Junagadh, who works under the control and guidance of the Superintending Engineer, Irrigation Circle, Rajkot. There are five sub-divisions under the Junagadh Division, *viz*., (1) the Ghed Area Sub-division (No. 1), Porbandar, (2) the Ghed Area Development Planning and Survey Sub-division, Bantwa, (3) the Ghed Area Development, Construction and Survey Sub-division, Mangrol, (4) the Junagadh Irrigation Sub-division, Junagadh, and (5) the Irrigation Sub-division, Mendarda. Each sub-division is under the charge of a Deputy Engineer.

(2) *Fodaraness Construction Division, Porbandar*—This Division is under the charge of the Executive Engineer, Porbandar. He is under the administrative control of the Superintending Engineer, Irrigation Circle, Rajkot. There are two schemes under the charge of this division (1) Fodaraness Reservoir Project, and (2) Kalindri Irrigation Project. This division is further divided into three sub-divisions each under the charge of a Deputy Engineer.

(3) *The Panchayat Division, Junagadh*—After the introduction of the Panchayati Raj in the State in April, 1963, minor irrigation schemes are transferred to the Panchayats. The minor irrigation schemes in the Junagadh district are placed under the supervision of the Executive Engineer, District Panchayat, Junagadh.

Water Resources Investigation Circle

The Water Resources Investigation Division, Amreli deals with the survey and investigation of irrigation projects in this district. The work relating to the soil survey and the geological survey such as drilling and other works are dealt with by the Soil Survey Division, Vadodara. The Soil Survey Officer, Vadodara deals with the soil survey works in the district through the Deputy Soil Survey Officer, Soil Survey Sub-division Junagadh.

Flood Control Circle

The Flood Control Organisation was created in the year 1969 after heavy floods in the year 1968 in the State and is placed in charge of the Superintending Engineer, Flood Control Circle, Ahmedabad. Since 31st July, 1971, the Junagadh district has been placed under the charge of the Deputy Engineer, Flood Control Sub-division, Rajkot.

Set-up of Mechanical Organisation—So far as the Junagadh district is concerned, there is one Sub-division at Junagadh, *viz.*, Machine Shop Sub-division, Junagadh under the charge of the Deputy Engineer. He functions under the control of the Executive Engineer, Mechanical Division, (P. W. D) Rajkot who works under the administrative control of the Superintending Engineer, Mechanical Circle, Ahmedabad.

Electrical Organisation

For carrying out advisory, administrative and executive duties pertaining to the use of electricity in the State, there is an Electrical wing in the Public Works Department headed by the Chief Engineer (Electrical) to the Government. There are four electrical divisions in the State at Ahmedabad, Vadodara, Rajkot and Gandhinagar. The Junagadh district is placed under the jurisdiction of the Electrical Division, Rajkot and the

Executive Engineer arranges for electrical installations in Government buildings and their maintenance through the Deputy Engineer, Electrical Sub-division, Junagadh. The inspection side works under the Industries, Mines and Power Department at the State level. The Assistant Electrical Inspector at Bhavnagar performs the duties under the Indian Electricity Act, 1910 and rules thereunder for this region. The inspection of M. P. (medium pressure) and H. T. (high tension) electrical installations, power houses, mills, cinema theatres, etc., are also carried out by the staff working at Bhavnagar under the Electrical Inspector, Vadodara.

Ports

For the administrative convenience, ports in the State are divided into eight groups, each headed by a Port Officer or a Deputy Engineer and a Port Officer or Assistant Port Officer with headquarters at the most important port of the group.

In the Junagadh district at present, there are following ports: (1) Veraval, (2) Porbandar, (3) Mangrol, (4) Navabandar, (5) Rajpara, and (6) Simar. Of these, Porbandar and Veraval are designated the intermediate ports and the others are minor ports. The port at Porbandar is headed by the Port Officer, Porbandar.

Similarly Veraval group of ports comprises Veraval, Mangrol, Navabandar, Madhawad and Kotda, the last two being in the Amreli district. The Port Officer with headquarters at Veraval is the administrative head of this group. Simar and Rajpara ports of the district are included in the Mahuva group of Ports, Mahuva (Bhavnagar district).

CO-OPERATION DEPARTMENT

The Co-operation Department is headed by the Registrar of Co-operative Societies with headquarters at Ahmedabad. This department works under the Agriculture, Forests and Co-operation Department at the State level. He (Registrar) also functions as the Registrar General of Money-lenders, the Director of Cottage Industries and the Director of Agricultural Marketing. He is assisted at the headquarters by the Deputy and Assistant Registrars. As the Registrar General of Money-lenders, he looks after the enforcement of the Bombay Money-lenders Act, 1946. As the Director of Agricultural Marketing, he attends to the implementation of the Gujarat Agricultural Produce Markets Act, 1963 and performs the functions of organising and constituting the regulated markets. As the Director of Cottage Industries, he looks after the development of cottage and small-scale industries and sanctions loans and other assistance to the village artisans. In this work, he is assisted at the headquarters by: (1) a Deputy Registrar, (2) a Deputy Development Officer for Handicrafts, (3) an Engineer for Cottage Industries, (4) a Textile Expert, (5) an Assistant Director for Khadi and Village Industries, and (6) a Textile Officer.

Before the reorganisation of the Department in 1968, there were three Divisional Deputy Registrars at Ahmedabad, Vadodara and Rajkot and District Registrars in each district. The Junagadh district was placed under the Deputy Registrar, Rajkot Division, who had jurisdiction over all the districts of Saurashtra and Kutch. The District Registrars carried out all the activities of the Department, such as : (i) co-operation, (ii) industrial co-operatives, (iii) agricultural marketing, and (iv) money-lending.

With the introduction of the Panchayati Raj from April 1963, some of the powers and functions of the co-operative sector were transferred to the Panchayats and the services of the District Registrars were placed at the disposal of the District Panchayats, though they continued to hold the charge of the subjects dealt with by the Government. But from September, 1964, the District Registrars were withdrawn from the Panchayats, and the services of Assistant District Registrars were placed at the disposal of the Panchayats for the subjects transferred to the panchayats. Thus, one Assistant District Registrar, Co-operative Societies, deputed to the District Panchayat, deals with the following subjects : (i) registration of societies, (ii) maintenance of prescribed registers, (iii) powers relating to the formation, registration or continuation of the societies and their membership, (iv) amendment of bye-laws, (v) change of name of the society, (vi) disposal of the surplus assests of societies in the event of their dissolution, and (vii) holding annual general and special meetings of the societies. He exercises these powers in relation to the agricultural credit societies inclusive of service co-operatives, consumers' stores, labour contract, industrial co-operatives, etc.

With a view to achieving economy in expenditure, the Department was reorganised in June, 1968, as a result of which the offices of the three Divisional Deputy Registrars were abolished and the powers exercised and duties performed by them have been adjusted between the offices of the Registrar of Co-operative Societies at the State level and the District Registrars at the district level. Moreover, the activities of the department have been divided into (i) Co-operation and Marketing, (ii) Industrial Co-operatives and Cottage Industries, (iii) Money-lending, and (iv) Audit. Further, instead of placing all the above mentioned diverse functions under the charge of a single District Registrar, the first three sections are placed under the charge of different District Registrars, who are functioning quite independently of each other and are in charge of one or more districts. The work relating to the Audit is carried out by the departmental and certified auditors. But no change has been made in the set-up of the department at the State level, as the Registrar of Co-operative Societies continues to be the administrative and executive head of the department. Lastly, even after the reorganisation of the department, the previous arrangement of deputing one Assistant District Registrar to each District Panchayat continues.

In the Junagadh district, the revised administrative set-up of the department is as under :

(1) *Co-operation and Marketing*

The District Registrar, class I, Junagadh deals with this section and exercises jurisdiction over the districts of Junagadh and Amreli. At the headquarters he is assisted by one Office Superintendent, one Head Clerk, Accountant, one Co-operative Officer, four Assistant Co-operative Officers and other staff. The District Registrar also functions as the Deputy Director of Agricultural Marketing and Rural Finance and entertains proposals for the establishment of regulated markets and declaration of market yards. He exercises powers in respect of all types of societies excluding federal societies which have jurisdiction beyond the district as also in respect of subjects not transferred to the Panchayats.

(2) *Industrial Co-operatives and Cottage Industries*

The District Registrar (Industries), class I, with headquarters at Rajkot looks after the administration and development of industrial co-operatives and cottage industries including forest labour and labour contract societies. He is assisted by an Assistant District Registrar, (Industries), class II, posted at Junagadh who exercises jurisdiction over the districts of Junagadh, Amreli and Bhavnagar. He is assisted by a Co-operative Officer, Head Clerk, Assistant Co-operative Officer, one Senior Supervisor, one 3rd grade Supervisor and a Junior Clerk.

(3) *Money-lending*

For exercising check over the activities of the money-lenders and for proper implementation of the Bombay Money-lenders Act, 1946, the Junagadh district is placed under the District Registrar, Rajkot, who is also designated the Registrar of Money-lenders. He exercises jurisdiction over the districts of Rajkot, Bhavnagar, Jamnagar, Amreli, Junagadh, Surendranagar and Kutch. He is assisted by an Assistant District Registrar, Junagadh who has been charged with carrying out money-lending work in the districts of Junagadh, Jamnagar and Kutch. The Assistant District Registrar conducts inquiries into applications for licences and forwards them with his remarks to the District Registrar, who may either grant or refuse licences on merit of each application. The Co-operative Officers attached to the Assistant District Registrar detect cases of illicit money-lending. The Assistant District Registrar forwards these cases to the District Registrar for final disposal, who, in cases of breach, is empowered to compound the offences under section 35-E of the Bombay Money-lenders Act, 1946.

(4) *Audit*

Section 84 of the Gujarat Co-operative Societies Act, 1961 provides for statutory audit of every society once a year by the Registrar of Co-operative Societies or by any person authorised by him. This duty is carried out through the departmental as well as certified auditors.

DEPARTMENT OF INDUSTRIES

The Department of Industries is headed by the Industries Commissioner who has his office at Ahmedabad. He is assisted by the Additional Director of Industries, three Joint Directors of Industries, a Technical Advisor, (Chemicals), a Technical Advisor (Engineering), five Deputy Directors of Industries, three Officers on Special Duty (Land Acquisition), an Accounts Officer, and nine Assistant Directors of Industries including a Public Relations Officer. Moreover, 11 Industries Officers, including the Liaison Officer, Bombay, an Industrial Statistician and Recovery Mamlatdar all in class II service are also posted at the headquarters. Recently, a post of the Chief Industrial Advisor is also created in the Directorate.

At the regional level, there are four Deputy Directors of Industries, one each in charge of Vadodara, Ahmedabad, Mehsana and Rajkot Regions. With a view to quickening the tempo of development of industries in the districts and to achieve more effective co-ordination in providing infrastructure facilities to industries, the District Collectors have been designated as *ex-officio* Deputy Industries Commissioners. Their main functions are allotment of factory sheds and plots in the Government industrial estates, the formulation of district master plans, holding of industrial seminars, and co-ordination of activities of various departments in providing infrastructure facilities.

The Commissioner of Industries is also the Controller of Weights and Measures, Controller of Coal and Coke and Controller of Molasses. He is the agency through which the industrial policy of the State Government is implemented. He looks after the large scale as well as organised small scale industries. For carrying out activities of the Directorate, the Commissioner of Industries has a net-work of six regional offices at Ahmedabad, Vadodara, Rajkot, Mehsana, Surat and Adipur (Kutch). The Deputy Director, Rajkot is in charge of industrial development activities in the Junagadh district. A separate Industries Officer is posted at the district level at Junagadh.

The Deputy Director of Industries, Rajkot

The regional head is also the Deputy Controller of Weights and Measures and is assigned duties under the Bombay Weights and Measures (Enforcement) Act, 1958. One Deputy Director (Metric System) of industries, attached to the office of the Industries Commissioner is in charge

of the metric branch and is responsible for the effective enforcement of the Weights and Measures Act in the State.

The Deputy Director of Industries plays an important part in the promotion and development of Industries and implements the industrial policy of the State Government as per the directives issued by the Commissioner of Industries. He is charged with number of functions relating to growth and development of organised small scale industries in his region.

The Industries Officer, Junagadh

The Industries Officer being a local officer in charge of the district, has been entrusted with a number of functions which are more or less analogous to those assigned to the Deputy Director at the regional level. The most important function assigned to him is to look after the promotional aspect of industries in the district. He has to render all possible help to the parties approaching him for guidance by supplying data about the infra-structure facilities such as water, power, land, etc. He also assists them in getting required raw materials, loans, machinery on hire purchase system, etc. In order to accelerate the pace of industrialisation, he makes approaches to local organisations so as to enthuse them for starting new industries. Other functions besides these relate to the proper enforcement of Weights and Measures Act and Rules framed thereunder. In this task, he is assisted by Industries Inspectors who are required to visit centres allotted to them.

The district of Junagadh is divided into five inspectorial units for the administration, each under an Inspector stationed at Junagadh, Veraval, Porbandar, Keshod and Manavadar. In addition to the work of weights and measures, they assist the Industries Officer in the investigation of applications for the import of scarce and controlled raw materials, power subsidies, registration of small scale industries, telephone priority, collection of industrial statistics and information relating to industrial activities in the district. These applications are investigated by the Inspectors, and reports are submitted. The Deputy Director issues necessary permits or essentiality certificates after scrutiny. Applications for loans, telephone priority, hire purchase, etc., are also dealt with accordingly. The Industries Officer is empowered to register small scale units for power subsidy. He also issues certificates for exemption from Sales Tax and Electricity Duty rebate as per rules.

OFFICE OF THE DISTRICT INFORMATION OFFICER

The important function of Government in a democracy is to keep the people informed of the work of Government in various spheres of development and administration in order to enable them to take advantage of welfare schemes and to ensure popular participation. For this purpose, Government has appointed a Director of Information at the State level at

Gandhinagar and the District Information Officer at the district level. The District Information Officer is responsible for supply of information, publicity and public relations in the district. He attends important Government meetings for news coverage. He also remains in touch with the leading social workers, panchayats, social, and educational institutions, progressive farmers, etc., to feel the pulse of the people and to assess the socio-economic impact of developmental activities.

The District Information Officer is headsuartered at Junagadh. He acts as a link between the Government offices and the press, keeps himself in touch with the offices of various departments in the district and issues to the press, news items which supply factual information about the schemes and activities of the Government in the district. He also organises visits of the pressmen to development works as and when considered necessary, and organises press conferences to provide an opportunity to the press to get first-hand knowledge of the Government activities.

As in every other district of the State, a mobile publicity van placed at his disposal is equipped with 16 mm., film projector and other accessories for field publicity. It moves round the district giving film shows and talks on various nation-building activities which are both instructive and entertaining. He keeps the rural folk informed of the various concessions and facilities offered to them by the State and the Central Governments, distributes booklets, leaflets, pamphlets, posters, etc., to the public. An Information Centre has been started at Junagadh where books, periodicals, charts, etc., bearing on the Five Year Plans and other Government publications are displayed and sold.

Rural Broadcasting

To provide entertainment and information about the Plan and agricultural problems to the rural population, the Directorate of Information has undertaken a scheme of installing radio sets in the villages on a contributory basis. The village joining the scheme has to pay an "installation contribution" amounting to Rs. 398 if the set is transistorised and Rs. 380 if the set is electrically operated. Moreover annually, Rs. 75 has to be paid in addition to the installation charges as maintenance contribution if the set is transistorised and Rs. 60 if the set is operated electrically. Till 31st December, 1971, the Government had installed 174 sets in the villages of the district. The sets are maintained and repaired by the Supervisor of Rural Broadcasting stationed at Junagadh.

OFFICE OF THE ASSISTANT DIRECTOR OF INFORMATION (TOURISM), JUNAGADH

This office is established under the scheme of the Sasan-Veraval-Porbandar Complex for the development of the tourist centres in the district.

A Tourist Receptionist was posted at Junagadh in 1963 to look after the work of tourists visiting Sasan, Somnath, Junagadh and Porbandar. He is also a reservation authority for the Chorwad Holiday Camp from February 1967, and the Tourist Bungalow, Porbandar from June 1967.

In 1966, the Central Government sanctioned the aforesaid complex for the development of tourist centres from 10th June, 1968. The Tourist Receptionist and the staff under him have been placed under the Assistant Director of Information. There are 5 tourist vehicles for facilities of tourists. The reservation of the Tulsi Shyam Holiday Camp is also done by him.

The Assistant Director of Information also works as Liaison Officer between tourists and the Department of Tourism, Government of India, Travel Agents, State Government Departments like Forest and Public Works.

The District Information Officer is assisted in discharge of his duties by the following staff :

(1) Operator, (2) Junior Clerk, (3) Clerk-Typist, (4) Driver, Cleaner-*cum*-Peon and Peon.

The Operator looks after cine equipments and arranges film show programmes. He also distributes literatures, etc., to the public. The Junior Clerk looks after the Information Centre and Library. He helps the District Information Officer in arranging exhibition, and clerical work.

The Rural Broadcasting section is headed by Supervisor. He is assisted by a Battery Peon.

OFFICE OF THE DISTRICT STATISTICAL OFFICER

The Bureau of Economics and Statistics, Ahmedabad is the apex office concerned with the collection and compilation of statistical data so very essential for planning and development programmes of the State. It has in each district a District Statistical Officer who is responsible for improving the quality of the basic statistics at the district level. Some of the important activities carried out by the District Statistical Officer are : publication of district statistical abstracts, collection of data pertaining to prices, progress of the Community Development Programmes, plan statistics and conduct of various socio-economic surveys. The District Statistical Officer is under the administrative control of District Development Officer, District Panchayat, Junagadh after the enforcement of the Gujarat Panchayats Act, 1961 with effect from 1st April, 1963.

PART VI—WELFARE DEPARTMENTS

CHAPTER XIV

LOCAL SELF-GOVERNMENT

INTRODUCTION

Local self-Government flourished in cities in ancient India but in the sense in which it is understood today, it was first introduced in the town of Madras in the days of East India Company. In 1687 A. D., the Court of Directors ordered that a corporation composed of British and Indian members should be formed for the purpose of local taxation, as funds were needed for carrying on administration. It was felt that it would be easier to collect taxes, if the Indians were associated with their levy. This was because no system of local self-Government could be success unless it was provided with adequate finance.

Local self-Government as a conscious process of administrative devolution and political education dates from the financial reforms of Lord Mayo's Government. In his famous resolution of 1870, the need for financial decentralisation was felt as an aid to economy and efficiency in administration. As a result, the Government of India transferred to Provincial Governments certain departments of administration of which education, medical services and roads deserved special mention. The Provincial Governments were given a grant smaller than the actual expenditure on the departments and were required to meet the remainder by local taxation. The second stage in the history of the local self-Government was reached, when the famous resolution of 1882 was issued by Lord Mayo. It was the first real step in the experiment in grafting upon the paternal system of Indian administration, the democratic form of local self-Government. The experiment was made with the expectation of better services and greater amenities of life, and local bodies were meant to be a training ground for running democratic institutions.

MUNICIPALITIES

History

Feudalism and local self-Government go ill together. It is no wonder, therefore, that in the States and Estates comprising the Junagadh district, there were very few municipalities. The civic life of the community consequently continued to remain undeveloped. Essential services such as

sanitation, water supply, drainage, town planning, etc., were conspicuous by their absence in a large number of places. The Junagadh and Porbandar States, however, provided these services by establishment of municipalities

In order to have an idea of the history of the municipalities in the district, it is necessary to refer to the history of municipalities of Porbandar and Junagadh.

The Porbandar State was the first State in the Junagadh district where the municipality was established in 1887. The municipality was managed by the Board of the General Committee and was composed of 6 official and 9 non-official members, all nominated by the State. In 1930, provision for election of members was made. In Junagadh State, the municipalities were set-up at Junagadh and Veraval. The Junagadh municipality was established in 1933. It would, thus be observed that prior to integration, only a few municipalities existed in the district.

Income and Expenditure

The municipalities have various obligatory and discretionary functions. The Gujarat Municipalities Act, 1963 has made a provision for raising sources of income, for fulfilling their duties and functions in their jurisdictions. The sub-joined Statement XIV.1 shows income and expenditure of Junagadh, Porbandar, Veraval-Patan and Mangrol municipalities for the year 1969-70.

STATEMENT XIV·1

Income and Expenditure of Municipalities, 1969-70

(Rs. IN '000)

Sl. No. 1	Name of Municipality 2	Area within Municipal Limits in (Sq. Kms.) 3	Population within Municipal Limits 1971 4	Total seats including nomination 5	Classification of members: Nominated 6	Reserved seats: Women 7	Reserved seats: Scheduled Castes 8	Reserved seats: Scheduled Tribes 9	Non-Reserved 10	Total 11	Total Income (excluding opening balance) 12
1	Junagadh ..	13.47	95,485	35	..	3	2	..	30	35	5,411
2	Porbandar ..	9.91	96,881	35	.	3	2	..	30	35	6,171
3	Veraval-Patan ..	52.8 31.86	75,520	35	.	3	2	.	30	35	3,262
4	Mangrol ..	28.49	27,183	25	..	2	2	.	21	25	482

Sl. No. 1	Name of Municipality 2	Income derived from: Rates and Taxes 13	Realisation under Special Acts and properties 14	Grants and contribution for General purposes 15	Miscellaneous 16	Total Expenditure (excluding closing balance) 17	Expenditure Incurred: General Administration and collection charges 18	Public safety 19	Public Health and conveyance 20	Education 21	Contribution for General purposes 22	Miscellaneous 23
1	Junagadh .	2,126	636	462	2,187	5,438	363	158	1,637	545	8	2,727
2	Porbandar ..	2,439	727	245	2,760	6,534	299	63	1,804	120	92	4,157
3	Veraval-Patan ..	1,519	642	447	655	3,367	477	161	1,536	133	..	1,060
4	Mangrol ..	291	89	66	36	435	79	15	177	64	1	99

Source :

Annual Administration Report 1969-70, published by Panchayat and Health Department, extracted from Census 1971, Junagadh District.

When the Union of States of Saurashtra was formed in April 1948, the Indian Government had to apply a uniform law to municipalities of different categories. Government, therefore, appointed a committee to frame rules in accordance with the local conditions in Saurashtra. Introduction of legislation in consonance with the democratic set-up in place of the laws of the native States was an urgent necessity. The municipal laws of the Bombay State, *viz.*, the Bombay Borough Municipality Act and the Bombay District Municipal Act were adopted. In the former States of Junagadh and Porbandar, funds for the municipalities were not ear-marked, and, therefore, elected municipal bodies had to raise the necessary funds. It was not possible for these new bodies to raise financial resources from their very inception. To provide finances to the municipalities in the initial stages. Government had to undertake levy of municipal taxes.

During the regime of the Saurashtra Government, the municipalities were established at Manavadar (1-7-1950), Mendarda (4-7-1950), Keshod (1-10-1950) and Una (1951). In 1956, the State of Saurashtra was merged along with other areas into bigger bilingual Bombay State. By 1958-59, 17 municipalities were established in the district, *viz.*, Junagadh, Porbandar, Veraval, Visavadar, Bilkha, Vanthali, Keshod, Mangrol, Manavadar, Bantwa, Malia, Prabhas-Patan, Talala, Una, Kutiyana, Ranavav and Mendarda. Of these municipalities, Junagadh, Porbandar and Veraval were city municipalities, while the rest were district municipalities.

In 1960 after the formation of separate State of Gujarat, these municipalities in the Junagadh district continued to be under the Bombay District Municipal Act, 1901 and the Bombay Borough Municipal Act till 1st January, 1965 when the Gujarat Municipalities Act, 1963 was applied to the district.

The Democratic Decentralisation Committee appointed by the State Government recommended formation of gram panchayats at places having population between 10,000 and below, and nagar panchayat at places having population between 10,000 to 30,000. These and other recommendations were accepted by the Government and on their basis the Gujarat Panchayats Act, 1961 was enacted. As a result, the 13 municipalities came to be covered under the Gujarat Panchayats Act. There are now only four municipalities which continue to be governed by the provisions of the Gujarat Municipalities Act, 1963, enforced with effect from 1st January, 1965. The Act provides for elected Councillors and reservation of seats for women, the Scheduled Castes and Scheduled Tribes. Every municipality is delegated with functions relating to the provisions of water supply, drainage, lighting, disposal of night-soil and rubbish, medical aid, care of the sick, particularly at the time of out-break of epidemics, protection of life and registration of vital statistics.

The Act empowers a municipality to levy tax on buildings, lands, vehicles, water supply and drainage, lighting, cess on animals or goods, sanitary cess and a special cess on education.

THE JUNAGADH MUNICIPALITY

The municipality at Junagadh was established on 1st November, 1933. According to the 1971 Census it had the population of 95,485. It had 35 elected members of which 3 seats were reserved for women and two for the Scheduled Castes.

The municipality performs its duties and functions through the following committees.

(1) the Executive Committee,
(2) the School Committee,
(3) the Water Works Committee,
(4) the Octroi Committee,
(5) the Sanitation Committee and
(6) the Bus Committee

The Chief Officer is the executive head of the municipality.

Water Supply

The municipality supplies water twice a day to the town from the Anandpur Dam and wells. Another major water works scheme called the Hasnapur Dam scheme is under construction.

Roads

The total length of the roads within the municipal limits was 79·24 kms., in 1970-71, of which metalled roads accounted for 11·64 kms., unmetalled roads, 16·50 kms., cement concrete roads 10·22 kms., and asphalted roads 40·89 kms.

Conservancy and Drainage

The municipality employs 302 sweepers to clean the roads, streets, pavements, public latrines and public urinals. Streets are cleaned twice a day. Moreover, it has made arrangements to remove night soil and rubbish by tanker and trailer.

Public Safety

It maintains three fire fighters with a staff of 8 persons.

Street-lighting

Street-lighting is done by the municipality. There were 809 ordinary lights, 1,027 tube lights, and 19 mercury lights in 1970-71. The annual expenditure on street-lighting in 1970-71 was Rs. 1,74,010.

Gardens

The municipalitiy maintains six gardens, *viz.*, the Dam garden with Balkridangan, the Mahila garden, the Lala Lajpatrai garden, the Uparkot garden, the Smashan garden and the Rajat garden.

Markets

The municipality maintains two markets, *viz.*, (1) the grain market having 41 shops and (2) the meat market having 98 shops. The total income realised from both the markets amounted to Rs. 28,840 for the year 1970-71.

Education

Primary education is the responsibility of Government and not of the local bodies. The municipality, however, runs two high schools, *viz.*, Shri Narsinh Vidya Mandir and Shri Swami Vivekanand Vinay Mandir. It also runs five Balmandirs.

Bus Service

The municipality operates its own bus service since 15th February, 1970 on four routes with a fleet of 6 buses

THE PORBANDAR MUNICIPALITY

The Porbandar Municipality was established on 25th July, 1887 during the time of the former State of Porbandar At that time there were fourteen Government nominated members. In 1916, the new constitution was framed and brought into force. According to the new constitution, the Government appointed (1) a Chairman, (2) a Vice-Chairman, (3) a Chief Account Officer, (4) a Port and Chief Customs Officer, (5) the Revenue Officer, (6) the Chief Medical Officer and (7) the Chief Education Officer. In 1930, the Porbandar Municipality was given an autonomous status under the State order No 450, dated 7th May, 1930. There were 12 elected members by the people and 5 Government nominated members. Three members were co-opted. On the merger of the Porbandar State with the State of Saurashtra on 15th April, 1948, the Saurashtra Government passed an Ordinance No. 40 in 1949. By virtue of this Ordinance the Bombay District Municipal Act of

1901 was made applicable to this municipality. At present, the municipality is governed under the Gujarat Municipalities Act, 1963.

The aggregate area within the municipal limits works out to 9.91 sq. kms.

According to the 1971 Census, it has a total population of 96,881 persons. There are in all 35 members, out of them three seats are reserved for women and two seats for the Scheduled Castes and Scheduled Tribes.

The municipality discharges its functions through the following committees :

(1) The General Committee,
(2) The Executive Committee,
(3) The Gumastadhara Committee,
(4) The Public Works Committee,
(5) The House-tax Committee,
(6) The Bye-laws Committee,
(7) The Bus Committee,
(8) The Water Works Committee and
(9) The Garden and Town Planning Committee.

The Chief Officer is the executive head of the municipality

Water Supply

Under its Public Works Department Resolution No. IN-5-21, dated 21st November, 1949 the Saurashtra Government transferred the water works with its staff and machinery to the municipality. The water is pumped out from three step-wells such as Khapat Vav, Ladu Vav, Rafada Vav and then impounded in the Jubilee reservoir. This reservoir has the capacity of 2 lakh gallons water. For additional storage of water, a new step-well with the capacity of 1,32,000 gallons of water has been constructed in the Jubilee compound. Chlorine treatment is given through the chlorination plant and thereafter water is supplied to the town through distribution pipe-lines. The daily use of water is 16 lakh gallons of water. This municipal water works is not in a position to supply the required quota of water for the whole year. Therefore, the municipality takes water from the Government Public Health and Public Works Departments at the fixed rate of 78 paise per thousand gallons. The municipality has also constructed one overhead tank with the capacity of 50,000 gallons of water at the cost of Rs. 54,266 and also the step-well with the capacity of 1,340 gallons of water at the cost of Rs. 5,730. New pipe-line connections are given for water supply to various areas of the town. The total expenditure incurred for these pipe-line connections was Rs. 13,295 in the year 1970-71.

Roads

The total length of roads maintained by the municipality in 1970-71 was 80.74 kms., of which the cement concrete roads accounted for 13.28 kms., the tar roads 20.86 kms., the murrum roads 7.00 kms., and the motorable roads 39.59 kms.

Conservancy and Drainage

The municipality has employed 264 sweepers to clean about 80.74 kms., of surface roads and streets. The scheme of underground drainage is in progress. Originally, the scheme was sanctioned by the former Saurashtra Government at the cost of Rs. 57,34,735. The same scheme has been revised at the estimated cost of Rs. 72 lakhs. The scheme has been taken up by the Public Health Engineering Department of the Government. But the municipality has contributed its share towards the cost of construction. The Government sanctioned 30 per cent grant of the total expenditure of the scheme. After the completion of main gutters, house connections are to be provided

There are 26 public latrines in 142 blocks and 13 urinals in 38 blocks within the municipal limits of the town. It employs 29 employees to clean gutter. The municipality gives a subsidy of Rs. 250 per applicant to convert ordinary latrines in to flush ones. The streets and roads are cleaned twice a day. There is one tanker to remove night soil. The refuse is carried away by the farmers through their trucks.

Public Safety

The municipality maintains two fire-fighters and one trailer pump to extinguish the fire. The staff consists of 27 persons.

Street-lighting

In 1970-71, there were 2,085 lights of which 926 were ordinary lights. 1,049 tube lights, 17 mercury lights and two flood lights. There were also 15 lanterns at different places of the town. The total expenditure incurred on street lighting amounted to Rs. 1,41,257·72 in 1970-71.

Gardens

It maintains three gardens viz., (1) Shri Bhavsinhji Park, (2) The Kamala Nehru Park and (3) Shri Rupaliba Mahila garden. In the Kamala Nehru Park, there is 'Ravindra Rang Manch' where many cultural programmes are held. In this garden, there is a statue of Shri Ravindranath Tagore. There are *balkridangan* and *chidiyaghar* also in the garden for children. The Rotary Club has constructed 'Lotus Pond' and Rotary Rocket

at the cost of Rs. 1,380. There is also the statue of Shri Revashankar Shastri, a singer of Samved.

In the Rupaliba garden, there are wooden statues of Gandhiji, Sardar Patel and Jawaharlal Nehru. There is *balkridangan* for children and a library for ladies in the garden. In memory of Shri Govindji Gajjar, a *balmandir* is to be constructed in the garden. The municipality has donated Rs. 15,000 for this purpose. The Rotary Club has also constructed *balkridangan* for children in this garden. Various types of games are also provided for children.

Education

It has not taken up the responsibility of primary education. But it runs three Balmandirs, *viz.*, Shri Ravindra Balmandir, Shri Vivekanand Balmandir and Shri Sodhanawala Balmandir.

Bus Service

The municipality operates its own bus service since 1st June, 1958 on six routes with a fleet of 20 buses.

Markets

The municipality maintains three markets, *viz.*, Shree Natavar Chowk Vegetable Market, Shri Vadi Plot Vegetable Market, and the Fish and Mutton Market. The above markets were constructed during the State regime. The Natavar Chowk Vegetable Market has 32 shops, 36 stalls, 7 temporary sheds and 105 temporary seats. The Vadi Plot Market has 64 shops, 96 stalls and 7 temporary sheds. The expenditure incurred for construction of the new market was Rs. 2,00,615-07.

The Fish Market was taken up by the municipality under the Government Resolution L. S. G. No. 59 dated 29th July, 1950. The market has 117 stalls and shops. The total expenditure incurred for construction of additional stalls and repairs was Rs. 68,481-47.

THE VERAVAL-PATAN MUNICIPALITY

The Veraval-Patan Municipality was a State run municipality during the time of the former Junagadh State. In 1950 the Bombay District Municipal Act, 1901 was made applicable to this municipality. On 19th January, 1950, the administration of the municipality was handed over to the elected members. The Gujarat Municipalities Act, 1963 has been applied for the municipality since 1st January, 1965. The present area within the

municipal limits admeasures 31.86 kms. According to 1971 Census of India, it has a total population of 16,749 persons.

Out of 35 elected members, two seats are reserved for the Scheduled Castes and three for women. This municipality functions through the following committees:

(1) The Executive Committee,
(2) The Public Works Department Committee,
(3) The Hospital Committee,
(4) The Light Committee,
(5) The Library Committee,
(6) The Water Works Committee,
(7) The Purchase Committee,
(8) The Gumastadhara Committee,
(9) The Bus and Transport Committee,
(10) The Sports and Garden Committee,
(11) The Octroi Committee,
(12) The Service Committee,
(13) The Education Committee,
(14) The Development Planning Committee, and
(15) The Sanitation Committee.

The Chief Officer is the executive head of the municipality.

Water Supply

The Water Supply Scheme is being executed through the Public Health Department (Engineering) of the State Government. The execution of the first stage of the scheme is entrusted to the municipality. The Water Works is sited on the river Hiran. The water is supplied to the town from this water works twice a day. Besides, there is one water tanker, with a capacity of 3,00,000 gallons per day. There is also another water tanker with a capacity of 75,000 gallons of water in Prabhas-Patan. Water is also supplied from this tanker.

The second stage of the scheme is in progress. One filtration plan is to be constructed according to the scheme. Detailed proposals of the scheme have been sent to Government for approval. The scheme is estimated to cost Rs. 65,76,000.

Roads

The total length of roads under the municipal limits was 24.85 kms., in 1970-71 of which the metal roads accounted for 5.45 kms., the unmetalled

roads 8.39 kms., the cement concrete roads 2.67 kms., and the asphalt roads 8.34 kms.

Conservancy and Drainage

The municipality has employed 186 employees to clean the roads twice a day. There is no drainage system in the town. The total expenditure for collection of refuse and night-soil amounted to Rs. 4,47,64-00 in 1970-71.

Public Safety

It maintains one fire-fighter and other equipments to extinguish fire. It has applied to Government for grant of a loan for purchase of a new fire-fighter.

Street-lighting

The work of street-lighting is carried out by the municipality. There were in all 1,360 lights, out of which 310 were tube lights, 4 mercury lights, and 1,046 ordinary lights. The annual expenditure on street lighting in 1970-71 was Rs. 1,20,880-80.

Markets

The municipality maintains 4 markets, *viz*., the vegetable market having 165 stalls, the mutton market with 20 stalls, the grass market and the fish market. The total income realised from the markets amounted to Rs. 36,279-00 in 1970-71.

Education

It has not taken up the responsibility of providing primary-education. But it runs *balmandirs* and gives grants to the Somnath College and Education Society, the Kasturba Mahila Mandal and other educational and social institutions.

Gardens

The municipality maintains one garden. In the garden there is one *balvatika* and one radiogram. There is also one swimming-pool in the garden. On Sundays and days of public festivals, the garden is decorated with electric lights.

Bus service

The municipality operates its own bus service since 1964 on three routes with a fleet of five buses. The total expenditure incurred on the bus service

was Rs. 3,98,501 against the total income of Rs. 3,12,416 for the year 1970-71.

THE MANGROL MUNICIPALITY

The Mangrol Municipality was established in 1952. After the merger of the Mangrol State, the Bombay District Municipal Act, 1901 was made applicable to this municipality. At present, the municipality is governed under the Gujarat Municipalities Act, 1963. According to the 1971 Census, it has the total population of 27,187 persons. The present area within the municipal limits admeasures 28.49 kms. There are in all 25 elected members. Out of them, two seats are reserved for the Scheduled Castes and two for women.

The municipality discharges its functions through the following committees.

(1) The Executive and Staff Selection Committee,
(2) The Sanitation and Health Committee,
(3) The Lighting Committee,
(4) The Public Works Department Committee,
(5) The Education Committee,
(6) The Development Committee,
(7) The Town Planning Committee,
(8) The Water Works Committee,
(9) The Garden Committee and
(10) The Law Committee.

The Chief Officer is the executive head of the municipality.

Water Supply

The water is supplied from boring-wells. Two motors of 40 H. P. are fixed on the wells. Water is collected in the overhead tank through pipe-lines and thereafter is supplied to the public.

Conservancy and Drainage

The municipality has employed 67 sweepers to clean roads and streets. The total expenditure incurred for collection of rubbish and night soil was Rs. 1,10,365 in 1970-71. The income realised from manures amounted to Rs. 28,101 in 1970-71.

Public Safety

This municipality does not maintain any department for the purpose of fire-fighting. But it has purchased one fire-pump to extinguish fire.

Street-lighting

In 1970-71, there were 156 tube lights and 512 ordinary lamps. The total expenditure incurred on street-lighting amounted to Rs. 40,677.

Gardens

The municipality maintains two gardens. One garden is meant for general public and another is for the ladies. Both these gardens were constructed during the State regime. The general garden is named Mohammed Ali Shaikh garden. One radio set has been installed in this garden. The Mahila garden is on token rent.

Education

The municipality has not taken up the responsibility of primary education.

Markets

The municipality maintains two markets, *viz.*, one vegetable market and the other fish market. The income realised from both the markets amounted to Rs. 1,01,151 in 1970-71.

TOWN PLANNING

Prior to the integration of the States and Estates, some town planning activity was evident in Junagadh and Porbandar States. The town planning activities in the real sense started only after the formation of the Gujarat State in 1960. The development plans for towns and cities have been undertaken under the provisions of the Bombay Town Planning Act, 1954. Accordingly, it is obligatory on the part of the local authority to prepare development plan for the areas under its jurisdiction. Such plan takes into account the population projections for the next twenty years for the town and various needs for lands such as residential, industrial, commercial and recreational.

Under the law, the town is divided into various sectors varying from 100 acres to 300 acres. The detailed town planning showing the individual plot boundaries, and their areas is made in accordance with the plan proposals. In the Junagadh district, the development plans for the following towns have been undertaken by different local authorities.

Junagadh

The development plan for the Junagadh town was prepared by the Town Planning and Valuation Department on behalf of the local authority

and submitted to the State Government for sanction. The same has been sanctioned and is in force from 15th September, 1964.

Porbandar

The development plan for this town was submitted to Government and subsequently sanctioned by Government on 29th February, 1968 and the same is in force from 1st May, 1968.

Una

The development plan for this town was submitted to Government for its sanction. The Town Planning schemes for developing areas have been prepared by the local authority and submitted to Government for sanction. The Draft Town Planning Scheme No. 1 has been sanctioned by the Government on 6th October, 1972 and the Draft Town Planning Scheme No. 2 is under consideration of Government.

Veraval-Patan

The development plan for this town is submitted to Government for its sanction.

Mangrol

The work pertaining to preparation of development plan has already been taken up by the local authority.

PANCHAYATS

If the attainment of political freedom has any meaning for the rural areas, it should provide them with the means and opportunities for economic and social betterment. To achieve these objectives, the people must have their own organisation for formulating rural development programmes, which cannot be better implemented than through the institution of the village panchayats. The Planning Commission has rightly assigned a place of pride to the panchayats in the task of decentralising the local administration and in giving them the necessary scope for initiative, planning and execution of schemes aiming at the welfare and development of the village economy. " While operating through the people's local organisations, the programme simultaneously strengthens the foundations of democracy on which our constitution stands by making the villager understand the significance of development, and it makes him realise his position in this vast democracy[1]". The establishment of village panchayats thus became indispensable for achieving alround economic development and growth of the democracy.

1. Government of Gujarat, *Report of the Democratic Decentralisation Committee*, Part-I, p. 1, (1960).

The Saurashtra Gram Panchayat Ordinance, 1949

After the formation of the State of Saurashtra, in its first policy announcement, Government declared its intention of establishing gram panchayats in villages. With this object in view, the Saurashtra Gram Panchayat Ordinance was promulgated in 1949. It was a special enactment framed against the background of the general backwardness of villages.

According to the Ordinance, a panchayat could be established (1) in villages having a population of over 2,000 and below 10,000. The panchayat was to be autonomous body elected from the village assembly of adult residents of the village. A full-fledged panchayat functioned not only as an administrative and civic body of the village but also as the revenue collecting agency on behalf of the Government and a local judiciary for petty civil and criminal offences

On the basis of their efficiency, the village panchayats were classified into 'A', 'B' and 'C' categories. Functions delegated to them differed according to the class to which they belonged The 'C' class panchayats had all the administrative powers and duties which were very extensive and did not leave out anything concerned with the civic life of the village. The 'B' class panchayats were invested with additional powers and duties for the collection of land revenue, wider powers to try some cases under the Indian Penal Code, the Cattle Trespass Act and the Vaccination Act. The 'A' class panchayats in addition, tried suits for money due on personal loans and contracts not affecting any interest in immovable property when the amount did not exceed Rs. 100.

The main source of revenue for the panchayats was a share in land revenue granted by the Government. Prior to 1st April, 1956, 'A', 'B' and 'C' class panchayats got respectively an annual grant of 30 per cent. 25 per cent and 12½ per cent of the land revenue collected in the village. From 1st April, 1956, this was raised to 33, 30 and 25 per cent respectively for 'A', 'B' and 'C' class panchayats, which levied either the octroi or the house tax. After the reorganisation of States in 1956, the Bombay Village Panchayats Act, 1958 was passed to provide a unified law in place of various enactments in existence in different parts of the State. This Act became operative from 1st June, 1957 Accordingly the panchayats were divided into two classes 'A' and 'B', and the scale of grant-in-aid was also revised and fixed at 30 and 25 per cent respectively

The Saurashtra Gram Panchayat Madhyastha Mandal—By an amendment in 1950, a statutory body called the Saurashtra Gram Panchayat Madhyastha Mandal, was established for encouraging the formation of panchayats and looking after and guiding the development and working of

the panchayat institutions. The Saurashtra Gram Panchayat Madhyastha Mandal was composed of the Minister for Local self-Government, the Chief Secretary, the Secretary of Revenue Department, the Chief Panchayat Officer and five other members, one from each district nominated from among the members of the Legislative Assembly by the Government. The Collectors of all the districts and seven other members nominated by the Government from the whole of Saurashtra were added to the Mandal or Board. The Board was thus composed of 21 members and presided over by the Minister for Local self-Government. The members held office for two years. The general meeting was held once in two months. A committee of seven members called the Executive Committee was constituted to transact business for the Board. It was competent to exercise all the powers and duties of the Central Board and appoint committees.

The District Panchayat and District Board—The District Panchayat Board was established more or less on the basis of the District Local Board under the Saurahstra District Panchayat Act, 1956 with a view to making the rural population take active interest in the administration of their day-to-day affairs as well as for taking speedy measures for tackling local problems like public health, primary education, medical care, water supply, etc. The functions of the Board were classified as obligatory or discretionary. The obligatory functions included the construction and repair of roads, markets, *dharmashalas* and other public buildings, public tanks, wells and vaccination. The discreationary functions were very wide and included a number of activities under agriculture, animal husbandry, education and village industries.

The District Panchayat Board started functioning from May 1956 The Board consisted of 35 *ex-officio* and nominated members. After the formation of the bilingual State of Bombay in 1956, the Bombay Local Boards Act was applied to the Saurashtra region in place of the Saurashtra District Panchayat Act and as a consequence the District Panchayat Board was replaced in 1960 by the District Local Board in the districts of Saurashtra The Junagadh District Panchayat thus came to be renamed as Junagadh District Board from 11th April, 1960.

All the 35 members of the former District Panchayat were re-appointed as members of the Board. The main sources of income were civil works. local rates, medical and land revenue and the major heads of expenditure were civil and public works and medical. The achievements of the District Local Board during the tenure were as under.

The rural roads, allopathic and Ayurvedic dispensaries, maternity homes. stockmen's sub-centres, provision of 10 beds at Amargadh T. B. Hospital, piped water-supply scheme for the Ghed area, and Dharmashalas at Tulshishyam and Veraval. were the achievements to the credit of Board.

Moreover the Board also made efforts to establish Ayurvedic and Allopathic dispensaries at the taluka level.

District Local Board

District Panchayat Board as stated previously was constituted in the month of June 1956 and the then Government of Saurashtra transferred some of its functions and institutions to this Board. It was renamed as Junagadh District Local Board on 11th April, 1960. Total income and expenditure of the Board during 1960-61 was Rs. 1,096,468 and Rs. 1,325,479 respectively. The main sources of income were civil works, medical and land revenue, and the major heads of expenditure were civil, public works, medical and scientific and other minor departments. The following table shows income and expenditure of the Junagadh District Local Board during 1960-61 under different heads.

Income and Expenditure of District Local Board, 1960-61

Head 1	Income (Rs.) 2	Head 3	Expenditure (Rs.) 4
Total ..	**1,096,468**	Total	**1,325,479**
Land revenue .	197,315		
Local rates .	22,913	Administration	74,395
Interest ..	34,369		
Education ..	..	Education	22,096
Medical .	213,597	Medical	128,159
Scientific and other minor departments	78,972	Scientific and other minor departments	61,394
Miscellaneous	8,783	Pension	2,675
Civil works	540,519	Stationery and printing ..	4,267
		Miscellaneous	25,088
		Famine relief	10,062
		Civil public works ..	977,349

Democratic Decentralisation—The First Five Year Plan stressed the role of local bodies in the implementation of development programmes and indicated that the general policy of Government should be to encourage them in assuming responsibility for as large a portion of administrative and social services within their areas, to the extent possible. As these local

bodies depended mostly upon Government grants which were subjected to various conditions and restrictions their activities were too limited to produce any noticeable impact on the rural areas, and the real object underlying the formation of local self-Government institution was frustrated.

The proposals of the Planning Commission for the Second Five Year Plan as accepted by the Parliament stressed the need for creating within the district a well-organised democratic structure of administration in which the village panchayats will be organically linked with popular organisations at a higher level. In such a structure, the functions of the popular body would include the entire general administration and development of the area other than such functions as law and order, administration of justice and certain functions pertaining to the revenue administration. With this background before it, the Balvantray Mehta Committee which was appointed to go into the question of the working of Community Project and National Extension Service, held that community development could not progress without responsibility and power which would be possible only under a process of democratic decentralisation from a village to the district level. They further held that Community Development could be real only when the Community realises its responsibilities, exercises its necessary powers through its chosen representatives and maintains continuous interest in local administration. With this object in view, they recommended an early establishment of statutory elective local bodies which alone could lead to effective rural development. They also recommended that necessary resources, powers and authority should be vested in such bodies. In effect, the Balvantray Mehta Committee recommended that if the experiment of democratic decentralisation were to yield maximum results, it was necessary that all the three tiers of the scheme, *viz.*, Village Panchayat, Panchayat Samiti and Jilla Parishad should be started at the same time and operated simultaneously in the whole district. In May 1958, the National Development Council accepted the recommendations of the Committee with regard to "democratic decentralisation" and resolved that the State Governments should accelerate the process for the establishment of democratic institutions functioning either at the village level or at the block or taluka level or the district level. The process of democratisation should be completed as speedily as possible As agreed in the meeting of the Standing Committee of the National Development Council in January 1958, the pattern of democratisation would be worked out by the State Governments in the light of their own conditions and requirements. As a consequence, the Government of Gujarat appointed a Committee in July 1960 under the chairmanship of the Revenue Minister to study this question and to make recommendations. The committee submitted its report on 31st December, 1960. Their recommendations were incorporated in the Gujarat Panchayats Act, 1961 which provided for a three tier system, *viz.*, the gram/nagar panchayats which were already in existence at the lowest level, the taluka

panchayats at the taluka level and the district panchayat at the district level. This democratic decentralisation came to be subsequently called the Panchayati Raj.

THE GUJARAT PANCHAYATS ACT, 1961

The Panchayati Raj was ushered in the districts of Gujarat on April 1, 1963 when taluka and district panchayats providing the middle tiers of the democratic decentralisation scheme were formally inaugurated. The introduction of the scheme which vests the elected bodies at all levels with wide powers and provides them with necessary funds and trained administrative personnel was completed with the formation of the State Panchayat Council on 1st May, 1963.

Gram Sabha

All adult persons whose names are included in the list of voters maintained for a gram shall be deemed to constitute gram sabha of the gram. A gram sabha has to hold at least two meetings, every year provided that the Sarpanch may, at his option and if required by taluka panchayat or district panchayat, shall call a meeting of the gram sabha. It has to consider annual statement of accounts, administration report, development and other programme of works and the audit notes and replies thereto and any other matter which the taluka panchayat or district panchayat, may require to be placed before the meeting of the gram sabha.

The gram sabha is required to carry out such other functions as prescribed in the Gujarat Gram Panchayats (Gram Sabha Meetings and Functions) Rules, 1964.

Gram Panchayat/Nagar Panchayat

A gram panchayat is constituted for a local area the population of which is less than 10,000 and a nagar panchayat is constituted for a local area the population of which normally exceeds 10,000 but does not exceed 20,000. Such a local area may be a revenue village, or a group of revenue villages or hamlets forming part of a revenue or such other administrative unit or part thereof. The number of members of a gram panchayat varies from 9 to 15 and that of a nagar panchayat varies from 15 to 31. Every gram panchayat elects a Sarpanch and Up-Sarpanch from amongst its members and a nagar panchayat elects a Chairman and Vice-Chairman from its own members. Provision is made for reservation of 2 seats for women and one seat for a member of the Scheduled Castes and one seat for the Scheduled Tribes in every gram and nagar panchayat. In addition to allotment of one reserved post for the Scheduled Castes, more seats are

allotted on the basis of their population in the gram/nagar. Provision is also made for the reservation of the members of the Scheduled Tribes on the population basis.

Duties of a gram/nagar panchayat are specified in the Act. If funds permit the gram/nagar panchayat has discretion to take up certain other activities such as education, medical relief, promotion of social, economic and cultural well-being of the inhabitants of its area and arranging public receptions, ceremonies or entertainments within its jurisdiction.

The Taluka Panchayats

The taluka panchayat has as its members Sarpanchs of all gram panchayats/Chairmen of all nagar panchayats within the taluka as *ex-officio* members and about one tenth of the number are elected by Chairmen of co-operative socities within the taluka. It co-opts as members two women interested in welfare activities pertaining to women and children, two representatives of the Scheduled Castes, two of the Scheduled Tribes if the population of Scheduled Tribes is more than 5 per cent of the total population of the taluka and two social workers residing in the taluka and having practical experience in respect of matters pertaining to rural development. Local members of the Legislative Assembly, the Mamlatdar or the Mahalkari of the taluka or mahal, Presidents of municipalities in the taluka and elected members of the district panchayat ordinarily residing in the taluka are its associate members

Functions of the taluka panchayat as scheduled in the Act range from subjects relating to sanitation, health, education. culture, social education, community development, agriculture, irrigation, animal husbandry, village and small scale industries, co-operation, women's welfare, social welfare, rural housing, pastures and relief against natural calamities. As in the case of gram/nagar panchayats, a number of discretionary functions have been invested in taluka panchayats also.

District Panchayat

The district panchayat consists of (a) *ex-officio* members (Presidents of all taluka panchayats in the district) and (b) elected members. The later include (i) one member elected by each constituent taluka panchayat and (ii) those elected directly. The nature of direct election to the district panchayat is as follows :

For the purpose of election of members to a district panchayat, the State Government shall divide each district into as many single-member territorial constituencies as there are seats determined under that clause and

delimit their extent. Two of the seats intended for directly elected members are reserved for women, one or more seats for the Scheduled Tribes, according to population, if it is not less than five per cent. There will be two co-opted members having experience of matters pertaining to education and residing in the district. Associate members will include (1) Local Members of Parliament, (2) Members of Legislative Assembly, (3) the District Collector and (4) Presidents of all municipalities in the district. The President and Vice-President of the district panchayat are elected by the members from amongst themselves.

District panchayat is vested with administrative and executive powers. It is responsible for various developmental activities in the district, such as establishing and maintaining dispensaries, public health centres and allied institutions. It has been entrusted with a wide range of educational activities. It manages primary education and uses the agency of taluka panchayats to supervise it. It co-ordinates and integrates community development schemes and looks after the development of irrigation, agriculture, animal husbandry, public health and medical relief, social welfare, cottage and small scale industries, collection and maintenance of statistices. All these functions have been transferred on an agency basis to the district panchayat. A large number of executive functions such as registration of co-operative societies, approval of amendment to their bye-laws, calling of or extending the period for the calling of annual general meeting of co-operative societies and such other functions as under the Co-operative Societies Act were exercised by the Registrar, Co-operative Societies, have also been transferred to the district panchayat.

Administrative Machinery

In order to carry out various duties and functions entrusted to the district and taluka panchayats under the Gujarat Panchayats Act, 1961 and other Acts, a hierarchy of administrative machinery has been devised and experienced personnel transferred to man it. The District Development Officer is the Chief Executive Officer for the district panchayat and so is the Taluka Development Officer at the taluka level. In order to enable them to discharge their executive functions efficiently, these officers are given certain powers which are laid down in the sections 123 and 143 of the Gujarat Panchayats Act, 1961. With the transfer of many of the departmental schemes and activities, a large number of district level functionaries have also been transferred to the district panchayat. These are : Executive Engineer : Deputy Collector (Revenue); District Agricultural Officer; District Animal Husbandry Officer; District Statistical Officer : Family Planning Officer; District Ayurvedic Officer Assistant District Registrar, Co-operative Societies; District Backward Class Welfare Officer, Administrative Officer, Education and Accounts Officer. In matters relating to revenue,

establishment. development and panchayats the District Development Officer is further assisted by the two deputies.

At the taluka level, the Taluka Development Officer is assisted by extension officers in various fields, *viz.*, agriculture, co-operation, industries, social education, etc. At the village level there is Talati-*cum*-Secretary who looks after the collection of land revenue and maintenance of records of the gram panchayats.

Progress of the Establishment of Panchayats

It has been previously seen that village panchayat is the primary unit of local self-Government. From the foregoing narration it is also clear that Government Policy is to make every village a self-contained unit able to cater to the local needs of the people and manage its own affairs social, economic and cultural. At the time of the merger of the Saurashtra in to the bilingual Bombay State, there were 938 panchayats in the district in 1957-58. The number of panchayats rose to 942 in 1958-59 covering 958 villages except those with population less than 100. At the end of 1971, there were 926 panchayats in the district.

The sub-joined Statements XIV·2, XIV·3 and XIV·4 show the income and expenditure of gram/nagar, taluka and district panchayats for the year 1971-72.

STATEMENT XIV·2

Income and Expenditure of Gram/Nagar Panchayats for the year, 1971-72

Income 1	Rs. 2	Percentage 3	Expenditure 4	Rs. 5	Percentage 6
Taxes and Fees	.. 27,04,242-00	30.86	Agriculture	.. 39,563-00	0.55
Revenue grants and Other Sources	.. 60,57,917-00	69.14	Animal Husbandry	.. 36,928-00	0.50
			Health and Sanitation ..	.. 15,60,286-00	21.40
			Education	.. 16,05,679-00	22.02
			Construction	.. 17,60,919-00	24.15
			Industries	.. 8,426-00	0.11
			Social Welfare	.. 1,09,197-00	1.50
			Administration	.. 21,70,520-00	29.77
Total	.. **87,62,159-00**	**100.00**	**Total**	.. **72,91,518-00**	**100.00**

Source :
The District Development Officer, Junagadh District Panchayat, Junagadh.

STATEMENT XIV·3

Income and Expenditure of Taluka Panchayats for the year, 1971-72

Income 1	Rs. 2	Percentage 3	Expenditure 4	Rs. 5	Percentage 6
Land Revenue	22,98,913-38	9.34	Land Revenue	1,15,953-59	0.43
R. Sub-Division	1,00,000-00	0.40	R. Sub-Division	4,79,287-25	1.79
Education	1,29,83,013-77	52.72	Education	1,36,64,410-00	51.27
Medical	9,00,441-00	3.66	Medical	9,16,220-66	3.44
Public Health	22,43,200-00	9.10	Public Health	24,69,019-27	9.26
Agriculture	5,72,645-50	2.32	Agriculture	5,96,114-33	2.24
Animal Husbandry	4,03,537-00	1.63	Animal Husbandry	13,51,027-28	1.32
Co-operation	42,300-00	0.16	Co-operation	39,873-97	0.14
Community Development Project	15,36,033-52	6.23	Industries	3,000-00	0.02
Miscellaneous	13,23,531-56	5.37	Community Development Project	17,76,054-65	6.67
Irrigation	79,119-00	0.32	Social Welfare	50,195-57	0.18
Public Works Department	3,20,393-87	1.31	Irrigation	61,822-93	0.24
Debt Section	18,26,542-74	7.42	Public Works Department	65,347-97	2.12
			Famine Relief	30,638-47	0.11
			Miscellaneous	32,85,915-88	12.32
			Debt Section	22,55,006-95	8.45
Total	**2.46,29,671-34**	**100.00**	**Total**	**2,72,09,898-77**	**100.00**

Source :
The District Development Officer, Junagadh District Panchayat, Junagadh.

STATEMENT XIV-4

Income and Expenditure of District Panchayat for the year, 1971-72

Income 1	Rs. 2	Percentage 3	Expenditure 4	Rs. 5	Percentage 6
Own Resources	2,03,105-90	2.64	Administration	5,70,932-72	3.27
Government Grants	3,30,120-00	4.28	Education	16,71,985-24	9.58
Plan Resources	2,80,108-65	3.64	Medical	6,13,085-67	3.50
Non-Plan Resources	59,87,683-40	77.74	Health and Sanitation	16,31,111-92	9.33
			Agriculture	8,84,596-34	5.06
United Grants :			Animal Husbandry	2,33,042-06	1.34
1. Land Revenue	4,41,522-12	5.74	Co-operation	9,035-66	0.05
2. Local Fund Cess	4,59,273-78	5.96	Industries	3,56,988-67	2.05
			Social Welfare	15,68,411-30	8.97
			Irrigation	64,35,495-73	36.84
			Miscellaneous	4,40,817-78	2.54
			Famine Relief	2,89,108-86	1.65
			Community Development Project	5,25,990-91	3.01
			Debt Section	22,36,929-87	12.81
Total	77,01,813 86	100.00	**Total**	1,74,67,582-73	100.00

Source :
The District Development Officer, Junagadh District Panchayat, Junagadh.

CHAPTER XV

EDUCATION AND CULTURE

Historical Background

EDUCATION DURING THE ANCIENT PERIOD

Evidence about the early educational system prevalent in this region is available from the copper plate grants of the Maitraka period which go to establish that Valabhi had once been a celebrated seat of learning. The Buddhist, Hindu and Jain institutions were patronised by the Maitraka rulers without any distinction. From the point of view of antiquity and historical interest, Girnar and Junagadh are most important places for educational activities. The Uparkot or old citadel contains interesting Buddhist caves, and the whole of the ditch and the neighbourhood is honey-combed with caves or their remains. The most interesting of these called Khaprakodia have the appearance of having been once a monastery two or three storeys in height. Also there are references to the Buddhist Viharas and educational activities carried on in them.[1]

The Buddhist System

The Buddhist studies at Valabhi, however, had acquired unique fame at that time and vied with the sister university of Nalanda in the north According to Hiuen Tsiang, there were at Valabhi 100 Buddhist monasteries with 6,000 brethren adherents of the Hinayana Sammatiya.[2] Such was the fame of the Valabhi university as a seat of advanced Buddhist studies that students from far and distant places went there after they had studied at Nalanda for 2 or 3 years. Famous monks like Acharya Sthirmati and Gunamati, pupils of Vasubandhu, the well-known *pandit* from Nalanda, came to Valabhi and resided there in a monastery outside the town.[3] The method of teaching was tutorial as well as professorial. The former prevailed in the primary and secondary stages and the latter in the higher stages of studies. Education was imparted in diverse subjects.

The secondary education consisted of such subjects as arts, metaphysics, logic, medicine, etc., which were continued at the university stage, which, in addition to the Buddhist *shastras*, imparted training in the four *vedas*,

1. *The Imperial Gazetteer of India*, Vol. XIV, New Edition, (1908), p. 239.
2. THOMAS WATTERS, *On Yuan Chwang's Travels in India*, p. 246.
3. BEAL S., *The Life of Hieun Tsiang*, London, (1914), pp. 266-268.

works on astronomy, geography, medical art, and arithmetic. The medium of instruction was Sanskrit and Prakrit. Education was free. There were equal opportunities of studies for the rich and the poor in the Buddhist *viharas*, where the students lived a simple and disciplined but peaceful and intellectual life.

The Hindu System

Though not a single copper plate grant in favour of any Hindu institution is so far available, there is ample evidence to show that Valabhi, the capital of a Hindu Kingdom, was also an important seat of Hindu learning. A number of copper plates giving grants of villages, lands, etc., to learned Brahmins goes to show the great esteem in which the *pandits* well-versed in the Shastras were held by the Maitraka rulers. Its grand reputation as the seat of the Hindu learning attracted a Brahmin youth from Antarvedi on the banks of the Ganges to Valabhi in Saurashtra for higher studies even though Benaras and Taxila were nearer.[1] Mayursarman, the founder of the Kadamba dynasty, went all the way to Valabhi and brought with him some of the learned Brahmins presumably to assist him at the sacrifices.[2] Under the Hindu system of education, primary education was probably in the hands of the villages school-master, who taught in the *pathshala*, whereas higher studies were imparted at the *gurukulas*.

The Jain System

Valabhi is the traditional place of Jainism where the Shwetambar canons were collected and published. Since the beginning of the Maitraka rule, it had been the seat of great scriptural activities and become a rendezvous of the Jain savants. One of them, Dhanesvarasuri, who described himself as the tutor of prince Siladitya, wrote the famous Shatrunjaya-Mahatmya and defeated the Buddhists by resorting to *syad-veds*.[3] It was here again where Jitayasas and Yaksa, the brothers of the famous Malla lived and wrote Visranta Visyadharavara and Nimittastangabodhini Malla himself wrote his famous treatise on the Jain philosophy called the Nyayachackra. The two agencies of the Jain educational system were the Art schools and the monasteries. The Art schools were concerned with primary and secondary education, where subjects like three R's, fine arts, military training, academic and scientific studies were taught. This course of training extending over a period of 7 years was adapted to the physical, mental and emotional needs of the scholars from boyhood to early adolescence. Thereafter, students joined the monasteries which were prototype of the Buddhist *viharas*, where the learned *acharyas* imparted training in

1. Somadeva, *Katha Saritsagara*, *Taranga*, 32.
2. Saletore B. A., *An Ancient Karnataka*, 1, pp. 324-325, note 1.
3. *Shatrunjaya-Mahatmya*, p. 769.

higher studies.[1] The method of studies, pursued in the Jain monasteries was both comprehensive and rational. It extended over a wide range of subjects like the Vedas, Vedangas, History, Philosophy, Higher Mathematics, Astronomy, Astrology, Medicine, Mineralogy, Lexicography, Politics, Grammar, etc., together with the Brahmanical and Budhhist works. Jains, however, were the first to make use of vernacular language as the medium of instruction in place of Sanskrit and Prakrit.[2]

EDUCATION DURING THE MEDIAEVAL PERIOD

In the middle ages in Gujarat, a boy was expected to carry on the traditional trade of his father. Often he was apprenticed to some craftsman with the idea of enabling him to set up for himself, and gradually acquire enough knowledge and experience later on. But no 'course' was laid down for aspirants. Girls learned the lessons of house-keeping at home, and such education as there was wholly practical. The priestly class monopolised the general education, starting with reading and writing. The others were limited to 3 R's. (reading, writing and arithmetic) as taught in the country schools by the village school-master, or in Pathshalas, Maktabs and Madressas This was not much, but it was valuable so far as it went. It helped to remove illiteracy and to keep alive the torch of knowledge. It lessened social and communal differences by giving a common culture and a common tradition to the rising generation.

Education to be effective, should be a State concern. In olden days, however, it was left in the hands of the Brahmin group, whose interest was bound to be limited. In the mediaeval period, Jain Upasrayas, Posadhashalas and Brahmin Asramas, like the Buddhist Mathas and Viharas concerned themselves mainly with the education of priesthood. The laity was left to look after itself. If, however, these temple-schools ever did concern themselves with the laity, it was only to the extent of teaching them the formal Hindu faith and simple reading, so that they might familiarise themselves with the Puranas, the *stotras* and the rules of morality In this, they were justified, for their prmary aim was to form character and to turn out responsible and disciplined protagonists of the religion they professed and taught. Thus there was a sharp distinction drawn between the education of a strict religious Brahmin and that of an ordinary man

The main object of education then was the culture of the soul. The greatest care was taken to discover the tendencies and attitude, of a pupil for particular branches of study. In the early stages, education was a purely family affair, each father initating his son in to the Vedas and the professions of his caste. But in course of time, economic pressure and the diversity of pursuits made it necessary for people to send their children to the teacher's house for more or less permanent stay during their student life. This

1. DAS GUPTA D. G., *Jaina System of Education*, Calcutta, (1944), p. 2.
2. DR. KRISHNAKUMARI J. VIRJI, *Ancient History of Saurashtra*, (1955), p. 187.

system again gave way to the primitive prototype of the present one, under which a teacher maintained by a community, teaches children for a definite time each day. In those days, education was a free gift to all who desired it. The prince and the pauper were equal during their hours of study. The personal relationship between the students and the teacher, and the students and their fellow-students, was, in most cases, a very wholesome thing with a very far reaching influence on the future lives of all concerned.

These schools were supported by donations from wealthy persons and princes. In several cases, some of the pupils, especially Brahmins, who were not supposed to give any parting-gift to their teachers when leaving, went out in the city or village to beg, like the mendicant pupils of the middle ages in Europe. Whatever they obtained was handed over to the teacher, who looked after their boarding, lodging and other necessities.

From the very early times, Indian schools have been closely associated with the religions that dominated the people Hindu, Buddhist or Muslim. Most of them located in the villages. In addition, certain castes and classes, such as the warriors and artisans, had separate training-centres where the students were kept as apprentices and initiated into the tricks of their traditional trades.

The Brahmanical centres of education suffered severely during the raids of Mahmud of Ghazni, and the learned Brahmins who lived and taught there, were often killed or put to flight Emperor Akbar, however, encouraged the Hindu learning and patronized the Hindu scholars ; and his great-grandson Dara also took a keen interest in the religious and philosophical works of the Hindus. But these were exceptions. With the withdrawal of royal patronage and the forfeiture of temple lands, schools monasteries and priests were left without income, and Sanskrit and Hindu learning suffered. On the other hand, this epoch was remarkable for the progress of the vernacular literature in different parts of India.

Mosques were built. The towns, were generally the centres of instruction and literary activity. The muslim educational institutions were called Maktabs or Madressas. The 'Maktab' was a primary school attached to a mosque, in which boys were taught those portions of the Kuran which a Muslim must know by heart, in order to perform his rituals. Sometimes reading, writing and simple arithmetic were also included in the curriculum. The 'Madressa' was a school or a college of higher learning. The Madressas and Maktabs were, of course, meant for the Muslims alone, but as Persian became the court-language, the Hindus, too began to learn in them. They sometimes learnt Arabic. And thus a linguistic rapproachement was brought about between the two communities.[1]

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1. MAJMUDAR M. R., *Cultural History of Gujarat*, (1965), pp. 346-350.

Modern Education

The State of education during the ninteenth century, and rise of modern education can well be judged by the observations[1] made by the Political Agent, Rajkot in 1842. According to him "In point of education Kathiawar ranks very low. Few of the chiefs can read or write, and the persons who manage their affairs know little or nothing beyond their immediate sphere. Books are rare and are not appreciated. In every town, small provision was made for schooling, but the funds set apart for this purpose are inadequate. I regret that the chiefs and other leading men have shown the most entire apathy on the subject of education".

"In 1846,[2] Mr. Malet, Political Agent, laid the foundation of the present educational system by recommending that under the direction of Agency an English and Vernacular School should be opened at Rajkot. The chiefs were reluctant to contribute for the school at Rajkot. The Political Agent was of the opinion that if education was to be established on a firm basis, it would be necessary not only to open a central school at Rajkot, but schools at all the large towns in the peninsula.

In 1852, Government decided to place in the hands of the Bombay Board of Education the charge of the funds available for education in Kathiawar. A local committee consisting of the Political Agent and his assistant was constituted. This committee was to be treated with greatest consideration as they possessed an intimate acquaintance with the character, wants and peculiarities of the people.

The Government declined to receive any subscriptions from the chiefs except such as were given in full understanding that the Board of Education in conjunction with the Kathiawar Committee would do their utmost to secure the best mode of education.

In his letter 10th April 1852, the Secretary of the Board of Education, wrote that in province like Kathiawar, the internal relations of which were so wholly unknown to the Board, and is so rude a society, the application of any system founded on the experience of a different order of things seemed premature. It appears to the Board that improvement of such a state of society must depend on the influence, knowledge and zeal possessed by local functionaries. Consequently it appeared to be a waste of time for the Government and the Board to attempt to devise theoretical schemes. Such being the view taken by the Board, the secretary suggested that local authorities should be left to introduce education in the manner they might think best suited to the state of society in Kathiawar, warning them only against founding petty schools to be managed by ill-paid ignorant masters, and in localities where education was not appreciated.

1. Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol.III, Kathiawar, (1884)
2. *Ibid*.

Soon after the receipt of the Board's letter Colonel Lang was able to report that Nawab of Junagadh had agreed to subscribe Rs. 1,000 yearly for the general cause of education other chiefs also agreed to subscribe, but they stipulated that Government schools should be established in their capitals. Colonel Lang urged that the central school should be established at Rajkot with a fair portion of the means at his disposal. As soon afterwards as might be possible the benefit should be extended to all the principal towns in the province. All the schools should be placed under superintendence of the head-master of the central school. In 1853, the Board of Education selected a head-master of the central school at Rajkot and to superintend the schools that were to be established in different parts of the province.

The present system of education may, therefore, be said to have its origin in June 1853. The chiefs soon began to take interest in education. Vernacular Schools were opened at the capitals of the most of the leading States. In 1857, the Board of Education was replaced by the Education Department. A High School was started in Junagadh in 1873 and at Porbandar in the year 1887.1

The present district of Junagadh was constituted in 1948, and native States merged in it were Junagadh, Porbandar, Manavadar, Mangrol, etc.

THE JUNAGADH STATE

According to the Census of 1881, 13·40 per cent of the total population were literate.

According to the Statistical Account of Junagadh State, 1884, there were 80 schools, details of which are as under :

Name of the School 1	*Number* 2
High School, Junagadh	1
Vernacular Schools on Fund	66
Vernacular Schools not on Fund	3
Girls' Schools on Fund	4
Girls' Schools not on Fund	4
Urdu School	1
Sanskrit School	1
Total	**80**

The financial aid to these schools was given by the ruler.2

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, Kathiawar, (1884), p. 348.
2. WATSON J. W., *Statistical Account of Junagadh State*, (1884).

In the year 1891, there were both English and Gujarati schools in the mahals. The average number of attendants in these schools was 58·75 per cent which increased to 66·54 per cent in the year 1901. During this period the most active section in receiving education was that of caste Hindus particularly the Nagar Brahmins.

The following table shows the progress of education during the period 1891 to 1901.

Sl. No.	Name of Schools	1891 No. of Schools	1891 No. of Students	1901 No. of Schools	1901 No. of Students
1	2	3	4	5	6
1	Bahadurkhanji High School	1	291	1	427
2	Middle (English) Schools	2	59	6	265
3	Sanskrit Pathshala	1	37	1	41
4	Urdu Gujarati School	1	154	3	295
5	Gujarati Schools for Boys	95	5,989	101	6,270
6	Gujarati Girls' Schools	9	656	15	1,239
7	Night-Schools	23	569	2	47
	Total	132	7,755	129	8,584

Source :

Report of the Census of 1901 of the Junagadh State, (1902).

In the year 1897, the Junagadh college was established. It was the second college in the Saurashtra region. In the year 1901, the average number of students in the college was about 320. The students from outside of the State also took benefit of the college education. Out of the total number of the students, 20 per cent of the students belonged to the State. The Muslim students were given free education and also other facilities by the State. The college conducted classes upto B. Sc., M. A. and LL.B. degrees and was affiliated to the Bombay University.1

1. *Report of the Census of 1901 of the Junagadh State*, (1902).

In the year 1911-12, there were the following educational institutions in the Junagadh State.

Class of Institution 1	No. of Institutions 2	No. of Pupils 3
The Junagadh College	1	157
Public Institutions	139	12,016
Aided Private Institutions	6	894
Unaided Private Institutions	101	3,261
Total	247	16,328

The details of some of these educational institutions are given below.

There were only two high schools in this State, the Bahadurkhanji High School at Junagadh and the Mangrol High School at Mangrol. The total number of students in these schools was 737. There were two middle schools, one at Veraval and the other at Una. In these two schools, there were 219 students.

There were 15 Girls' schools with 1,577 girl-students maintained by the State.

According to the Administrative Report for the year 1932-33, the following educational institutions existed in the State

Description of Institution 1	No. of Institutions 2	No. of Pupils 3
Arts College	1	264
Public Institutions	163	17,664
Aided Private Institutions	15	2,148
Unaided Private Institutions	84	2,850
Total	[illegible]	[illegible]

There were 2 High Schools in the State, *viz*. (1) the Bahadurkhanji High School, Junagadh and (2) the Mangrol High School, Mangrol. The number of students in these high schools was 829.

In order to make the Madressa High School full-fledged, the standard VI was started.

There were eight middle schools in the State, one each at Junagadh, Veraval, Una, Kutiyana, Patan, Keshod, Chorwad and Delwada.

There were 7 Vernacular Boys' Schools attached with the English Classes, each at (1) Ranpur, (2) Bhesan, (3) Malia, (4) Visavadar, (5) Nageshri, (6) Vadal and (7) Talala.

There were 133 Primary Boys' Schools and 19 Girls' Schools. There were 3 other Muslim (primary) girls' schools in the State, where only the Muslim girls received education. The number of girl students was 226.

In the year 1935, one Educational Advisory Board was constituted so as to secure public support and cultivate favourable public opinion for the cause of education.

On the eve of Independence, there were the following educational institutions in the State.

Description of Institutions 1	No. of Institutions 2	No. of Pupils 3
Public Institutions	194	24,669
Aided Private Institutions	55	4,069
Unaided Private Institutions	85	4,561
Public Institutions in attached Units	66	4,836
Total	400	38,135

Source :
Administration Report of the Junagadh State for the year 1944-45.

Among the aided institutions, 8 were run by the Sorath Harijan Samiti.

Out of 24,669 pupils attending the institutions maintained by the State, 18,720 were boys and 5,949 girls.

During the year 1944-45, there were 4 high schools in the State *viz.*, (1) the Bahadurkhanji High School, Junagadh, (2) the Mahabat Madressa

High School, Junagadh, (3) the Dilawarkhanji High School, Veraval, and (4) the Coronation High School, Mangrol. All these were affiliated to the Bombay University. In addition to these, there was the Madressa Islamia High School at Kutiyana.

There were seven middle schools in the State, one each at (1) Junagadh, (2) Una, (3) Kutiyana, (4) Keshod, (5) Chorwad, (6) Delwada and (7) Patan.

The total number of primary schools for boys was 154 including the Sanskrit Pathshala and the Jamat-e-Hufaz class at Junagadh and Visavadar Madressa. The last three institutions imparted religious education. There were 28 primary girls' schools maintained by the State.

The total number of schools in the attached units was 66, *viz*., 1 High School, (556 boys and 17 girls), 2 Middle Schools, (185 boys and 3 girls). 7 Girls' Schools with 695 girls and 56 Primary Schools (3,152 boys and 228 girls).

Attempt was also made in the field of technical education by establishing one technical and vocational training school in the year 1935 by the State.

PORBANDAR STATE

During the year 1886, in the Porbandar State, there were 9 Vernacular schools, one English school and a Girls' school.

According to the Administrative Report of the Porbandar State for the year 1911-12, there were 39 State schools with 2,930 students. The number of private schools was 17 with 865 pupils. Only 4·17 per cent of the population in the State was under instruction.

There were three girls' schools with 402 girls, maintained by the State. The number of girls attending boys' schools was 87 only Physical training was compulsory in the High School. The Indian games were played in the primary schools. Primary education was free for girls, sons of agriculturists, Kharvas, Bhois and the children of the poor classes.

According to the Administration Report of the Porbandar State for the year 1925-26, there were 87 schools in the State with 8,018 pupils, out of them, 73 were State schools and 14 private schools. 51 schools had their own buildings. There were six girls schools in the State. During the year 1925-26, the number of girls taking education was 1,595. Of which 784 were in State girls' schools, 287 in State mixed schools and 524 were in private schools. There were 6 secondary schools run by the State. The largest private school in the State was the Victoria Jubilee Madressa at Porbandar with 475 Muslim boys on its roll. It was upto the English standard IV. A Girls'

school was affiliated to it with 223 girls. The Madressa at Ranavav was a grant-in-aid school. It had 103 Muslim boys and 108 girls on its roll.

Primary education which was free for certain under privileged classes was made free throughout the State for all classes of the people. The secondary education was free for the depressed and poor classes only.

According to the Administrative Report of the Porbandar State for the year 1943-44, the Education Department maintained the principal educational institutions as follows.

Schools maintained by the Porbandar State during the Year 1942-43

Description of Institutions 1	No. of Institutions 2	No. of Pupils 3
Bhavsinhji High School	1	498
Middle Schools	3	1,141
Composite Schools	12	1,773
Primary Schools		
Boys' Schools	69	5,392
Girls' Schools	15	2,168
Partly aided Schools	4	355
Total	104	11,327

The following institutions were maintained from private funds, *viz.*, one High School, called V. J. Madressa at Porbandar, one residential girls' school, (Arya Kanya, Gurukul), one Montessory School, four girls' schools, one Womens' Handicraft School, five Sanskrit schools and two night schools (at Porbandar) and seven primary schools.

The total number of school going students was 8·69 per cent of the population of the State. The percentage of the boys attending schools was 12·06 of the male population and that of girls 5·08 per cent of the female population.

Out of 100 State schools, 71 schools were housed in their own buildings.

A Bal Mandir (Montessory School) was started at Porbandar in 1932. It was attended by about 100 children. A Bal Vidyalaya at Ranavav was set up in 1938 and was maintained by the State.

Among other schools, there were also night schools run by the Bhoi Community and the Sahayak Samaj for the benefit of adults.

In some schools particularly at the Bhavsinhji High School, selected subjects were taught, such as physical training, sports, drawing, music, etc.

THE MANAVADAR STATE

According to the Administrative Report for the year 1911-12, there were 15 schools in this State. They were managed by the Agency Educational Department. Among these, there was one middle school and two vernacular schools (one for boys and one for girls) at Manavadar. The rest of the schools were spread all over the State. The middle school taught upto the standard V. The number of students on its roll was 116.

According to the Administrative Report of the Manavadar State for the year 1931, the number of schools under the control of the State was 24. The Vernacular Girls' School at Manavadar taught upto the sixth standard. There was also a Madressa for the Muslim girls. The number of students in the two vernacular schools was 1,240 (1,125 boys and 115 girls). It is interesting to note that all the 22 villages of the State were provided with schools.

The primary as well as the secondary education was free throughout the State.

THE MANGROL STATE

In the year 1920-21, there was a high school in the Mangrol town, called the Coronation High School. The number of students on its roll was 147.

There were 9 primary schools maintained by the State, *viz*. (1) The Hunter Taluka School, (2) The Kanyashala or Girls' School, (3) The Islami Madressa and 6 rural schools. There were also two private schools in the Mangrol town. The total number of students in the primary schools was 845.

In the year 1940-41, the number of students on the roll of the Coronation High School was 329. Besides these, there were two middle schools in the State during this period.

There were in all eleven primary schools maintained by the State and three primary schools run by the private agencies in the Mangrol town.

LITERACY

Growth of Literacy Since 1951

According to the Census of 1951, there were 161,090 literates in the district of Junagadh as constituted then and formed 16·51 per cent of the total population. Percentage of male literates was then 24·87, while that of female literates 8·02 per cent. In 1961, the percentage of literacy rose to 24·42 per cent (35·44 per cent for males and 12·83 per cent for females). According to the 1971 Census, the percentage of literacy has risen to 30·64 per cent (40·98 per cent for males and 19·60 per cent for females). Thus, during the past 20 years (1951-1971), the literacy percentage has risen from 16·51 to 30·64.

Percentage of literacy to total population by age and sex is given for total/rural/urban in the following statement.

STATEMENT XV·1

Literacy Percentage by Age-groups, 1961

Age groups	Total			Rural			Urban		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages ..	**24.42**	**35.44**	**12.83**	**17.72**	**27.85**	**7.09**	**41.43**	**54.63**	**27.47**
5–14 ..	29.56	38.54	19.65	22.86	32.69	12.03	46.57	53.28	39.09
153–4 ..	33.60	48.79	17.56	24.40	38.64	9.42	55.94	73.26	37.46
35–59 ..	24.85	30.54	9.25	17.11	23.16	4.34	43.46	64.38	21.12
60+ ..	14.90	29.41	3.25	9.71	19.90	1.34	28.37	55.10	8.04
Age not stated ..	8.28	12.28	2.86	7.28	10.74	2.54	25.00	40.00	7.69

Source :
District Census Handbook 1961, Junagadh, p. 16.

Literates among children in the age-group 5-14, constitute 29·56 per cent of whom males account for 38·54 per cent and females 19·65 per cent. The highest literacy among persons and males is found to be in the age-group 15-34 in total/rural/urban areas. The highest percentage of literacy among females is found to be in the age-group 5-14 in total, rural and urban areas of the district. The following statement furnishes the sexwise details of literacy by rural/urban for each taluka of the district.

STATEMENT XV·2

Rural/Urban Literacy by Sex, 1971

Taluka/ Mahal	Total/ Rural/ Urban	Literates (number)	Percentage of total population	Literate males	Percentage of total male population	Literate females	Percentage of total female population
1	2	3	4	5	6	7	8
District Total	**T**	**507,623**	**30.64**	**350,634**	**40.98**	**156,989**	**19.60**
	R	**274,011**	**23.41**	**202,918**	**33.60**	**71,093**	**12.54**
	U	**233,612**	**48.08**	**147,716**	**58.69**	**85,896**	**36.67**
Junagadh	T	84,455	43.60	54,707	54.02	29,748	32.19
	R	25,713	28.84	18,361	39.71	7,352	17.13
	U	58,742	56.19	36,346	60.03	22,396	45.24
Bhesan	R	10,859	22.08	8,105	31.72	2,754	11.66
Visavadar	T	24,905	27.59	17,773	37.69	7,132	16.45
	R	19,546	24.66	14,433	35.06	5,113	13.43
	U	5,359	48.70	3,340	58.19	2,019	38.21
Mendarda	T	14,949	31.84	10,234	41.88	4,715	20.95
	R	10,999	28.42	7,711	38.35	3,288	17.69
	U	3,950	47.86	2,523	58.28	1,427	36.37
Mangrol	T	24,171	22.53	18,461	33.43	5,710	10.97
	R	14,477	18.38	11,636	28.62	2,841	7.45
	U	9,694	34.03	6,825	46.90	2,869	20.59
Manavadar	T	41,358	38.22	27,318	48.97	14,070	26.80
	R	27,345	34.71	18,542	45.81	8,803	22.98
	U	14,013	47.00	8,776	57.35	5,267	37.10
Keshod	T	33,427	31.75	23,161	42.27	10,266	20.31
	R	23,620	27.57	16,932	38.09	6,688	16.23
	U	9,807	50.00	6,229	60.23	3,578	38.59
Vanthali	T	26,800	32.95	17,772	42.33	9,028	22.95
	R	15,201	26.43	10,503	35.34	4,698	16.90
	U	11,599	48.72	7,269	59.28	4,330	37.51
Patan-Veraval	T	45,337	23.70	33,762	34.32	11,575	12.45
	R	17,084	14.75	14,689	24.64	2,395	4.26
	U	28,253	37.41	19,073	49.21	9,180	24.97
Malia	T	20,703	23.79	15,547	34.62	5,156	12.25
	R	16,657	21.13	12,866	31.67	3,791	9.93
	U	4,046	49.32	2,681	62.49	1,365	34.87
Talala	T	18,189	25.00	13,050	34.39	5,139	14.54
	R	16,270	23.14	11,189	32.94	4,081	12.74
	U	1,919	43.30	1,861	54.18	1,058	31.99

STATEMENT XV·2—*concld.*

Taluka/ Mahal 1	Total/ Rural/ Urban 2	Literates (number) 3	Percentage of total population 4	Literate males 5	Percentage of total male population 6	Literate females 7	Percentage of total females population 8
Una	T	36,837	21.76	28,094	32.05	8,743	10.71
	R	25,202	17.87	20,399	27.88	4,803	7.08
	U	11,635	41.22	7,695	53.12	3,940	28.86
Porbandar	T	87,542	38.82	56,561	48.99	30,981	28.15
	R	29,060	24.46	20,606	34 15	8,454	14.46
	U	58,482	54.80	35,955	65.24	22,527	43.65
Ranavav	T	18,417	30.40	12,567	40.33	5,850	19.88
	R	10,014	25.40	7,402	36.45	2,612	13.66
	U	8,403	30.70	5,165	47.50	3,238	31.40
Kutiyana	T	19,644	28.90	13,522	38.90	6,122	18.43
	R	12,964	24.07	9,544	34.61	3,420	13.02
	U	6 680	47.27	3,978	55.37	2,702	38.90

Source :

District Census Handbook 1971, Junagadh.

According to the Census of 1971, the highest percentage of general literacy was recorded in the Junagadh taluka (43·60 per cent) and lowest in the Una taluka (21·76 per cent). In the Urban areas, percentage of literacy is comparatively higher than that of rural areas. The highest percentage of literacy in the urban areas was found in Junagadh taluka (56·19 per cent) and the lowest in the Mangrol (34·03 per cent). The highest percentage of literacy in the rural areas is in Manavadar taluka (34·71 per cent) and the lowest in the Patan-Veraval taluka (14·75 per cent).

The highest percentage of literacy in the Junagadh taluka was distributed in the proportion of 54·02 per cent for males and 32·18 per cent for females and the lowest percentage of literacy in the Bhesan mahal was 31·72 per cent for males and 10·71 per cent for females in the Una taluka.

The urban literacy was the highest both for males and females in the Junagadh taluka, 66·03 per cent for males and 45·24 per cent for females. It was lowest both for males and females in the Mangrol taluka 46·90 per cent and 20·59 per cent respectively.

In the rural areas the literacy was highest both for males and females in the Manavadar taluka 45·81 per cent and 22·98 per cent respectively. The lowest percentage was in the Patan-Veraval taluka with 24·64 per cent and 4·26 per cent respectively.

Educational Standards

The true picture of educational standard in the district can be had from the Census (1961) statement shown below.

STATEMENT XV·3

Educational Levels in Urban and Rural Areas, 1961

Sl. No.	Educational Levels	Urban			Rural		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
	Total	**351,752**	**180,706**	**171,046**	**893,891**	**457,590**	**436,301**
1	Illiterate	206,033	81,979	124,054	735,484	330,130	405,354
2	Literate (without educational levels)	27,622	18,621	9,001	45,292	36,903	8,389
3	Primary or Junior basic	109,050	72,301	36,749	111,207	88,898	22,309
4	Matriculation or Higher Secondary	7,277	6,215	1,062	1,908	1,659	249
5	Technical diploma not equal to degree	100	74	26	..	..	..
6	Non Technical diploma not equal to degree	19	19	..	..	..	..
7	University degree or Post-graduate degree other than technical degree.	1,080	952	128	..	..	..
8	Technical degree or diploma equal to degree or Post-graduate degree	571	545	26	..	..	..
	(i) Engineering	106	106	..	..	..	..
	(ii) Medicine	149	140	9	..	..	..
	(iii) Agriculture	31	31	..	..	..	..
	(iv) Veterinary and Dairying	10	10	..	..	..	..
	(v) Technology	3	3	..	..	..	..
	(vi) Teaching	19	19	..	..	..	..
	(vii) Others	253	236	17	..	.	.

Source :

Census of India 1961, Gujarat, Part II-C, '*Cultural and Migration Tables*', pp. 42, 50, 60.

This Statement gives a very revealing picture of the progress of education which the district had made during recent years. The statement clearly shows the common pattern of standard of education in urban and rural areas. Generally, the standard of education is lower in the countryside than in the towns. As many as 82·28 per cent of the total rural population was illiterate as against 58·57 per cent for the urban areas. It is due to the availability of greater educational facilities in towns.

In recent years, appreciable progress in the fields of higher and technical education has been made in the district. According to the 1961 Census in the urban areas, 1080 persons received university education or the post-graduate degrees or other than technical degrees and 571 persons were reported to have acquired technical qualifications. It is interesting to note that of the persons taking post S. S. C. courses, 34·59 per cent held technical degrees and 65·41 per cent had university degrees or post-graduate degrees other than technical degrees.

Among the technical courses, 'Engineering', 'Medicine', 'Agriculture and 'Teaching' are given preference. Females have also started taking benefits of higher education.

Pre-primary Education

The pre-primary classes of the Balmandir pattern are conducted at several places in the district. Among them, Shri Virsutbhai Sanchalit Balmandir, Mangrol which was established in the year 1932, is the oldest In the year 1971-72, there were 35 Balmandirs with 11,302 children. Out of these 15 Balmandirs are well-established at the important towns like Kutiyana, Mendarda, Una, Veraval, Keshod, Vanthali, Porbandar, Visavadar, Malia Hatina, etc. There were also 9 other recreation centres for children in the district during the same period.

Primary Education

Soon after the formation of the State of Saurashtra in 1948, the question of the expansion of primary education engaged the attention of Government. The provision of free and compulsory primary education to the children of the district, as enjoined by the Constitution of India gave a great impetus to this policy. In 1953-54, the Government launched an intensive drive to provide schools to as many villages as possible and adopted the policy of opening a school in every village with a population of 500 and over As a result of this campaign, the total number of villages in the district without schools in 1960-61 was only 183. Thus towards the end of the Second Five Year Plan 82·88 per cent of the villages in the district were provided with facilities of primary education. An appreciable progress was made in this direction in the Mangrol, Manavadar, Keshod, Vanthali, Patan-Veraval,

Malia, Porbandar, Ranavav and Kutiyana talukas. With the introduction of the Panchayati Raj from 1st April, 1963, primary education except in authorised municipal areas, has been transferred to the District Panchayat. The District Panchayat discharges its responsibility as regards primary education through their Education Committee. The Education Department appoints an Administrative Officer in the District Panchayat. In the urban areas, the authorised municipalities are responsible for the primary education which are also given grants in accordance with the rules.

The following table gives details about the progress made in the field of primary education after the introduction of the Five Year Plans, i. e. since 1951.

Year	No. of primary schools (including basic)	No. of pupils		
		Boys	Girls	Total
1	2	3	4	5
1951-52	606	41,328	11,363	52,691
1956-57	949	56,752	21,210	77,962
1960-61	1,032	67,435	27,697	95,132
1966-67	1,024	108,398	55,775	164,173
1970-71	1,090	130,381	73,753	204,134

Source :
Administrative Officer, District Panchayat, Junagadh.

As can be seen from the above, the primary education registered a remarkable progress during the three plan periods. The number of primary schools rose from 606 in 1951-52 to 1,032 in 1960-61 and 1,090 in 1970-71, while the number of pupils increased from 52,691 to 95,132 to 204,134 during the same periods.

Free and Compulsory Primary Education

This district forms a part of the Saurashtra region where the Saurashtra Primary Education Act, 1956 is applicable. This Act provides for compulsion within the jurisdiction of the municipalities and the gram panchayats. Provision for the expansion of facilities for imparting free and compulsory education to children aged 6-11 years was, however, made in the Third Five Year Plan. As a result, compulsory primary education was introduced in the district in the age-group 7-8 during the year 1961-62 and in the age-group 8-9 during the year 1962-63. In 1968-69, the students under age-group 7-11 were covered under this Act.

Basic Education

The main concept of the basic education is that education should centre around some form of manual productive work. Children should

not get merely book knowledge, but should also learn some simple craft to inculcate in them a sense of self-reliance, responsibilty, initiative, enterprise and resourcefulness. In 1956, there were 669 basic schools in the district. The number of basic schools rose to 680 in the year 1961, out of which 260 were junior basic schools and 420 were senior basic schools. In the year 1970-71, the number of the basic schools decreased to 669 (145 junior basic and 524 senior basic) because of the policy of consolidation of the existing schools. The following table gives details about the number of schools and crafts taught in such schools.

Crafts in the Schools

Year 1	Purely spinning 2	Spinning and weaving 3	Kitchen gardening and agriculture 4	Purely cardboard modelling 5
1956	669	..	..	..
1961 . ..	471	100	65	44 (one wood-work)
1966	459	107	66	44 (,,)
1970-71	452	107	68	44 (,,)

Source :
Administrative Officer, District Panchayat, Junagadh.

Lokshalas

The Lokshalas are a special type of basic schools of the residential type, where children learn some simple useful crafts. The Lokshalas have made a notable contribution towards furthering the cause of basic education. Their main objective is (a) to cultivate useful work habits and study, and (b) to impart education through the three 'H's (head, hand and heart). The Lokshalas are of two types (1) junior, and (2) senior. A junior Lokshala is conceived as a residential basic school with agriculture as a main craft, while a senior Lokshala is a post-basic residential school with agriculture and a dairy as main crafts. The senior Lokshala is expected to provide secondary education adapted to the needs of the rural environment. There are two such Lokshalas in the district, *viz.*,

(1) Lokshala, Sarvodaya Ashram Shapur (Visavadar Taluka),
(2) Mangalayatan Lokshala, Shardagram (Mangrol Taluka).

In the year 1951, the first Lokshala was started by the Sarvodaya Ashram at Shapur. It is a post-basic high school. It also arranges cultural programmes. The number of students on its roll at the date of establishment was 35, this number rose to 253 in the year 1970-71.

In the year 1954, another Lokshala was established at Shardagram by Shri Bharat Saraswati Mandir Sansad, Shardagram. The number of students on its roll at the date of establishment was 23. It rose to 117 in the year 1970-71.

Primary School Buildings

The problem of housing increasing number of pupils in the schools, is also an important item in the development programme. On the eve of integration, there were 1,008 school buildings in the district, out of which 906 were owned and 102 were rented. An intensified development programme was initiated during three plan periods and is continued thereafter. The total number of school buildings constructed during the Plan periods was 941. In the year 1971-72, there were 1,949 school buildings in the district. Out of these, 1,035, were owned and 914 were rented.

Training Facilities for Primary School Teachers

The expansion of primary education necessitated corresponding expansion of training facilities for teachers in primary and basic schools. In the year 1961, there were 5 training colleges in the district and the number of trainees was 562, which rose to 747 during the year 1966. In the year 1971-72, there were four colleges with 376 trainees in the district.

THE SECONDARY EDUCATION

The secondary education constitutes a vital link between the primary and the college education.

After integration, progress of the secondary education was very rapid in the district. The following table shows that considerable progress has been made in the secondary education.

Year	No. of Schools	Students		
		Boys	Girls	Total
1	2	3	4	5
1951	27	N.A.	N.A.	9,351
1956	31	..	..	13,324
1960-61	58	10,293	3,395	13,688
1965-66	70	15,255	5,047	20,302
1970-71	106	20,455	8,502	28,957

Source :
District Education Officer, Junagadh.

The above statement shows a rapid growth between 1956-66, when it added 39 schools and 6,978 students. In the year 1970-71, the number of institutions rose to 106 and students to 28,957 (20,455 boys and 8,502 girls).

In the year 1955, with a view to providing trained teachers for improving the standard of education, one training college for the secondary school teachers was established at Porbandar and one Graduate Basic Training Centre was established at Mangrol in the year 1957.

Physical Education

Physical education is a curricular subject in general but a compulsory subject in the secondary schools of the State. At primary level, one period per day is allotted to physical education. Besides, a number of activities are organised to accelerate physical education in the State. The details of these activities and schemes sponsored in the district are described below.

This district sports are organised by the District Sports Council. The District Collector is the President and the District Education Officer is the Secretary of the Council. The educational institutions in the district take active part in sports competitions held at the taluka, the district and the State levels. Sports competitions are held twice (the autumn meet and the winter meet) every year at the taluka, the district and the State levels.

The District and the State sports competitions were held in the year 1971-72 at Junagadh. In all, 469 students (310 boys and 159 girls) participated at the district level competitions. Winners in the district competitions were sent for the State level competitions. In all 124 students participated at the State level competitions.

Higher Education

Before integration, there was only one college at Junagadh. The college was established in the year 1900 by the Nawab and is known as Bahauddin College. This college was second in the Saurashtra region and had established certain educational traditions. During the State regime, higher education did not get much support obviously because the region is backward and having pastoral and agricultural economy. After Independence, in the year 1955, a college for the secondary teachers was established at Porbandar. In the year 1959, a college with the Arts and the Commerce sections was started at Porbandar. During the year 1971-72, there were 9 colleges in the district. The following statement gives details of these colleges.

STATEMENT XV-4

Colleges in the District

Sl. No. 1	Location 2	Name of the College 3	Year of establishment 4	Whether housed in its own building or in a rented building 5	Management 6	Hostel facilities 7	No. of students 1970-71 Boys 8	Girls 9	Total 10	1971-72 Boys 11	Girls 12	Total 13
1	Junagadh ..	Bahauddin College	1900	Government	Government	Yes	Arts 460	333	793	Arts 586	411	997
							Science 526	51	577	Science 545	68	613
2	Porbandar ..	Ramba Graduate Teachers' College	1955	Government	Government	Yes	B.Ed. 78	31	109	82	29	111
							M.Ed. 41	3	44	42	6	48
3	Porbandar ..	Shri Kalidas Haridas Madhwani Arts and Commerce College	1959	Rented	The Navyug Education Society, Porbandar	Yes	Arts 131	132	263	142	193	335
							Commerce 504	34	538	30	581	611
4	Junagadh ..	The College of Agriculture	1960	Government	The Gujarat Government	Yes	490	..	490	397	..	397
5	Porbandar ..	Sheth Shri N. K. Mehta Trust Maharshi Dayanand Science College	1968	Rented	The Navyug Education Society, Porbandar	Yes	288	50	338	N.A.	N.A.	N.A.

6	Porbandar	..	The Gurukul Mahila Arts College	1966	Rented	The Rajaratna Sheth Shri Nanjibhai Kalidas Mehta Arya Kanya Vidyalaya Trust	Yes	N.A.	N.A.	N.A.	.	325	325
7	Junagadh	..	The Commerce and Law College	1969	Rented	The Junagadh Junior Chamber Education Trust	Yes	Commerce 380	16	396	N.A.	N.A.	N.A.
								Law 188	5	193	N.A.	N.A.	N.A.
8	Keshod	..	The Arts and Commerce College	1971	Rented	The Keshod Nagar Panchayat	..	Arts N.A.	N.A.	N.A.	106	47	153
								Commerce N.A.	N.A.	N.A.	61	4	65
9	Veraval	..	The Somnath College	1960	N.A.	N.A.		N.A.	N.A.	N.A.	N. A.	N.A.	N.A.

N. A =Not available.

In Gujarat State the duration of higher education is of 4 years generally. The first year is preparatory, whie remaining period of three years is for degree course. For teachers' college, the duration of B. Ed. course is of one year.

TECHNICAL EDUCATION

In the past, urgent need was not felt for technical education. Professional education was imparted through a system of apprenticeship, which trained an individual in the techniques of production handed down from father to son. Such education was hereditary and traditional. With the adoption of modern mechanised means of production, the need for imparting professional and technical education was keenly felt. Such facilities during the pre-merger days were very meagre. After Independence, a number of steps have been taken in the direction so as to meet the requirements of technical hands. The important technical institutions started in the district of Junagadh are noted below :

(1) the Government Polytechnic, Porbandar,
(2) the Government Technical High School, Junagadh,
(3) the Industrial Training Institute, Junagadh, and,
(4) the Anand Technical Institute, Porbandar.

They are dealt with below :

(1) *The Government Polytechnic, Porbandar*

This institution was established in the year 1960. It is managed by the Government of Gujarat. It has its own building. It conducts the diploma courses in civil, mechanical and electrical engineering and commercial practice. During the year 1971-72, the number of students on its roll was 75 with 19 members on the teaching staff. A hostel is attached to the institution.

(2) *The Government Technical High School, Junagadh*

The institution was established in the year 1959. It conducts the classes for technical courses. It provides training for (1) element of mechanical and electrical engineering, (2) M/C drawing, (3) workshop technology. The number of students on its roll was 143 in the year 1971-72. It has its own building. It is managed by the State Government.

(3) *The Industrial Training Institute, Junagadh*

The institution was established in the year 1963. It is managed by the Government of Gujarat. It conducts various technical courses for (1) electricians, (2) wiremen, (3) fitters, (4) turners, (5) machinists (comp), (6) mechanic instrument, (7) pattern maker, (8) mechanic general, (9) radio servicing, (10) engine-*cum*-electric and mechanic rural workshop of 2 years course and one year course for mechanic I. C. E. (Diesel) and welder (gas and elect.). During the year 1971-72, the number of students on its roll was 193. It has its own building.

(4) *The Anand Technical Institute, Porbandar*

This institution was established at Porbandar in the year 1959. It is managed by the private agency. It has its own building. It conducts various technical courses, including (1) wireman apprentice, (2) electrician, and (3) radio servicing. During the year 1971-72, the number of students on its roll was 80.

COURSES IN COMMERCE

Commercial education in the State is provided through three types of institutions : (1) the Commerce Colleges, (2) the Commercial High Schools or the Multipurpose Schools with Commerce as a course and (3) the Commercial institutions.

The Commerce Colleges are affiliated to the University and provide a three-year degree course. There are four colleges in the district each at (1) Porbandar, (2) Veraval, (3) Keshod and (4) Junagadh.

The commercial high schools and multipurpose schools provide a pre-vocational course of commercial education, along with general education. The commercial institutions provide instructions in courses such as short-hand, type-writing and accountancy. The course spreads over four years, standards VIII to XI and has general popularity as a multipurpose course in secondary schools. There are three such schools in the district teaching commercial subjects. They are listed below :

(1) The Boys High School, Veraval,

(2) The Navayug Vidyalaya, Porbandar, and

(3) The Shah H. D. High School, Una.

WOMEN'S EDUCATION

Women's education did not make much progress before Independence. However, some efforts were made by the States of Junagadh and Porbandar in this direction. The people also made handsome contribution to the cause of women's education in both the States. In the earlier periods, separate schools for girls were started only at the primary level. Except for a few, by and large, girls generally discontinued their studies after the primary stage, because of the custom of early marriage. The few desirous of taking higher education studied in the secondary schools along with boys.

The Junagadh State

According to the Junagadh Statistical Account, (1884) there were 8 girls' schools in the Junagadh State. But in 1907-08, the number rose to 15 where there were 1,169 girls. In the year 1932-33, the number of girls' schools was 22 (3 for Muslim girls only) in the State. The Bima Shri Lalbakhte Muslim Girls' School at Junagadh was started in the year 1926 under the management of Mahabat Madressa. There was also another Anjuman Girls' School (grant-in-aid) at Kutiyana.

On the eve of Independence (1944-45), there were 28 girls' schools maintained by the State and the number of girls was 5,949 in the State Schools.

The Ladibibi Anglo-Gujarati School for Girls, Junagadh was started in 1862. It imparted education to girls upto standard VI (English). This school was the premier institution for imparting female education in the State.

With a view to providing education for the children of the Amirs of the State according to the Montessori system and to afford facilities to other members of the society, a separate school known as the 'Dilawarkhanji Girls' School' was opened in Junagadh in 1943. In the pre-primary section, the children were taught according to the Kindergarten system, while children aged 6 and 12 were given instruction in elementary and secondary education upto standard IV (English).

With a view to encouraging education among the Muslim girls, the State maintained three primary schools : (1) the Islami Girls' School, Junagadh, (2) the Bima Shri Lalbakhte Muslim Girls' School, Junagadh, (3) the Haji Abdul Karim and Saleh Mohamad Dhedhi Muslim Girls' School, Kutiyana.

In addition to the prescribed syllabus, girls in these institutions received instructions in religion, reading of Qurane Shariff, Urdu, needle-work, embroidery, cooking, etc.

The Porbandar State

In the Porbandar State, during the year 1911-12, there were three girls' schools maintained by the State. One of them was at Porbandar and the other two were at Ranavav and Madhavpur. The number of girls receiving education in these schools was 402 and the number of girls attending boys schools was 87.

According to the Administration Report of the Porbandar State (1924-25), there was a girls' school with 222 girl students affiliated to the Victoria Jubilee Madressa at Porbandar. In the year 1924-25, there were six girls' schools in the State, of them two were at Porbandar and the rest were at Madhavpur, Ranavav, Navibandar and Khambhodar. The total number of girl students was 764.

During the year 1943-44, there were 13 girls' schools run by the Porbandar State, 3 were at Porbandar and the rest were located at convenient centres in the rural areas of the State. The total number of girls taking education in girls' schools was 2,482. There was also one secondary girls' school at Porbandar run by the State. There were also a number of girls institutions in the State run by the private agencies such as Residential Girls' School. (Arya Kanya Gurukul), Women's Handicrafts School and four girls' schools. About 5·08 per cent of the total number of female population was covered under primary education. Education was free in all primary schools throughout the State.

Maharani Shri Baluba Kanya Vidyalaya was established in the year 1936. In the year 1943-44, the number of girls on the roll was 330. Gradually, it became a full fledged high school for girls. Another institution for female education was the Arya Kanya Gurukul (Residential Girls' School) which was started with the financial assistance from the Raj Ratna Sheth Nanji Kalidas Mehta. The number of girls taking education at private girls' schools was 342.

The Manavadar State

According to the Administration Report of the Manavadar State for 1931-32, there was only one Gujarati girls' school at Manavadar teaching upto the sixth standard. There were 115 students on its roll. A Madressa for the Muslim girls was opened by the State. Primary as well as secondary education was free throughout the State.

The Mangrol State

In the year 1940-41, there was one girl's school with 180 girls on its roll in the State. There was also a Muslim Girls' School with four branches. These schools were maintained by the State.

WOMEN EDUCATION AFTER INDEPENDENCE

On the eve of Independence, the number of primary schools for girls in the district was 48 and the number of girls taking primary education was 8,113. After integration, the progress of women education at the

primary level became very rapid. This can be clearly seen from the following table.

Year 1		No. of girls' schools 2	No. of girl students 3	No. of girls studying in mixed schools 4	Total No. of girl students 5
1951-52	..	50	4,699	6,664	11,363
1956-57	..	54	12,741	8,469	21,210
1961-62	..	53	16,951	19,052	36,003
1966-67	..	55	26,453	29,322	55,775
1970-71	..	56	30,540	43,213	73,753

Source :

The Administrative Officer, District Panchayat, Junagadh.

It can be seen from the above table that there is a rapid progress in the number of primary schools from 1951 to 1971. In the year 1951, there were 50 girls' schools, this number rose to 56 in 1970-71. During the same period, the girls studying in these schools rose from 4,699 to 30,540. The number of girls studying in mixed schools rose from 6,664 to 43,213 during the same period. The total number of girls taking primary education rose from 11,363 to 73,753 during the period from 1951 to 1971, *i. e.*, 15·41 per cent increase. These facts clearly indicate that former reluctance of the parents to send their girls to the mixed schools is gradually disappearing. However, separate primary schools for girls still hold the fort.

In the field of secondary education, the progress was comparatively less. One of the factors responsible for this was the absence of separate secondary schools for girls in the district. Early marriage was also another important factor for discouraging girls from taking secondary education. In the year 1960-61, the number of secondary girls' schools in the district was 7. It rose to 10 in the year 1970-71. The number of girl students studying in secondary schools rose from 3,395 to 8,302, during the same period (2,730 to 5,522 in girls schools and 665 to 2,780 in mixed schools).

At the University level, the girls started taking interest very late. There is one women's college in the district at Porbandar, *viz*., Gurukul Mahila Arts College imparting education in the Arts subjects. This college was started with handsome donation of Shri Nanji Kalidas, a leading Gujarati industrialist of East Africa. The rest of the girls took education in mixed colleges. The number of girls in the year 1971-72 in the Arts, Science and Commerce colleges, etc., was about 1,700 in the district.

ASHRAM SCHOOLS

The Ashram schools are residential schools and generally situated away in hills and forests in the tribal tracts. They have agriculture as the main craft. The schools provide free lodging, boarding and medical facilities.

There is only one Ashram school in the district. It is located at Zarera Nes (Ranavav taluka) established in 1963. In the year 1970-71, there were 100 (boys 73 and girls 27) students in this school. The school is managed by the Shishu Mangal, Junagadh.

EDUCATION FOR THE PHYSICALLY HANDICAPPED

Welfare of the physically handicapped has now become one of the important activities of the Directorate of Social Defence. Attempts are being made to train them in such a way that they are able to stand on their own legs and live as useful members of society. In 1971-72, there were four such schools in the district. Details of each of them is given below.

(1) *The Andh Vidyarthi Bhuvan, Visavadar*

This institution was established in 1946 and is managed by the Board of Trustees. The inmates are provided free lodging, boarding and medical facilities. Beside general subjects vocational training is also provided by this institution. In the year 1971-72, there were 41 students on its roll.

(2) *The Government Deaf and Dumb School, Junagadh*

The school for the deaf and dumb was established by the Government in 1957. Boys girls of 7 to 10 years of age are admitted Students of the age-group 11 to 18 are admitted for crafts section. The institution imparts training to children upto IX std., and training is also given in other subjects, *viz.*, tailoring, carpentry and painting. The school hostel provides lodging, boarding and clothing. During the year 1971-72 there were 116 (boys 91 and girls 25) students on its roll

(3) *Shri Meghji Pethraj Shah Government Blind School, Junagadh*

This school for the blind was established by Shri Meghji Pethraj, the well-known philanthropist in the year 1960 at Junagadh. Now it is run by the Directorate of Social Defence, Gujarat State. The students are given vocational and educational training. Music is also taught in the school. Besides free education, free lodging, boarding and clothing are provided to the students, etc. The number of students on its roll was 49 in the year 1971-72.

(4) *Shri Bharatiya Pragna Chakshu, Gurukul, Adult-Training Centre for the Blind, Porbandar*

The school for the blind was established at Porbandar in the year 1960. Education upto S. S. C., is given free. Network, canework, weaving and music are also taught in the institution. The school has hostel facilities where food, clothes etc., are provided free of charge. During the year 1971-72, there were 33 students on its roll. The institution is managed by the Board of trustees.

SOCIAL EDUCATION

Besides spread of literacy, the social education is a movement for preparing responsible citizens. The programme of social education needs to be oriented to local needs and conditions as well as to the cultural level of the particular locality covered. Efforts are being made to promote social education in the district. The progress achieved so far is as follows.

Year 1	No. of social education classes 2	Adult made literates 3
1956-57	345	2,853
1961-62	347	14,839
1966-67	81	1,531
1971-72	N.A.	N.A.

N. A. = Not available.

Source :
Administrative Officer, District Panchayat, Junagadh.

ORIENTAL EDUCATION

Sanskrit

Junagadh and Porbandar were two leading States merged in this district. In the court of Junagadh Nawab, the Nagars were very influential and had good and effective hold over the administration. Because of the Nagar-brahmin's leading position, Sanskrit learning was encouraged in the State. In 1860, one Sanskrit Pathshala was started at Junagadh by the State. In the Porbandar State in the year 1888, one Sanskrit Pathshala was started, it is known as Chaturbhuj Shivji Pathshala. Beside these two States institutions, there were several institutions imparting the Sanskrit education run by the private agencies in both the States. In the Junagadh State, there

were 6 such Pathshalas one each at Vanthali, Una and Delwada and 3 at Mangrol. In 1971-72, however, there were only 2 Pathshalas in the district one at Junagadh and the other at Porbandar. The number of students on their roll was 48 and 93 respectively.

SPREAD OF EDUCATION AMONG THE BACKWARD CLASSES

In the district, none of the former States had a welfare department for the Backward Classes. However, one institution called the Harijan Hit Vardhak Trust was established by the Porbandar State providing for the welfare activities. Also some scattered efforts were made by the voluntary association, the Harijan Sevak Sangh by establishing primary schools for the Harijan students.

EDUCATIONAL FACILITIES FOR THE BACKWARD CLASS STUDENTS

After the integration of the princely States, the former Government of Saurashtra took various steps to promote education among the Harijans, Government constituted a statutory board, called the Saurashtra Backward Classes Board which implemented many schemes during the First Five Year Plan period for the spread of education among the Backward Classes. These schemes were continued during the Second and Third Plan periods. They were freely admitted to public schools and colleges and also exempted from payment of fees. Liberal grant-in-aid to the extent of 50 per cent of the expenditure incurred were made available to hostels providing facilities to students of Backward Classes. In order to level up the Backward Class students and thereby to remove the feelings of inferiority from the minds of Backward Class students, those Backward Class hostels, which admit students belonging to non-backward classes (upto 10 per cent of the sanctioned strength) are given grant upto 100 per cent. Also the similar grant is given to the hostels of caste Hindus admitting Backward Class students. Other schemes for the welfare of Scheduled Castes, Scheduled Tribes and ex-criminal tribes implemented by the Saurashtra Backward Classes Board included establishment of education centres, culture centres and residential schools. By the end of the Third Plan period, this district had 12 Samskar Kendras for the Scheduled Castes, 1 for the ex-criminal tribes and 3 for the Scheduled Tribes. The Government of Saurashtra also gave grant-in-aid to the Backward Classes Board for the construction of buildings for the Harijan hostels. This scheme was continued in the composite State of Bombay and is now in operation in the Gujarat State. In 1966-67, there were two hostels for the Scheduled Castes and one residential school for the Scheduled Tribes in the district.

A brief description of some of the main educational schemes designed to promote education among the Backward Classes is given below :

CONCESSION IN FEES, ETC. :

(a) *Primary and Secondary Education*

Primary and secondary education is free to all classes of the students. Backward Class students studying in Std. VIII to XI are given annual scholarships from Rs. 60 to 90. They are also given examination fees for appearing in the S. S. C., and other scholarships as to meet the expenditure on books and stationery on statutory-*cum*-poverty basis to Backward Class students.

(b) *Higher Education*

Under the Government of India scheme for the award of scholarships to the Backward Class students for the post-S. S. C. Examination studies the State Directorate of Social Welfare awards scholarships to eligible students for prosecuting post-Secondary School Certificate Examination studies. The amount of scholarship varies from Rs. 27 to 112 per month, per student according to the subjects taken (Arts, Science, Medical, Engineering, etc.), their attendance and also whether they are staying in hostels or are day scholars. The scheme is being administered by the State Government since 1959-60.

With a view to facilitating the admission of the students of the Backward Classes to various courses in institutions and in hostels attached to them, Government have reserved certain percentage of seats for them in educational institutions.

Over and above these educational concessions, the voluntary agencies conducting Backward Class hostels are granted financial assistance. There are three hostels for the students of the Backward Classes in the district, *viz*. (i) The Rupayatan Sarvajanik Chhatralaya, Junagadh. (ii) Shri N. M. Gandhi Sarvajanik Chhatralaya, Una and (iii) The Keshod Sarvajanik Chhatralaya, Keshod.

Financial assistance towards tuition fees, and scholarships amounting to Rs. 54,478 was given to 1,480 Scheduled Castes students during the Third Plan periods, of this amount Rs. 16,047 was given for tuition fees to 379 students and Rs. 38,431, for scholarships was given to 1,101 students.

The Director of Technical Education runs an Industrial Training Centre at Junagadh where free education is imparted to the Backward Class students. They are also awarded scholarships of Rs. 45 per month during the training period.

EDUCATIONAL MANAGEMENT

Before Independence, inspired by the Political Agents, the chiefs of Kathiawar, promoted modern education in their respective States. After Independence, conditions changed and public spirited and enthusiastic persons formed educational societies to promote education among the people. The general policy of the Government is that the secondary education should be managed by the private agencies with financial assistance from the State. The activities of some of the leading educational societies in the district are given below.

(1) *The Victoria Jubilee Madressa, Porbandar*

The Victoria Jubilee Madressa at Porbandar was established in the year 1887 for imparting secular and religious education to the Muslim students. The society at present provides free religious education to the Muslim students.

Under its management there are two full-fledged high schools. One is the Victoria Jubilee Madressa Boys' High School and the other is the Victoria Jubilee Madressa Girls' High School. Both these schools are run and financed by the Porbandar Madressa Trust, Durban (South-Africa). The primary and pre-primary sections are attached to both these institutions. In the Boys' High School, there are 1,100 students and in the Girls' High School there are 700 students. They are housed in separate buildings owned by the trust.

(2) *Shri Bharat Saraswati Mandir Sansad Shardagram, Mangrol*

Shri Bharat Saraswati Mandir was established at Karachi in the year 1921. Mahatma Gandhiji, laid the foundation stone of the building in the year 1931. During these period Jamshedjee Mehta was the President of the institution at Karachi. After the partition of India, Shri Bharat Saraswati Mandir was closed at Karachi and was re-established near Mangrol in the Junagadh district and named as Shardagram in 1949. Under the auspicies of central institution at Shardagram, various educational and cultural activities have developed.

The Central Institute of Shardagram at the moment is conducting the following activities.

(a) *The Vividhlakshi Vinay Mandir (Multipurpose High School)*— A residential Multipurpose High School, preparing students for S. S. C. course with Agriculture and Science as the special subjects. This section is conducted with a view to drawing students from urban areas to give them benefit of the modern education in an atmosphere of the Ashram-life.

(b) *Mangalayatan* (*Lokshala*)—A residential Basic, Senior and Post-Basic School, mainly for the children of farmers preparing for the S. S. C. Examination with subjects such as Agriculture, Animal Husbandry and Social reconstruction.

The Multipurpose Village Centres.

(i) The Pre-primary and Primary Basic School,
(ii) The Social Education and
(iii) The Sanskar Kendra, etc.

At present, there are three such village centres one each at Shapur (Taluka Visavadar), Sheriaj (Taluka Mangrol) and Husenabad (Taluka Mangrol) in the district.

The institution besides normal educational activities carries on important co-curricular activities like science club, study circles (English and Sanskrit), etc.

It has a library with 16,000 books. Under the institution there is one agriculture farm, a *gaushala* and laboratory with Audio-Visual tools.

A notable feature of the Shardagram is the atmosphere of Ashram-life created out of discipline and healthy and vigorous climate.

(3) *The Sarvodaya Ashram, Shapur* (*Taluka Vanthali*)

The Sarvodaya Assram, Shapur was established in the year 1945 with a view to promoting educational activities in the district. The educational activities of the Ashram are as under :

(a) *Pre-primary Education* (*Bal Shikshan*)—The Ashram conducts one Balmandir at Shapur and seven others in rural areas. In the year 1972, the total number of children in these Balmandirs was 410.

(b) *The Senior Basic School* (*Lokshala*)—A Post-Basic Residential School is run on the principle of Basic Education with agriculture as the main craft. Other subjects like mathematics, languages, science, carpentry, music, etc., are also taught. The number of students on its roll was 285 in the year 1972.

(c) *The Basic Training for Primary Teachers*—The institution conducts two year course for primary school teachers with crafts like agriculture, spinning-weaving, carpentry and card-board work. The number of trainees was 120 in the year 1972.

(d) *The Centre for 'Hindi' Teaching*—The Ashram also prepares students for various Hindi examinations through its 'Hindi' centre.

(e) *Centre for Teaching of Music*—For teaching of music there is a centre called the Sangeet Vidyalaya. The institute prepares students for the music examinations held by the Brihad Gujarat Sangeet Samiti (State level Organisation).

Besides educational activities various activities relating to Khadi, village co-operative societies, animal husbandry, agriculture and social welfare are undertaken by the institution.

(4) *The Navyug Education Society, Porbandar*

The Navyug Education Society was established in the year 1948. It was then known as Navyug Kelavani Mandal. The name of the institution, however, was changed to the Navyug Education Society in the year 1958. The society conducts following institutions.

Sl. No.	Type of institution	Name of the institution	Year of establishment	No. of students in 1970-71		
				Boys	Girls	Total
1	2	3	4	5	6	7
1	The High School ..	The Navyug Vidyalaya	1948	2,675	177	2,852
2	The High School ..	Maharani Shri Baluba Kanya Vidyalaya	1965	..	2,166	2,166
3	The College ..	Shri Madhvani K. H. Arts and Commerce College	1959	Arts 131	132	263
				Commerce 504	24	528
4	The College ..	Shri N. K. Mehta Trust Maharshi Dayanand Science College	1966	288	50	338

(5) *Shishu Mangal, Junagadh*

In the year 1935-36, a founding home was established by the then ruler of the Junagadh for the orphans. In 1947, the institution was handed over to the voluntary agency and re-named as the 'Shishu Mangal'. From this small beginning it has developed into an important institution for the protection and welfare activities of orphans.

The Shishu Mangal started its activities from the year 1948. The following institutions are run by this institution at present.

(a) *The Primary School, Junagadh*—In the year 1956, a primary school was started by the institution. The Music and Hindi Classes are also conducted in this school.

(b) *The Mahila Samaj, Junagādh*—It was established in the year 1945, for the adult females. It runs the primary classes upto VII standard. The Vernacular Final Class and the sewing class are attached to the institution. About 100 women now take benefit of this institution.

(c) *The Balmandir, Junagadh*—In the year 1952, a Balmandir was started. The children are given free education. 150 children study in this institution.

(d) *The Nari Samaj, Junagadh*—The institution was started in 1959 for the benefit of the Muslim women, who could not take education due to the *parda* system. It conducts educational and sewing classes and a Balmandir.

(e) *Balmandir, Prabhas-Patan*—The Balmandir was established in the year 1949. It is attached to the Mahila Mandal, Prabhas-Patan.

(f) *The Sardar Vallabhbhai Adhyapan Mandir, Prabhas-Patan*—This training institution was started in the year 1960, for primary school teachers (women). From 1960 to 1972, 397 women teachers had taken benefit of this institution. The hostel facilities are available for the teachers.

The Maldhari Gharshala, Sasangir (Taluka Talala)

This institution was started in the year 1950 for the Scheduled Tribes children in Gir Forest area. There is a provision of 35 students in this institution.

The Sanskar Kendra, Sajanwala Nes

This Sanskar Kendra was started in the year 1951 for the children of the Maldharis. It is a centre for the educational activities for the people of the Barda forest. Now this institution is attached to the Ashramshala, Zerera Nes.

The Maldhari Ashramshala, Zerera Nes (Taluka Ranavav)

This Ashramshala was started for the Scheduled Tribes children in the year 1963. In the year 1972, 75 boys were on its roll.

The Harijanvas Balmandir, Junagadh and Prabhas-Patan

One Balmandir was started from the year 1971 at Junagadh for the children of sweepers. Another similar Balmandir is also conducted at Prabhas-Patan.

The Shishu Mangal Gruh

Orphans and women in distress are given shelter in this institution. It also conducts Kanya Chhatralaya for the children of 7 years and above.

The Balagram

It is a Home for orphans above 7 years. In the year 1972, 70 children were the inmates of this institution.

Besides, a number of villages are covered with the Balmandirs with necessary facilities.

Beside the educational activities, the institution also manages the Annapurna, the sewing classes, the Mahila Mandals, etc. It also conducts one canteen from the year 1970.

CULTURE

Cultural History

The Junagadh district covers an area which is well-known in history as the land of the most cultured and refined people. The archaeologists who have recently unearthed relics of ancient civilization from the excavations carried out at Prabhas-Patan, have proved that in this part six cultures flourished.

Sorath, as this district was called, was famous in India as a land of places of pilgrimage even in the Pre-Mahabharata days when the Yadavs migrated to this country and settled there.

Because of its natural resources, its flora and fauna, the kings vied with each other to found their kingdoms there. Soldiers of fortune have won and lost battles to gain supremacy. Traders and merchants established contacts and firms.

Accosding to the history, the Saks, the Greeks, the Parthians, the Guptas, the Maitrakas and others ruled here. Brahmins, Nagars, Rajputs, Kathis, Charans, Vaniks and other communities from Rajasthan, Upper India, Sindh, Punjab, Gujarat and Maharashtra, came in a large exodus at one time or the other. They all brought with them their culture and from the fusion of these different cultures, a unique composite culture was evolved.

Religion and culture are inseparable and congruent with the spread of Buddhism. In Sorath the monks from Buddhist monastaries and

Viharas preached the doctrines of their cults. The hill caves of Sana, (Una taluka) Junagadh and other places speak for their strength and glory. The Jain Sadhus and Sadhvis went from place to place preaching the doctrines of the Jainism which flourished and spread side by side with Buddhism.

The Vedic religion was revived after the 18th century. The Shaivism especially attracted the attention of the people. It gained ground soon anl brought into its fold the kings and the queens who built mighty temples of Shiva, Shakti and Vishnu and his incarnations. The ancient temple of Chakrabhrit Vishnu of Junagadh and that of Somnath built earlier came into prominence and those of Tulshishyam (Una), Madhavpur (Porbandar) and Ambaji (Girnar) were some of the temples built in or about that period.

During the long period of the Muslim rule over Sorath, several *masjids* and *dargahs* came into existence and a section of people who embraced Islam adopted a culture, different from one they had inherited. Some of the Pathans and the Persians, the Turks and the Arabs who came here for service, settled down in Soroth and their culture influenced the local Muslims in particular and to a certain extent the non-Muslims in general.

The Sadhus, the Sanyasis, the Sidhhas, the Yogis, the Fakirs, the Darwishes and other preceptors of different religions preached their followers not only the doctrines of their respective religions or cult but also established certain traditions and introduced practices which became a part of their lives. For example, the Vaishnavas have retained and developed the ' Ras ' believed to have come down from the times of Shri Krishna. The Ram-lila and Ras-lila are nothing short of musical plays, depicting lives of Shri Ram and Shri Krishna. The Bhajans, the Kirtans, the Kathas also played a vital role in infusing courage and faith in the masses in the days of trouble.

The mystic cult of the Yogis, and the Aghoris was replaced by the Bhaktimarg by the preachings of the saints.

Differest communities like Rajputs, Kathis, Ahirs and Mers brought with them the traditions of chivalry, sacrifice, charity and hospitality. The Nagars brought scholarship, diplomacy, valour and leadership the Charans and the Bhats poetic genius and sacrifice, and the Vasiks, business and trade.

Other communities who inhabited this land from ancient times developed the culture that was inherited by them from their ancestors under the influence of late comers.

Thus, the religion, the rulers, the races and the communities which either lived here or settled here moulded the unique culture of Sorath.

Literary Activities

The land of perennial rivers, the surging sea, lofty hills, the dense forests, the rich orchards and the holy places have induced writers and the poets to write and compose poems.

It is believed that Prabhaskhand and probably Nagarkhand of Skand-puran were written in Prabhas-Patan. The stone inscriptions of Ashok (256 B. C.), Rudradama (150 A. D.) and Skandgupta (455-456 A. D.) are at Junagadh. The inscription of Skandgupta is in metrical composition and is aptly called Sudarshan Tatak Sanskar *Granth Rachna*. Some of the copper plates of Vallabhi era (480-770 A. D.) also bear metrical composition. It can, therefore, be presumed that in the early period, poetry was written profusely. In the history of Ayurved it is mentioned that Pandit Yashodhar of Junagadh wrote a book on chemistry called Rasprakash Sudhakar and helped Nagarjun in writing Rasratnakar.

Kavi Gangadhar of Junagadh wrote Mandlik Kavya prior to 1470 A. D. in Sanskrit. It depicts the life of Rah Mandlik III before his fall and exploits of his ancestors.

Shri Narsinh Mehta (1414-1481) was a Nagar Brahmin of Junagadh. He used to spend much time among the *sadhus*, encamped on the outskirts of the town, and sang religious songs and danced in their company. He used to pass the whole day in devotional singing and did nothing to earn his livelihood. During this period, the most famous incident in his life occurred. He believed that all men were equal before 'God'. He did not believe in caste discrimination. In order to test Narsinh Mehta, the Dheds of Junagadh requested him to go to their quarters and join them in their devotional singing and dancing. He readily acceded to their request and passed the whole night with these untouchables in singing devotional songs. As a result, he was out-casted.

His chief literary works are : 'Harmala', 'Sudama Charitra', Chaturi Shodasi', 'Samaldas-no-Vivah', 'Govind Gaman', about 2,000 Padas on Devotion and Erotics (Sringar), and Surat Sangram. These works can be divided into two sections ; Sringar (love-poems) ahd Bhakti (Devotional poems).

There are a number of other poems written in more philosophical language than that used here. There are a few songs composed in simple language. They are called *matutinals* or morning songs (प्रभातियां).

Mehta was a great singer. Most of his Bhajans are written in classical *rag*. He was very fond of the Kedar *rag*. It is believed that when Narsinh Mehta used to sing devotional songs in Kedar *rag*, the god seemed to be pleased and showered blessings on him.

Keshavdas Rideram Kayastha of Prabhas-Patan, wrote 'Krishnakridakavya'.

As a result of political instability, in 1472 the last Rajput king of Sorath Rah Mandlik lost his throne to Sultan Mahammud Begda of Gujarat and Sorath came under complete domination of the Muslim rulers. Strangely enough none of them has said a word about the social conditions, but all of them had written on the religious themes and episodes.

In this class of writers Vishnudas Bhim of Prabhas-Patan, was the first poet who wrote 'Harililashodashkala' and 'Prabodhprakash'. He was followed by Kavi Shridhar of Junagadh who wrote 'Ravan Mandodri Samvad'. 'Gauri Charitra' and other works. Kavi Sunderdas of Bhesan Mahal then wrote 'Prahladakhyan', Dhruakhyan' and other books.

When the Mughal rule was established in Gujarat, peace and tranquility returned. The Mughal court extended patronage to the literary persons. Some of the noteworthy literary works are briefly described below.

Tulsidas Madhavji Bhat of Kutiyana (1594) wrote 'Dhruakhyan' and his son, Vaikuntha (1638 A. D.) reduced a major portion of the Mahabharat in poetry besides writing 'Nachiketaakhyan' and 'Nalkatha'.

Mahatma Mooldas (1595 A. D.) who was born in the village Amodra of the Una Taluka wrote his famous and popular Bhajans and Nads, besides verses based on Ekadash Skand of Shrimad Bhagwat.

Ram Bhagat of Kutiyana (1604 A. D.) wrote 'Kapilakhyan' and a commentary on the Gita. Parmanand Punja of Diu (1633 A. D.) wrote 'Hariras'.

With the disintegration of the Mughal empire in the middle of the eighteenth century small independent states and estates came into existence ruled over by Muslim, Rajput and Kathi chiefs. Though the life of people was neither safe nor secured due to constant feuds, the poets carried on their activities without let or hindrance. During this period Kavi Hardas of Kutiyana (1764) wrote 'Shanker Vivah' and other poetic works.

Shri Ranchhodji Amarji Nanavati (1768 to 1841 A. D.)—Shri Ranchhodji Divan belonged to Junagadh and was Vadnagara Nagar Brahmin. He was a great statesman, diplomat and a soldier. He was a scholar of

Persian, Sanskrit, Hindi and Gujarati. He left an indelible mark on the history of Kathiawar. In Persian, he had written the Tarikh-e-Sorath, a history of Sorath and also the Rukat-e-Gunagaun (various letters).

He had tronslated into Vraj, a great works called the Sivarahasya. Besides a number of other works, he has also written about a dozen works in Gujarati, chief among them being the Siva Gita and Chandipathna Garba.

Trikamdas Bhavanishankar Vaishnav of Junagadh (1734-1769) who was a well-known diplomat of the day and Dewan of Baroda was a soldier statesman and a scholar. He wrote many poems, including 'Parbat Pachisi'. Being a scholar of Persian and Hindi, he wrote Rukmini Biyah and Dakorlila in Persian and a number of verses in Gujarati, mostly in praise of Lord Shri Krishna. Rana Sartanji, ruler of Porbandar (1764-1813) wrote 'Alankar Mala' and 'Kavyaprakash' in Hindi (Vraj). He claimed to be a descendant of Narsinh Mehta from the side of his uncle, Parvat Mehta.

The Charni Literature

During the period ending 1747 all literary activities were restricted to poetry and devotional songs. The literature that devoted in early stage was in *charni* style. A number of *charni* poets flourised during this period.

Asha Barot, a renowned Charan poet of Ishwaria near Prabhas-Patan flourished in the fiftheenth century. Kavi Kamidan of Vaspada (Vanthali Taluka), Kavi Kahandas Bhat of Prabhas-Patan and Kavi Parbat Mishan of Shapur of Visavadar taluka are worthy of note. Charan poet Jethabhai Udhach of Jamra (Kutiyana Taluka) who flourished in the latter half of the eighteenth century wrote Agam Gita and Ras-lila among other poems. Kavi Meh Lila of Chhatrva (Kutiyana Taluka) who was his contemporary wrote Jam Bharat. Besides these poets Bhura Barot. Mandan Mod, Raja Barot of Barda had composed several verses.

In 1806, the British influence spread over Saurashtra. In 1820, the East India Company established complete authority over Kathiawar. With the restoration of peace and spread of education, the era of literary awakening opened. In British India, newspapers and periodicals came into existence which gave impetus to the writers and poets of the Junagadh district. During this period, many scholars, writers, poets and critics appeared on the scene.

During this period, the district produced eminent scholars. The foremost of this group was Manishanker Jatashanker Kikani (1822-1874) of Junagadh, who after serving the Agtncy for some time, turned to literary activitits. His books Dharmamala and 'Manvi-ni-Bhasha' became famous. He was responsible for promoting a literary group which was subsequently transformed

into a society called the Gnanvardhak Sabha. He also founded two other societies called the Buddhivardhak Sabha and the Satpath Prapartak Mandali. He also published the first ever monthly Saurashtra-darpan in 1864, which was edited by Vallabhji Haridutt Acharya.

Rao Bahadur Gokulji Sampatram Jhala, (1824-1878) remained as a Dewan of Junagadh for a long time but he came to be known as Sugna Vedanti, because of his mastery over the difficult subject of the Vedant.

Dr. Bhagwanlal Indraji (1839-1884) was born at Junagadh. Although he had not received any technical education, he earned the fame of an epigraphist and archaeologist due to his untiring efforts and indefatigable zeal in deciphering the edicts of Ashok, Rudradaman and Skandgupta at Junagadh. Due to his writings he was invited to be the honorary member of the Royal Asiatic Society and the Linden University of Germany conferred upon him the honorary degree of D. Litt., in 1884 and the Royal Institute of the Netherland appointed him as an Honorary Fellow of that institute in 1883 in consideration of his contribution to the subjects of geography, philosophy and anthropology.

Vallabhji Haridutt Acharya (1840-1911), belonged to the Vadnagara Nagar community of Junagadh. He was one of the pioneers in Gujarat in researches in history and archaeology. He rendered yeoman's service in collecting and editing historical inscriptions lying scattered in the district. He also translated Sanskrit works like 'Kirti Kaumudi Prabodh Chandrodaya' and 'Valmiki Ramayan'. He was the founder of the Junagadh Museum and subsequently appointed Curator of the Rajkot Museum in 1888. Following are some of his works :

(૧) વાઘેશ્વરીની હમચી (૧૮૮૧), (૨) ચંડીપાઠના સારનો ગરબો (૧૮૬૨), (૩) ચંદ્રહાસો આખ્યાન-દુહા (૧૮૬૨), (૪) પ્રબોધ ચંદ્રોદય નાટક (સં. નો અનુવાદ) (૧૮૭૦), ઉપરાંત વોટસન વિયોગ, ગુજરાતી ભાષાનું વ્યાકરણ, મંગળાષ્ટક સંગ્રહ વગેરે.

Bhagwanlal Sampatram Chhatrapati of Junagadh was a noted scholar of history. He wrote the history of Saurashtra and translated several books of historical importance into Gujarati.

Gorabhai Ramji Pathak of Junagadh translated parts of the Skandpurana amongst other works. Jatashanker Harjiwan Vora of Junagadh wrote books on subjects of religious interest.

Shri Mohandas Karamchand Gandhi (1869-1948 A. D.) was born at Porbandar. After passing his Metric Examination from Rajkot in 1887, he went to England for higher studies in the year 1888. There he became a barrister. Thereafter, he went to South Africa for legal practice. There he started a periodical 'The Indian Opinion'. His articles on 'Hind

Swarajya', 'Jelna Anubhavo', 'Niti Dharma' and 'Sarvodaya' were published in this magazine. On his return to India he started two periodicals 'The Navjivan' and 'The Harijan Sevak' in the Gujarati language. To promote education through mother-tongue, in the year 1924, Gandhiji had established educational institution upto the level of University, degree, now known as "Gujarat Vidyapith" at Ahmedabad. He wrote articles and books first in Gujarati, which were subsequently, translated into English and other languages. His main books in Gujarati are : (1) 'Hind Swarajya' (1922), 'Sarvodaya' (1922), (3) 'Africa na Satyagrah no Itihas', Part 1-2 (1924-26), 'His Autobiography', Part I and II, 'Deshi Rajyo no Prashna' (1941). Some of his books are published after his death (1) 'Maro Samajvad' (1960), 'Mara Swarajyanu Bharat' (1963), 'Ishwar' (1964), etc.

Mahatma Gandhi revolutionised the style of the Gujarati literature particularly the prose and journalistic writings. He wrote very simple but effective Gujarati which appealed to the masses. He also gave new shades to the meanings of words commonly used by the people and thereby proved that Gujarati as a language can be an effective vehicle of expression of different subjects like any other language of India. His simple and direct style came to be followed by contemporary literary persons with the result that a new literary era called the Gandhi Yug came to be established. In short, his writings have left a permanent impact on the contents, style and shape of the Gujarati literature.

Pandit Gatulal (1845-1898 A. D), though born in Kota (Rajasthan) lived in Junagadh since his childhood Though he had lost his eye sight at the age of nine years, he wrote several works in his tender age which included Yamuna Laheri, Rukshmamani Champu, Vedant Chintamani, etc. He has also written a number of verses in Sanskrit, Hindi and Gujarati. His Kansvadh Kavya and Krishnabhisar Kavya are specimens of his extempore poetry. A great devotee of Pushtimargiya Vaishnavism he has contributed to the literature of that sect. He lived in Bombay in the later part of his life where he was conferred the honour of Bharat Martand.

Anantprasad Trikamdas Vaishnav (1861-1917) of Junagadh was born at Mangrol. He was Revenue Commissioner of the Radhanpur State. He wrote plays, poetry and novels besides books on travels and pilgrimage. Out of his several books, 'Sangeet Mahabharat' and 'Ranekdevi's novel are considered masterpieces. Following are some of his yorks :

હિમત વિજય (ના. ૧૮૭૯), અનંત પદસંગ્રહ (પદો કિર્તનોનો મોટો સંગ્રહ), અનંત આખ્યાનમાળા (૩ ભાગમાં ગદ્ય પદ્યાત્મક હરદાસી પદ્ધતિના આખ્યાનોનો સંગ્રહ).

Mahadev Jageshwar of Prabhas-Patan wrote articles on philosophical and religious subjects. He translated Sanskrit classic works of which his Naganand of Harsha became famous. It was he who took dictation from

Swami Dayanand Saraswati, the founder of the Arya Samaj, when Swami was writing his famous book Satyarath Prakash. He was in the later part of life, the Manager of the printing press of the Junagadh State.

Narayan Hemchandra of Diu an indefatigable writer wrote a number of books on various subjects.

Prataprai Vasantrai Saurashtrakar of Junagadh wrote articles, poetry and plays. He was a reformer in his days and a bold exponent of heterodox views. His plays became very popular. He was a mussiff and the *vahivatdar* in the Junagadh State.

Damodardas Hirji Jagad of Junagadh (1880-1920) was an officer in the Junagadh State. He has written several booklets on reformative activities, morals, ethics, etc.

Harprasad Udayshanker Desai of Prabhas-Patan was an officer in the Junagadh State. He was very learned. He wrote essays on different subjects.

Narayandas Karsandas Kovayakar of Bherai was a poet of note. His work "Saraswati Chandra-ne-Thapko (Rebuke to Saraswatichandra, the hero of the famous novel" (सरस्वतिच'ंद्र) is a piece of satire in poetry.

Shri Gopalji Kalyanji Delvadakar (1869-1935 A D.) belonged to Delvada of the Una taluka and hailed from the Audichya Brahmin caste. As a literary man, he is more known as dramatist. He was associated with following dramatic companies as a play wright (1) the Swadeshi Natak Mandali and (2) the Alfred Natak Mandali. He has written the following books :

(અ) **નવલકથા**—નીલમ અને માણેક, નીલમ માણેકની સંતતિ-૪ ભાગમાં, ચંદ્રકળા, નિરંજની અથવા વરઘેલી વનિતા, માધુરી અથવા પ્રેમઘેલી પ્રમદા.

(બ) **નાટકો** — રાજા શ્રીપાળ, વસંત માધવ, રમણ સુંદરી, નીલમ માણેક, વિગેરે.

(ક) **બાળકોની ચોપડીઓ**—કીંડરગાર્ટન શિક્ષણ પદ્ધતિના મૂળ તત્ત્વો, કીંડરગાર્ટન-૪ ભાગમાં, સંગીત સતી મંડપ (૧૯૦૦), બાળ-ભાગ (૧૮૯૯), વિગેરે......

Narayan Vasanji Thakkar of Porbandar was a scholar of history and a leading novelist. He has written more than forty books, mostly novels.

Maharanishanker Ambashanker Sharma of Junagadh was a great literary figure. He wrote-poetry. plays and learned essafs He was a preacher in the Arya Samaj and travelled all over India and abroad propagating the precepts of the Vedas. His poetry leans towards uplift of masses, nationalism and removal of orthodor dogmas. He was a great champion of female education and had established a Kanya Gurukul at Itola (Vadodara district).

Shri Janmashanker Mahashanker Buch (Lalit) (1877-1947 A. D.) was a native of Junagadh and was a Vadnagara Nagar Brahmin. He was more known by his pen-name 'Lalit'. From 1908 to 1910, he was an editor of 'The Kathiawad Times' at Rajkot. He was also a poet. The following are his known works :

(1) 'Geet Sangeet-Sita Vanvas' (1903), (2) 'Lalit-na-Kavyo' (1912), (3) 'Vadodrane Vadle' (1914), (4) 'Lalit-na-Bija Kavyo' (1932), and (5) 'Lalit-no-Lalkar' (1942).

Amratlal Sunderji Padhiar of Chorvad (Malia taluka) was a thinker and rendered high philosophy into simple language for the masses. His writings were very popular.

Shri Gokuldas Dwarkadas Raichura hailed from Balagam (Keshod taluka) of the district. He was a known journalist and a good short stories writer. He had also written a number of poems. He edited the 'Sharda' and 'Kanaiya' two monthlies and 'Anand' a weekly. He also collected and reproduced folk literature of Saurashtra. His published works in Gujarati are as under :

'Ras Mandir' (1915), 'Navnit' (1925), 'Raichurani Rasili Lok Vartao (Short Stories) (1925), 'Snehpurna' (1927), and 'Gandhi Yugni Vartao (1931).

Narsidas Bhagwandas Vibhakar of Mendarda (1844-1925) was a barrister and was practising at the High Court of Bombay. His plays earned him a literary fame. Out of his plays staged in Bombay and Gujarat. 'Sneh Sarita' and 'Madhu Bansari' were acclaimed to he two of the best plays of the time. Following are some of his Gujarati books :

(૧) સિદ્ધાર્થ બુદ્ધ નાટક (૧૯૧૭), (૨) આત્મ નિવેદન (વિ. સં. ૧૯૨૧), (૩) નિપુણચંદ્ર (નવલકથા ૧૯૨૪), સુધાચંદ્ર (નાટક), મેઘમાલિની (નાટક), આબજોના બંધન, (નાટક).

Jaisukhrai Purshotamrai Joshipura, of Junagadh was an officer in the Education Department of Baroda State. He wrote essays, poetry, stories, biographies, etc. He was the founder of the 'Sayaji Sahityamala' and the 'Bal Sahityamala'. Some of his works are as under :

Life and Teaching of Narsinh Mehta in English (1905) and in Gujarati (1908), Bhakta Kavi Bhojal (1911). Translation of English books.

Motilal Ravishanker Ghoda of Junagadh was a Vadnagara Brahmin. He practiced at Ahmedabad and then at Nadiad. He was a erudite scholar

of Sanskrit and of the Vedas. He translated the Vedas and also wrote commentary on the same. Some of his works are as under :

શંકરાનંદી ભગવદ્‌ગીતા, ભાગ ૧-૨ (અનુવાદ ૧૯૨૯), શ્રી ભક્તિ રસાયન (અનુવાદ ૧૯૨૯), ઋગ્વેદ (અનુવાદ ૧૯૩૧), ઉપદેશ સાહસ્રી (અનુવાદ ૧૯૩૧), શાંખાયન ગૃહ્યસૂત્ર (અનુવાદ) વિગેરે.

Shankarprasad Harprasad Desai of Prabhas-Patan was an erudite scholar of Theology, History and Politics. He had good command over Sanskrit, Arabic, Persian, Urdu, Hindi and English languages. He was known for his literary activities.

Gulam Ahmed Shaikh of Junagadh wrote Mirate-Mustafabad or a history of Junagadh in Urdu and edited other works of history.

Jagjiwandas Kalidas Pathak of Porbandar wrote 'Makardhwajvanshi Mahimal', 'Muslim Mahatmas', 'Nauka Dubi' and other books.

Indra Vasavada of Junagadh served in the Education Department of the Gujarat State. He has written stories both in Hindi and Gujarati.

Pushpaben Mehta, Padma Bhushan of Prabhas-Patan is a well-known social worker. She has edited the Bhagini and the Shishumangal journals. She has also written a number of articles, essays and stories mainly on the plight and uplift of women and delinquent children. She is running rescue homes and reformatory schools and other institutions.

Shambhuprasad Harprasad Desai of Prabhas-Patan is a retired I. A. S., Officer. He has written History of Saurashtra, Prabhas and Somnath, Dwarka of Shri Krishna and other books of history besides number of articles on historical subjects, novels, poems and plays.

Gulabdas Broker, Devji Modha, Kantilal Pota, Purushottam Bhakta, Jagdish Parmar and Dr. Chandrakant Dattani, all of Porbandar write stories, poems and articles on various subjects. Hasit Buch, Bakul Joshipura, Pradyumn Joshipura, Indubhai Joshi, Shivubhai Joshi, and Bahadurbhai Vank of Junagadh have contributed in the fields of short stories, plays, poetry, satires and criticism.

Folk-Literature

The art of the story telling is speciality of Saurashtra. The Junagadh district with its romantic history and chivalrous lives has furnished abundant materials to these class who has developed the art and which is monopolised by the Charans and to a certain extent by the Bhats and the Barots.

Much of the bardic literature of Sorath can be traced to the Mediaeval period, its gradual growth corresponding to the change of political conditions in that region of Saurashtra has always been the land of chivalry and romance. Tales of love and truth and chivalry, of devotion and loyalty of devotees and saints have been preserved to this day not as written record, but by oral tradition. This indigenous ballad literature peculiar to Kathiawad is remarkable in two ways. It is in couplets and in the strangesounding, racy dialect of that province. The Stray *Dohas* are as beads in a rosary strung together by a thread of prose which is supplied by the narrator. Occasionally a whole incident hinges on a couplet or two, which are epigrammatic and highly condensed in thought. The other arresting feature of this popular literature is the glimpses it gives of the social life of the people of the province, wild, romantic and chivalrous. Hence, quite apart from their linguistic value these folksongs, fairy-tales, riddles and proverb help to throw a good deal of light upon the ancient traditions, manners and customs of the people of Sorath in particular, and of Gujarat in general. This is the Balladic literature in old Gujarati or Antima Apabhramsa-which has never waned in popularity, and has retained its characteristics even up to the last century. This is now known vaguely as 'Folk-Literature'.[1]

Practically speaking Sorath has produced master raconteurs. The names of those who are still fresh in living memory are dealt with below :

Kavi Odhavji of Una though a Brahmin, was a master story teller. Pitha Suru and Samji, Sura Charans of Charnia of Bhesan mahal, Gadhvi Rajavir of Manavadar, Kavi Raimal Desabhai of Samadhiala (Bhesan mahal) and Gadhvi Kalubhai Mathal were competent raconteurs and poets.

Meghanand Khengar Gadhvi of Chhatrava (Kutiyana taluka) was a master of the art of story telling. He had on the tip of his tongue the history of Sorath and various anecodotes which he related both in prose and poetry.

Gadhvi Kalabhai Devdan of village Sandha (Mangrol taluka). Merubha Meghanand and Pingalsi Meghanand are also masters of this art. Pingalsi writer of stories is also a first rate poet who keeps his audience spellbound for hours together.

It is worth mentioning that the Charans who are born poets and who have kept the history of Sorath alive, have developed the art of prosody in a peculiar style called Pingal and Dingal. They write their verses in different tunes. The Charan poets have contributed materially to the Gujarati literature.

1. MAJMUDAR M. R., *Cultural History of Gujarat*, (1965), p. 331.

Shastris

In the by-gone days Prabhas-Patan was a seat of learning where students from all over India flocked to learn Sanskrit, Samhita, Logic, Philosophy, Astrology and other arts and sciences. In subsequent years Mangrol, Porbandar, Junagadh and Una-Delwada also became known centres of learning.

Shri Kashiram Karasanji Shastri (Bhambhniya), (1882-1963 A. D.) belonged to Pashvali village of the Kutiyana taluka and hailed from the Bardai Brahmin. He studied in the State Pathshala in the year 1901. He was a scholar of the religious scriptures of the Vallabh Sampradaya. He was also a Kirtankar (કીર્તનકાર). He had published a number of books in Sanskrit and Gujarati. Following are some of his published works : (i) Premsangeeta, and (ii) Raspanchadhyai.

Besides, Harikrishna Virji Shashtri and Pragji Pitambar Shastri of Porbandar, Balwant Sharma and Girdhar Sharma of Junagadh, Rewa-Shanker Meghji Shastri of Delwada, Pandit Mahashanker Ishwarji and Karunashanker Ratnaji Shastri of Prabhas-Patan deserve special mention for their erudite scholarship.

Shri Keshavram Kashiram Shastri (b. 1905) hails from Mangrol. He is a well-known research scholar of the Sanskrit, Grammar, Kavya, Vedant, etc. He is at present the Secretary of Gujarati Sahitya Sabha and Director of Gujarat Research Centre, Ahmedabad. He was a lecturer in the B. J. Institute. He is an editor of the periodical 'Anugrah' and Secretary of the 'Suddha Advait Sansad'. In 1952, he was awarded the 'Ranjitram Suvarnchandrak'. In 1966, he became "Vidyavachaspati" from the 'Akhil Bhartiya Sanskrit Parishad'. He delivered the Thakkar Vasanji Madhavji Lecture in 1952 in Bombay University.

He has written some articles by his pen-names, *viz*.,

"એક કાઠિયાવાડી", "ગાર્ગ્ય", "સાહિત્ય વત્સલ", "વિદુર" and "ગર્ગ જોષી".

Some of his works in Gujarati are as under :

(૧) મહાભારત પદબંધગ્રંથ ૧ થી ૭ (૧૯૩૩-૫૧),
(૨) રત્નેશ્વર ભાગવત્ સુબોધ " સ્કંધ ૧-૨ (૧૯૩૬),
(૩) બારમાસા (૧૯૩૮),
(૪) ભાલણકૃત કાદંબરી, ભાલણકૃત નળાખ્યાન (૧૯૫૭) વિગેરે.

Original works :

(૧) ગુજરાતી હસ્તપ્રતોની સંકલિત યાદી (૧૯૩૮),
(૨) કવિચરિત ભાગ ૧-૨ (૧૯૩૯),
(૩) આપણા કવિઓ (૧૯૪૨),
(૪) ભાલણ એક અધ્યયન (૧૯૫૮).

He has also written so many books on the Vaishnav Sampradaya. Over and above, he has translated from English and Sanskrit, *viz.*,

ગ્રિયર્સન-ટર્નર-તેસ્સિતોરિના અંગ્રેજી ગ્રંથો, સંસ્કૃત નાટકોમા કાલિદાસ-ભાસ-વિશાખાદત્તની કૃતિઓ.

He has translated Sanskrit Drama of Kalidas, Bhas, etc.. in Gujarati and written drama also, *viz.*,

કૌલપરાજય અને બીજી પોરાણિક નાટિકાઓ (૧૯૬૩), અજેય ગિરિશિખર અને બીજી ૧૧ ઐતિહ્યમૂલક નાટિકાઓ.

Fine Arts

In the field of art, Maldeoji Rana, Jagannath Ahewasi, Narayan Kher, Devji Vaja and Arisinh Rana of Porbandar, Vrandavan Solanki and Bhaktilal Solanki of Junagadh and Bhikhubhai Ghelabhai Acharya of Prabhas-Patan deserve mention.

Jagannath Murlidhar Ahewasi of Porbandar once attached to the J. J. School of Art Bombay as Chairman of Indian Design Classes, is a Kalacharya of the Banaras Hindu University. He is famous for his excellent mural paintings. He has also published three volumes on art.

Music

Saurashtra has a tradition of fine arts particularly music. Classical music was patronised by the rulers, courtiers and the elite. The classical music of the Rajput and Mughal periods was followed. The light music was confined to Khyals, Thumeris, Gazals and Kawalis or Bhajans and Padas.

The another major patron of classical music was the Haveli, the temple of Pushtimargiya Vaishnav sect. Different *rags* were played at different periods of the day. The Haveli music is mostly based on Drupad-Dhamer. The songs are either descriptive of season or praises of Lord Krishna. Besides, there were music circles of the elite.

Nawab Hamad Khan of Junagadh and Maharajshri Vrajratnalalji of Junagadh Haveli were fond of classical music so much so that they employed the best musicians of the time.

The court musician Gulam Ali Kamil belonged to the Senia Gharana. He had learnt the art from Bahadursen and Amirsen of that school. Kamil had acquired mastery on Tilwadi Khandhar Baji of Drupad and played Sitar also equally efficiently.

Abdul Karimkhan of Kirana Gharana served in the court of Nawab Rasul Khan.

Maharajshri Ghanshyamlalji of Porbandar and Maharajshri Dwarkeshlalji Ghanshayamlalji of Porbandar are remembered even today as the past masters in the art of classical music.

In Porbandar, due to the lavish patronage of these Maharajshris, who belonged to the Haveli Sangeet School, other artists also flourished, the notable being Murlidharji Ahewasi, Karsandas Malia and Parmanand of Madhavpur near Porbandar.

Junagadh produced Adityaramji Vyas (1819-1881), an artist of classical music of note, whose fame spread in all the four corners of the country. Adityaramji developed the art and acquired mastery over this difficult subject and earned the title of Sangitacharya. He wrote Sangitaditya, a work on classical music.

Shri Narendra N. Shukla of All India Radio belonged to Junagadh. He was a classical musician of high order. The names of Dadu Langha, Gulabrai Moolchand Vaidya and Harprasad Desai all of Prabhas-Patan are worthy of note.

Vallabhdas Bapodara and Vithaldas Bapodara are known as the best artists of Haveli school of music.

Smt. Pushpa Chhaya of Junagadh is in the forefront as one of the leading artists and a popular radio star. Diwaliben Bhil of Junagadh is a popular radio star. Aroon Sevak is also a popular radio star.

The Sevak Gharana of Junagadh known as experts of Haveli music and exponents of Drupad Khamar produced Trikamji Dayalji Sevak and Shantilal Dayalji as good instrumentalists.

Natwarlal Dayalji and Pramodray Harilal all of Junagadh. Hemanshu Chhaya. Sanatkumar Vaishnav, Chimanlal Padia, Yadunath Sharma *alias* Lalaji, all of Junagadh are known artists of classical music.

Tapubhai Master of Veraval, a noted musician. Shantilal of Diu and Bachubhai of Prabhas-Patan are noted for their mastery over harmonium, violin and tablas respectively.

Dancing

Tippani Nritya--There are some dance forms which typically represent the community activities and their functional aspects. Such activities are clearly visible in a dance form called 'Tippani Nritya' performed by the women of Chorwad, a seaside place near Somnath in this district. These women are generally labourers who in spite of the advent of tiles and cement concrete have still maintained their ancient vocation. The word "Tippani"

has derived its name from Gujarati, "Tipva", *i. e.*, to beat the floor with a wooden mallet, when a new house is under construction.

Siddi Nritya—The Siddi dancers hail from a place called Jambur situated in the forest of Gir, near Junagadh. Though three hundred years of domicile in India have made them perfect Indian citizens, they have still retained in their folk dances some features which resemble their counterparts in Africa. Though the songs they sing while dancing are in Gujarati, they have a lilting refrain and ferocious rhythm, let loose by their primitive drums which remind us of the African tribal music. Their dances are called Dhamal and Hamachi wherein they recreate all the vigour, verve and ferocity for which the African tribal dances are so well-known.[1]

In the past, classical dancing was confined to the court dancers who mostly came from other parts of the country. The Nawabs patronised the art. In recent times Smt. Savitaben Nanjibhai Mehta of Porbandar is an exponent of the Manipuri school of dancing. She has acquired mastery over the art and has introduced the subject in her Kanya Gurukul at Porbandar. The students of the Gurukul have given brilliant performances of Nritya Natikas. Smt. Savitaben is also the founder and the principal of the Parimal Art Academy of Bombay.

Dramatics

In olden days, the dramatic performances were limited to Ram-lila and Ras-lila in the villages where the actors staged the shows depicting the episodes of the lives of Shri Ram and Shri Krishna.

With the development of the art and revival of the Gujarati Stage in Bombay, several professional and amateur companies came into existence. The oldest reference found is that of Prabhas Aryotkarshak Natak Mandali in 1880, which was more or less an amateur group of artists who staged dramas with the religious and spiritual themes. Rupshanker Udayshanker Oza and Shriranghar Moolshanker of Junagadh staged some dramas at Junagadh in 1884.

The Palitana Bhakti Pradarshak Natak Mandali though formed in Palitana (Bhavnagar district) in 1908, staged its dramas permanently at Junagadh till 1938.

Embroidery

The art of embroidery has been very popular in Saurashtra. In the villages, embroidery of exquisite performance and imagination is done by different communities, the foremost being the Kathi community. There is a custom amongst them of giving a number of embroidered articles to the daughter when she goes to her husband's house after marriage. As a result the art has developed more healthily in the Kathi community.

1. *Folk dances of Gujarat.* Directorate of Information and Tourism, Gujarat State.

Being the Sun-worshippers they invariably prepare an article called Surya-Sthapan. In the Toran, they place an image of the Ganesh in the centre. Another article the 'Sakli' Toran should contain seven Poralias or pendents often studded with Abhlas (mirrors). Out of other articles of different varieties such as the curtains, teapoy, covers, etc., most popular are the "Chaklas" in which are woven artistic geometrical designs or figures of gods and goddesses, lions, parrots, peacocks, horses, cows, chariots, warriors, etc.

The Nagars, the Vaniks and the Lohanas prepare Torans and Chandarvas. The professionals, like Mochis (shoe makers) and Vanzas-Darjis (tailors), have given the art a professional touch. They prepare flower and tree designs. In recent years, some designs of exquisite craftmanship are produced by them depicting scenes from mythology and daily life of the society. The Kanbis (*Patels*), the Ahirs, the Charans, the Mers, the Rabaris, the Kolis and other village communities are also fond of this art. Their ladies, finding time from their labourious pursuits prepare lovely articles with their deft fingers. They produce articles such as *zul* for bullocks, Shingdis (covering for horns of the bullocks),Mathravati (to over the heads) etc. They also prepare Chaklas with floral designs and figures of parrots, peacocks and also the *torans* with Ganesh in the centre and sometimes with creepers, flowers and lamps.

Patch Work

The village communities are also interested in patch works. They make the most of the waste material. They prepare "Malis" (मली) covering cloth for the mattresses and Rajais, Chaklas, *chandaravas* and carpets.

In patch work also, the Kanbi, the Ahir, the Charan, the Mer, the Rabari and other castes, select animals, birds, flowers, etc.

Bead Work

As far as bead work is concerned, they do it side by side with the embrodiery and patch work. It is an art known to the people of this district from time immemorial. The recent excavations at Prabhas-Patan has revealed that bead work was known to the people of the district as far back as 2000 B. C. Due to the proximity of the sea and trade with the foreign countries, beads were imported and the ladies using their needles and strings produced lovely designs. The bead work is not confined merely to wall decorations or *torans* but also to movable articles like *indhonis* (pot rest on the head), coconuts, toy trees with branches, hand fans, sheaths and sticks, etc., which are covered with beads of different colours and designs.

The ladies living on the sea-coast prepare such articles from 'Shankhlas' or small sea shells of the shape of parched rice. They produce as attractive articles as they do from the beads. Sometimes they use shells of larger size and prepare articles of different varieties also.

PERIODICALS

In the district, publications of journals and periodicals did not make any head way comparatively, because the Nawab's rule did not allowed freedom of speech and expression. But during these days, men of learning took initiative and started some journals. All of which were short-lived. There were also attempts of publishing monthlies for social reforms.

In the year 1864 to promote educational, cultural life and social reforms, first monthly, the 'Darpan' was started by Vallabhji Haridutt Acharya. Thereafter in 1881, the 'Nyayaprakash' a monthly was started by Trikamrai Udeyshanker Mankad. In the year 1889, two other periodicals, the 'Madhumakh' and the 'Gnanadipak' were started. 'Madhumakh' was scientific periodical, while the 'Gnanadipak' was a literary journal. 'Ved-Dharmaprakash' was edited by one. Mathurdas Vasavada of Junagadh. The 'Manoranjan Manimal' (1907-13) was published by poet, Chhaganlal Buch. In 1913, 'Girnarpatrika' edited by Dhanshanker Prabhashanker Sharma started its publication. "Literary Labour of Love" edited by Nagar Students' Brotherhood of Junagadh started its publication in the year 1916 and was closed down in the year 1924.

In 1930, the 'Vishvamangal' was edited by Mangalji Uddhavji Shastri of Junagadh and it was devoted to the matters of religious importance. The 'Aroon' edited by Chhaganlal Parmanand Nanavati was a monthly dealing with purely literary and cultural subjects.

News-Papers

Sl. No. 1	Name of News-paper 2	Editor 3	Language 4	Place of Publication 5
1	The Nilmani	Ismail A. Raikuda	Gujarati	Junagadh
2	The Loksamparka	Babulal Ramchand Salat	do.	do.
3	The Fulbane	Purshottam Vrindavan	do.	do.
4	The Nutan Samachar	Rajendra Babubhai Salat	do.	do.
5	The Kesari	Harish C. Navani	do.	do.
6	The Lokdoot	P. G. Thakkar	do.	do.
7	The Gujarat-no-Nad	Dr. Bhanushanker L. Joshi	do.	do.
8	The Apno Sathi	A K. Khokhar	do.	Kutiyana

Source :
District Magistrate, Junagadh District, Junagadh.

Besides these 17 monthlies, 4 fortnightly and 41 weeklies are published in this district.

JOURNALISTS

This district has produced outstanding journalists in the past. Most of them published their journals outside the district The leading names in the galaxy of journalists are dealt with below.

Mahatma Gandhiji, who edited the 'Navjivan' and the 'Harijan' hailed from Porbandar. His nephew Shri Samaldas Laxmidas Gandhi, who edited the daily 'Vande Mataram' (Bombay), hailed from Kutiyana. His Daily was very popular and had wide circulation.

Shri Chhaganlal Parmananddas Nanavati of Junagadh was attached to the 'Bombay Chronicle' for a number of years. He was known for his balanced and considerate views on political problems.

Shri Harirai Buch of Junagadh was an editor of note. He edited the 'Sayaji Vijay' of Baroda for many years. Shri Shankerprasad Nanavati of Junagadh was the editor of the 'Matru-bhoomi', a nationalist weekly published from Ahmedabad.

Shri Shankerprasad H. Desai of Prabhas-Patan was a well-known columnist of the 'Times of India', 'The Pioneer', 'Daily Express' and other leading dailies of the thirtees.

Shri Liladhar Rov Sampat of Porbandar published and edited "Motor Car" and other magazines on industrial subjects.

Shri Vijay Kumar Vasa of Porbandar, known by his pen name Vijaygupta Maurya, edited the "Janma-bhoomi and Pravasi" a leading Gujarati weekly of Bombay.

Shri Naibheram Sadavrati of Marmath (Manavadar taluka) is one of the leading journalists attached to the 'Jansatta' daily of Ahmedabad.

LIBRARIES

Before Independence, educational activiites did not get much support from the States. Library activity in Junagadh district started about a century ago with establishment of the first library in the year 1865 by the Nawab of the State. In the year 1886, another library was established at Porbandar. Subsequently, more libraries were opened in the district With the gradual spread of education, this activity gathered momentum and new libraries, mostly with the aid of public donations, came into existence. Before the merger of the Saurashtra with Bombay State 150 libraries were opened with the donation of Sheth Shri Meghji Pethraj. The Government of Gujarat also encourages the library movement by giving grant-in-aid under the rules framed for the purpose. In the year 1970-71, there were 11 libraries in the district.

The following statement gives the details of the leading libraries in the district.

STATEMENT XV-5

Leading Libraries in the Junagadh District

Sl. No.	Location	Taluka	Name of the Library	Year of establishment	Whether housed in its own building or in a rented building	Classification of books in different languages: Gujarati	Hindi	English	Sanskrit	Others	Total No. of books in 1970-71	Management of libraries
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Junagadh	Junagadh	Government Library	1865	Own	14,203	2,015	6,538	652	1,340	24,748	Government
2	Porbandar	Porbandar	Desai Nanji Gokulji and Sheth Jhavershah Harjivan Library	1886	..	11,491	2,205	5,788	..	656	20,140	Private Trust
3	Una	Una	Shri Una Sarvajanik Pustakalaya	1913	Own	7,560	542	1,185	..	..	9,287	Una Sarvajanik Pustakalaya
4	Kutiyana	Kutiyana	Sheth Bhagvandas Mulchand Coronation Free Library and reading room	1914	Own	2,260	118	93	..	632	3,103	Kutiyana Nagar Panchayat
5	Madhavpur	Porbandar	Shri Natwarsinhji Library	1915	Own	2,143	69	22	8	1	2,243	Madhavpur Gram Panchayat
6	Mangrol	Mangrol	The Vidyarthi Mandal Library	1933	Rented	2,072	53	61	..	2	2,188	Vidyarthi Mandal Pustakalaya, Mangrol

STATEMENT XV·5—*concld.*

Sl. No. 1	Location 2	Taluka 3	Name of the Library 4	Year of establishment 5	Whether housed in its own building or in a rented building 6	Classification of books in different languages: Gujarati 7	Hindi 8	English 9	Sanskrit 10	Others 11	Total No. of books in 1970-71 12	Management of libraries 13
7	Visavadar	Visavadar	Shri Visavadar Gram Panchayat Sarvajanik Library	1950	Rented	806	2	4	..	..	812	Visavadar Gram Panchayat
8	Vadal	Junagadh	The Vadal Gram Panchayat Gramya Library and reading room	1951	Own	..	..	..	..	..	1,483	Vadal Gram Panchayat
9	Ranavav	Ranavav	Shri Natwarsinhji Sarvajanik Library	1951	..	1,809	16	51	..	..	1,876	Ranavav Gram Panchayat
10	Vanthali Sorath	Vanthali	Vanthali Nagar Panchayat Library and reading room	1954	..	5,274	64	86	..	544	5,968	Vanthali Nagar Panchayat
11	Junagadh	Junagadh	The District Library	1956	Own	23,200	10,790	5,240	449	246	39,925	Government

MUSEUM

The Junagadh Museum, Junagadh

Junagadh Museum was founded in the year 1901. In the museum there is a rich collection of archaeological finds collected over many years. In the year 1949, the Archaeological Department excavated a very rich collection at Intava near the Junagadh town. In the museum, there is also a section of old inscriptions in which there area number of stone inscriptions and writings of the Ashok period. Besides archaeological finds, the museum has collected ancient historical articles, the geographical facts, Tamra Patras, and a number of inscriptions written in the Brahmi, the Sanskrit and the Persian languages. There are also old coins, fine pieces of sculptural artefacts, etc. The most outstanding and interesting artefact is that of Surya (Sun), Vishnu standing and resting on Seshnag image of Ganesh, Mahish Mardini, etc. A small library is attached to the museum. The museum is under the control of Directorate of Museum, Gujarat State.

This multipurpose museum houses various collections on art, archaeo logy and natural history. The museum contains 33.994 specimens classified as under :

(1) The Sculpture Gallery,
(2) The Porbandar Room,
(3) The Glassware Gallery,
(4) The Natural History Gallery,
(5) The Wood-art Gallery,
(6) The Miniature Painting Section.
(7) The Archaeological Section,
(8) The Inscription Gallery and
(9) The Folk-art Gallery.

The Prabhas-Patan Museum, Prabhas-Patan

The museum at Prabhas-Patan is of great archaeological interest. It has a collection of stone sculptures, inscriptions, potteries, etc. It was established in the year 1951 by the former Saurashtra State. Now it is managed by the Directorate of Museum, Government of Gujarat. The museum contains 1,231 specimens classified into a number of sections described gelow.

The Pottery Section—This section of inscriptions contains valuable collection of pottery specimen excavated from Nagara mound.

Inscription Section—The collection of inscriptions are in Sanskrit, Arabic, Persian, old Gujarati etc. Most of these inscriptions belong to the 12th century.

Wooden Art Section—This section contains some specimens giving details of wood-art developed during 17th century and 18th century in this area.

Somnath Sculpture Gallery--The gallery contains specimens of sculptural art particularly such as अष्टवृज (one kind of flowers) द्वार शाखा (Door way) the sculpture of God Lakulish, etc., the remains of the 10th century. In this section, there are different parts of old temple as शिखर, (upper part of the temple) Devthar, Narthar, Cone Peonal of the temples, Kirti-mlkha and other scenes of 'Mahapith', etc.

Sculpture Gallery of 'Sapta Matruka' and 'Deity Sudan'

In the vicinity of this great temple, there are other sub-temples and the temples of "Sapta Matruka" and 'Deity Sudan' In these sculpture section, there are images of Vishnu, Kuber, Vaishnavi, Ganesh, etc.

Gallery of Different Temples

Sculptures of different temples are found from near by areas of Prabhas-Patan. They are statues of Rama 'Dashavtar' (7th Century) and different images 'Shiva', 'Suri', 'Ganesh', etc.

The total number of specimens collected is 1,237. Out of them, 920 specimens are of stone sculpture, 23 are inscriptions, 7 pieces are of wooden art, 200 pottery specimens, one copper plate and 86 coins

The museum was named the Prabhas-Patan Museum as it contains specimens of the golden period of the Prabhas-Patan culture.

FOLK-SONGS

Folk-songs are important as a social phenomenon and as a means of expression by social groups of its attitudes and cultural life. In the communal life of Gujarat the music has played a very important part. It is interwoven with the very life of the people. For religious purposes, as well as for social functions, for the rich as well as for the poor, music is considered indispensable. A marriage function or an entertainment of any kind without music is practically inconceivable here. From the simplest folk-songs to the wonderfully complex composition, there runs through all the various grades and kinds of music a stream of fervent devotion and selfless adoration of the Divine. The stories of the various Heroes and Avataras from Epics and Purans are written in song in almost all the vernaculars of India.[1] The folk-songs reflect the aims and aspirations of the people in various walks

1. MAJMUDAR M. R., *Cultural History of Gujarat*, (1965), p. 298.

of life. The folk-songs are generally associated with the weaker sections of the society who though poor and indigent, live a free and natural life. They are not still much affected by the sophisticated ways of the modern life. As a result, they have been able to preserve their folk-songs. A few significant representative songs are dealt with below.

Devotional Songs

There are a number of popular folk-songs. dedicated to the worship of gods and goddesses.

1. This song depicts the natural scenery of the Barda hills and lovely Bilnath Mahadev temple in the Bileshvar village nestling in these hills. The temple is built in the lap of nature. The hills abound in many cows and buffaloes. The hills have many rivers and rivulets including the Bilganga river. Further it is lush with green verdure and full of mangoes, *jambu*, and *timru* trees. Parvati requested Lord Shiv to go to the Mt. Kailas, but he was unwilling to leave the natural surroundings of the Barda hills.

બીલનાથ બેઠા છે બરડા ડુંગરમાં,
ભોળોનાથ બેઠા છે બરડા ડુંગરમાં,
બીલેશ્વર ગામ છે બરડા ડુંગરમાં,
ત્યાં છે રૂડાં શંકરનાં ધામ રે,
બીલનાથ બેઠા છે બરડા ડુંગરમાં.

બરડા ડુંગરમાં ગોવાળિયાં બો'ળાં,[1]
ધીંગી એની ભેંસુ ને ગાય રે,
બીલનાથ બેઠા છે બરડા ડુંગરમાં.

બરડા ડુંગરમાં દૂઝાણાં બો'ળાં,
દૂધ એના દોણે ન સમાય રે,
બીલનાથ બેઠા છે બરડા ડુંગરમાં.

બરડા ડુંગરમાં પાણીડાં બો'ળાં,
ખળખળતી બીલગંગા માય[2] રે,
બીલનાથ બેઠા છે બરડા ડુંગરમાં.

આંબુ જાંબું ને ટીંબરૂના ઝાડ છે,
ઉભી છે લીલી વનરાય રે,
બીલનાથ બેઠા છે બરડા ડુંગરમાં.

પારવતી પુછે નાથ હાલો કૈલાસમાં,
તોયે ભોળો[3] ન ભરમાય[4] રે,
બીલનાથ બેઠા છે બરડા ડુંગરમાં.
ભોળોનાથ બેઠા છે બરડા ડુંગરમાં.

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૧. પુષ્કળ, ૨. માતા, ૩. શંકર, ૪. છેતરાય.

2. In this song, Krishna-Leela is described in detail. Krishna, who broke the water-pot of a girl by throwing pebbles is rebuked by her. She is worried because her clothes had become wet. She tells Krishna that because of his misdeed, she would have to suffer much. First, her mother-in-law would be angry, her sister-in-law will abuse her and other family members would taunt her. Lastly, her husband might not allow her to go out to fetch water. It was in the Junagadh district that Lord Krishna passed latter part of his life and his 'Leelas' with the Yadavas.

મોરલી વાગી

હાં રે વાલા સોના તે કેરૂં મારૂં બેડલું,
હાં રે વાલા રૂપલા ઇંઢોણી છે હાથ :
મોરલી વાગી રે કાનાની.

હાં રે વાલા સરવર પાણી અમે સાંચર્યા,
હાં રે વાલા, કાંઠે ઉભો તો પેલો કાન :
મોરલી વાગી રે કાનાની.

હાં રે વાલા, કાને તે કાંકરો મારીઓ,
હાં રે વાલા, લાગ્યો છે ઘડુલા પેટ :
મોરલી વાગી રે કાનાની.

હાં રે વાલા ઘડુલો ફુટયો ને નીર વહી ગયાં,
હાં રે વાલા, ભીંજયા છે નવરંગી ચીર :
મોરલી વાગી રે કાનાની.

હાં રે વાલા, સાસુ તે અમારી ખીજશે,
હાં રે વાલા, નણદી તે દેશે ગાળ :
મોરલી વાગી રે કાનાની.

હાં રે વાલા, દેરાણી-જેઠાણી મેણાં મારશે,
હાં રે વાલા, પરણ્યો તે કરશે પેર :
મોરલી વાગી રે કાનાની.

3. This is a devotional song giving glimpses into the life of one Saint, Trikamji who lived in Abhapura in the Barda hills. Because of pious and benevolent nature of the Saint, the people of the area worshipped him. The people readily obeyed the exhortations of the Saint. He had prohibited sale of girls in marriage and acceptance of dowry. Because of Saint's penance and blessings, the people of the Barda hills were happy and

prosperous. As a result of his penance, when he left his mortal body, Gods came in aeroplanes to take him to heaven.

લીલા આંબાને લીલી આંબલી,
લીલી છે કંઇ બર્ડાયુની[૧] નાત રે, ત્રિકમજી બાપુ,
વસ્તી બાપુનું કેવું[૨] માનતી.

બરડે બાપુજી કેરાં બેસણાં[૩]
આભપરામાં બાપુજીના વાસ રે, ત્રિકમજી બાપુ,
વસ્તી બાપુનું કેવું માનતી.

ખેડયા બરડા ને ખુંદ્યા ડુંગરા,
લીધા છે કંઇ જોગંદરના[૪] ભેખ રે, ત્રિકમજી બાપુ,
વસ્તી બાપુનું કેવું માનતી.

આસપરેથી બાપુ બોલિયા,
ન લેજો કોઇ દીકરીયુના દાણ રે, ત્રિકમજી બાપુ,
વસ્તી બાપુનું કેવું માનતી.

બાપુનાં વેણ બધે જ ફરી વળ્યાં,
મેલ્યાં મેલ્યાં દીકરીયુનાં દાણ રે, ત્રિકમજી બાપુ,
વસ્તી બાપુનું કેવું માનતી.

બર્ડાઇ બાપુજી તમને પૂજતા,
માગે છે કંઇ આપો આશીર્વાદ રે, ત્રિકમજી બાપુ,
વસ્તી બાપુનું કેવું માનતી.

બાપુએ આશિષ સૌને આપિયા,
લીલા રેજો બર્ડાયુના દેશ રે, ત્રિકમજી બાપુ,
વસ્તી બાપુનું કેવું માનતી.

બરડે બેસીને બાપુએ તપ કર્યા,
આવ્યાં છે કંઇ વૈકુંઠનાં વિમાન રે, ત્રિકમજી બાપુ,
વસ્તી બાપુનું કેવું માનતી.

4. This is a song depicting the love affairs of Radha and Krishna. In this song, Radha tells Krishna not to make haste in love affairs. By sweet words a woman can be attracted. Further, Radha describes incident

૧. બરડાઇ, ૨. કહેવું, ૩. આસન, ૪. યોગી-જોગી-જોગંદર.

of her love affairs with Krishna. Once she had gone to 'Vrindavan' alone, Krishna seeing her alone made overtures of love and came to her. Radha feigned to be angry but Lord Krishna called her as Premda and smilingly invited her. Thereafter both of them set under a shadow of Kadam-tree. Radhaji invited Lord Krishna to play Sogtha Baji. She made a condition that in case of her defeat she would give *paghadi* to Krishna and in case she won she would ask for a *sari*. Lord Krishna was defeated and Radhaji received *patola* with love from Krishna. The song suggests the influence of Vaishnavism on the people of this district.

સોગઠા-બાજી

કાના ઓરા આવો તો કહું વાતડી રે,
નવ જાણો તમે પ્રીત કેરી વાતરી રે.
પ્રીત કરતાં ઉતાવળાં ના થઇએ રે,
પ્રીત અધુરી, ન આકરું બોલીએ રે.
ફળ પાક્યા વિનાનું તે નવ તોડીએ રે,
મીઠું બોલીએ તો નાર આવે દોડતી રે.
દાણ મૂકાવે નારી, એક સેજમાં રે,
હું તો એકલી ગઇતી વંદરાના વનમાં રે.
નોતું નજરે પડતું કોઇ માનવી રે,
હું વગળી, ને કાનની નજરે ચડી રે.
આવ્યા દોડતા જાણીને મને એકલી રે,
હું તો મોઢું ચઢાવી આઘું ખસી રે.
પાણી પાઇને નામ પાડ્યું પ્રેમદા રે,
નેન મારે ને હાસ્ય રેલે હોઠમાં રે.
મુખ ફેરવીને હું તો હસી પડી રે,
જઇ બેઠાં કદમ કેરી છાંયડી રે.
આવો અલબેલા, રમો સોગઠે રે,
બાજી મોતી જડી, ને બાજઠ રૂપલા રે.
પાસા પરવાળાં, ને સોગઠાં સોને જડ્યા રે.
હાર્યા જીત્યાના બોલ લીધા આકરા રે.
કાના, હારૂ તો બંધાવું તને પાઘડી રે,
કાના, જીતું તો સાડી લઉં આ ઘડી રે.
હાર્યા હાર્યા તે કાન, જીતી રાધિકા રે,
સાડી લીધી પટોળાંની પ્રેમથી રે.*

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*પ્રાપ્તિસ્થાન : ગુજરાતી લોકસાહિત્ય માળા, મણકો-૧૧, પાન—૨૫૭.

Festival Songs

5. The Gauri festival is an important festival for unmarried girls. It starts from Devashayani Ekadashi and last for 5 days. It is dedicated to the worship of the Gauri Mata, the consort of Lord Shiv for the sake of obtaining a suitable husband in marriage.

In this particular song a girl is seeking blessings from the Gauri Mata for a suitable husband. She complains that her father has selected a husband on the basis of wealth, and mother has selected a husband on the considera-tion of ornaments. She tells that earthen pot of the city is for her as good as pieces of coconut-shell (useless). She is not interested in wealth and ornaments. She is only 16, while her parents have selected an old man for her. She has black hair, while the partner has grown grey. She is jumping with life, while that old man is able to walk with a stick. He is jealous when she goes to her friend to play. The girl, therefore, requests the Gauri Mata to bless her with a young husband because she feels that otherwise her life will be ruined. The Goddess blesses her and she gets a suitable partner.

ગૌરીવ્રતના ગીતો

ગોરમા, ગુણપત લાગુ પાય, સમરું શારદા રે લોલ.
ગોરમા, બાપે જોયાં ધન, કે માયે જોયાં ઘરણાં[1] રે લોલ.
ગોરમા, નગર શેરની માટલી, કે મારે મન કાચલાં રે લોલ.
ગોરમા, ધનમાં મેલું આગ, કે ઘરણાં ધોલ્યાં કરું રે લોલ.
ગોરમા, અમને વરસ થયાં છે સોળ, બુઢીયાને એંસી થયાં રે લોલ.
ગોરમા, અમારે દુધીયા દાંત, કે બુઢીયાને પડી ગયા રે લોલ.
ગોરમા, અમારા કાળા કેશ, કે બુઢીયાને ધોળા થયા રે લોલ.
ગોરમા, મારે ચટકતી ચાલ, કે બુઢીયાને લાકડી રે લોલ.
ગોરમા, સૈયરૂમાં રમવા જાઉં તો બુઢીયો બળી મરે રે લોલ.
ગોરમા, અમને દયો આશિષ, જીવતર ઝેર થયાં રે લોલ.
ગોરમાયે દીધાં છે વરદાન, જોડ બની શોભતી રે લોલ.

Family Songs

6. In this song, the husband is very enthusiastic to make his wife actively participate is family's efforts for economic improvement He suggests her to work on the spinning wheel. The wife being idle puts out a number of excuses that the spinning wheel is not available, that there are no spindle, no *maru* (a strap of leather rope passing round two wheels which move together) and no cotton. The husband tells her that

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૧. ઘરેણા.

he would make a *baval*-tree (Gam-arabic tree of India) cut and prepare a spinning wheel for her. He would make to prepare a spindle from a red hot iron and *maru* from Buffalo's skin. He would also arrange to grow cotton in the field and to prepare fine cotton for the purpose. At this stage the wife admits that she does not know spinning. On hearing this her husband becomes angry and warns her that he would prepare a cane stick and beat her. This warning compelled the wife ready to do the job. The song thus indicates mal-adjustment in the family.

ગોરી કાંતો હો રાજ નવસરિયાં.
કેમ કાંતું હો રાજ નવસરિયાં ?
રેંટિયા ન મળે હો રાજ નવસરિયાં.

રૂડાં બાવળ વઢાવું, તેના રેંટિયા ઘડાવું,
ગોરી કાંતો હો રાજ નવસરિયાં.

કેમ કાંતુ હો રાજ નવસરિયાં ?
ત્રાક[1] ન મળે હો રાજ નવસરિયાં.

લાલ લોઢાં તપાવું, તેની ત્રાક ઘડાવું,
ગોરી કાંતો હો રાજ નવસરિયાં.

કેમ કાંતુ હો રાજ નવસરિયાં ?
માળ[2] ન મળે હો રાજ નવસરિયાં.

... ...

કેમ કાંતુ હો રાજ નવસરિયાં ?
રૂ ન મળે હો રાજ નવસરિયાં.

રૂડાં વણલાં[3] વવરાવું, તેના રૂ તો કઢાવું,
ગોરી કાંતો હો રાજ નવસરિયાં.

... ...

કેમ કાંતુ હો રાજ નવસરિયાં ?
કાંતતાં નાવડે હો રાજ નવસરિયાં

... ...

લીલા નેતર વઢાવું, તેની સોટી બનાવું,

... ...

સોટી વાગે સબસબ રેંટિયા હાલે રૂમઝુમ

... ...

કાંતતાં આવડ્યું હો રાજ નવસરિયાં,
હું તો કાંતુ હો રાજ નવસરિયાં.

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૧. ત્રાક, ૨. માળ, ૩. કપાસ.

પ્રાપ્તીસ્થાન : ગુજરાતી લોકસાહિત્ય માળા, મણકો-૬, પાન—૨.

7. This song indicates the practice of polygamy and the problems arising out of this custom. In this song a husband who had returned from the tour invited by one of his wives. The wife requests him to come at her place and not to go to her co-wife's house. In order to tempt her husband, the wife tells him that she has prepared flower garlands, and made complete arrangements for toilet. For dinner, she has prepared *lapsi*, for *mukhvas*, *elachis* (cardamom) is kept ready. Inspite of these preparations, if he goes to her co-wife, she would abuse him.

ફૂલ કેરા ગજરા ગૂંથ્યા ગુલાબી,
સાયબા મોરા ! એક વાર મળવા આવો :
આવો તો હાર લાવો રે વરણાગી વાલમા !

ઉતારા ઓરડા મારે મંદિરિયે,
સાયબા મોરા ! શોક્યની શેરીયેં ના જાશો :
જાશો તો ગાર્ય[1] ખાશો રે વરણાગી વાલમા !

ફૂલ કેરા ગજરા ગૂંથ્યા ગુલાબી,
સાયબા મોરા ! એક વાર મળવા આવો :
આવો તો હાર લાવો રે વરણાગી વાલમા !

દાતણ દાડમી મારે મંદિરિયે,
સાયબા મોરા ! શોક્યની શેરીયેં ના જાશો ·
જાશો તો ગાર્ય ખાશો રે વરણાગી વાલમા !

ફૂલ કેરા ગજરા ગૂંથ્યા ગુલાબી,
સાયબા મોરા ! એક વાર મળવા આવો :
આવો તો હાર લાવો રે વરણાગી વાલમા !

નાવણ કૂંડિયા મારે મંદિરિયે,
સાયબા મોરા ! શોક્યની શેરીયે ના જાશો :
જાશો તો ગાર્ય ખાશો રે વરણાગી વાલમા !

ફૂલ કેરા ગજરા ગૂંથ્યા ગુલાબી,
સાયબા મોરા ! એક વાર મળવા આવો :
આવો તો હાર લાવો રે વરણાગી વાલમા !

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૧. ગાળ.

ભોજન લાપસી મારે મંદિરિયે,
સાયબા મોરા ! શોક્યની શેરીયેં ના જાશો :
જાશો તો ગાર્ય ખાશો રે વરણાગી વાલમા !

ફૂલ કેરા ગજરા ગૂંથ્યા ગુલાબી,
સાયબા મોરા ! શોક્યની શેરીયે ના જાશો :
જાશો તો ગાર્ય ખાશો રે વરણાગી વાલમા !

મુખવાસ એલચી મારે મંદિરિયે,
સાયબા મોરા ! શોક્યની શેરીયેં ના જાશો :
જાશો તો ગાર્ય ખાશો રે વરણાગી વાલમા !

ફૂલ કેરો ગજરા ગૂથ્યા ગુલાબી,
સાયબા મોરા ! એકવાર મળવા આવો :
આવો તો હાર લાવો રે વરણાગી વાલમા !

પોઢણ ઢોલિયા મારે મંદિરિયે,
સાયબા મોરા ! પોઢણ કરવા આવો :
આવો તો હાર લાવો રે વરણાગી વાલમા !

8. This is a song depicting the difficulties of a woman married to a lazy man The woman, therefore, complains that her father had married her with an idle husband. and, therefore, it would be difficult for her to pass her life with him. She narrates some of the incidents of his idleness. In the morning, when he is requested to get-up, he calls for *datan* (tooth brush) at his bed, when called for bath he orders to bring toilet at his bed. when called for lunch he would ask to bring lunch at his resting place, and when he is called upon to get-up and face the thieves, he tells that he is offering challenge from his bed.

દાદેજીએ અમને આરસુડિયાને દીધાં જો !
આરસુ[૧] સાથે પાનાં પડીયાં, જનમારો[૨] કેમ જાશે રે !
ઉઠોને આરસુડિયા , દાતણવેળા થઇ છે જો !
જાગું છું, ગોરી જાગુ છું, પડયો દાતણિયા માંગુ છું.

... ...

ઉઠોને આરસુડિયા, ઘરમાં ખાતર પડીયાં જો,
જાગુ છું, ગોરી જાગુ છું, પડયો પડકારા નાખું છું.

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૧. આળસુ, ૨. જિંદગી.

પ્રાપ્તિ સ્થાન : ગુજરાતી લોકસાહિત્ય માળા, મણકો-૫, પાન—૧૬૭.

9. This is another song depicting the family affairs of the Garasias in the Barda hills. In this song, a wife is not allowed to go to her father's place and is, therefore, unable to communicate with her relations. She requests her friend to write a letter to her father and inform him about her plight as she is prevented from visiting her parents' place. Further, she requests her friend to write a good letter to her relations, requesting them to send ornaments such as *Kadala*, *Chudala*, *Jhumana*, etc., for her so that she may take solace in this plight.

કડવા કરીને બેની, કાગરિયાં લખજો,
કાગર લખો તો બહુ સારાં,
સહેલી, મને નથી જાવા દેતો ગરાસિયો

મારા પિયરનાં બેની, કડલા મંગાવજો,
કાંબિયું પેરીને મન વારૂ,[1]
સાહેલી, મને નથી જાવા દેતો ગરાસિયો.

કડવાં કરીને બેની, કાગરિયાં લખજો,
કાગર લખો તો બહુ સારાં,
સાહેલી, મને નથી જાવા દેતો ગરાસિયો.

મારા પિયરનાં બેની, ચૂડલાં મંગાવજો,
બંગડી પેરીને મન વારું,
સાહેલી, મને નથી જાવા દેતો ગરાસિયો.

કડવાં કરીને બેની, કાગરિયાં લખજો,
કાગર લખો તો બહુ સારાં,
સાહેલી, મને નથી જાવા દેતો ગરાસિયો.

મારા પિયરનાં બેની, ઝૂમણાં મંગાવજો,
કાંઠલી પેરીને મન વારું,
સાહેલી, મને નથી જાવા દેતો ગરાસિયો.

કડવાં કરીને બેની, કાગરિયાં લખજો,
કાગર લખો તો બહુ સારાં,
સાહેલી, મને નથી જાવા દેતો ગરાસિયો.

મારા પિયરની નથડી મંગાવજો,
ટીલડી ચોડીને મન વારું,
સાહેલી, મને નથી જાવા દેતો ગરાસિયો.

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૧. વાળું.

10. In this song a brother is very eager to go to his father-in-law's place. At that time, his sister gives some practical advise. The mangoes-trees, and Kevda-trees are looming low with the weight of flowers and fruits. The Ranaji rule is very prosperous. The sister tells her brother that he should wear costly turban, ring, watch, etc., so that he may be able to impress his brother-in-law.

ઝૂલે કેમ્બું[1] ને ઝૂલે કેવડો,
ઝૂલે છે કંઈ રાણાજીનાં રાજ રે, હંસીલા[2] વીરા,
... ...
વીરનો સાફો છે સવા લાખનો,
પેરજો પેરજો સાસરિયાને દેશ રે, હંસીલા વીરા,
તમારે જાવું છે સાયર સાસરે.
... ...
વીરની વીંટી છે સવા લાખની,
... ...
વીરની ઘડીયાળ છે સવા લાખની,
... ...
વીરને કંદોરો સવા લાખનો,
... ...
વીરનો તોડો છે સવા લાખનો,
પેરજો પેરજો સાસરિયાને દેશ રે હંસીલા વીરા,
તમારે જાવું છે સાયર સાસરે.

Heroic songs

11. Saurashtra is a land of courageous and brave fighters for any good cause or honour. In this song one Mayadan Charan has narrated a story of two brave outlaws, who faught against the Muslim ruler of Gujarat. The song is in the form of a Rasdo. It narrates a story of Jesaji and Vejaji's heroic deeds. Both of them were Sarvaiya Rajputs. They had small jagirs under the jurisdiction of the Junagadh State. When Junagadh came under the Muslim rule in the year 1480, Mohammad Begada called Jesaji and Vejaji to Ahmedabad for service. It was an understanding that whenever the service of the Jagirdars were required by the ruler, they had to attend the duties. The *thandar* of Junagadh communicated message of Mohammad Begada to Jesaji and Vejaji. But those Jagirdar refused to serve any ruler other than that of Junagadh. The Badshah, therefore, annexed their jagirs. As a result Jesaji and Vajaji became outlaws. They pillaged and burnt villages under Badshah's jurisdiction and killed many policemen. They continued as decoits for 12 years. At last the Badshah was tired and made a compromise with them and returned to them their jagirs.

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૧. કેરીઓ ૨. હોંસીલા.

પ્રાપ્તિસ્થાન : ગુજરાતી લોકસાહિત્ય માળા, મણકો-૬, પાન ૨૧-૨૨.

It is said that these Jesaji and Vejaji have built a castle known as Vejalkot on the Bhadiya hill.

જેસા-વેજા તારી જોડયું ભારે, ધધડાયું જૂનાગઢ શોર
સપર્યું માર્યા, માણ્હું માર્યા, ને વરતાયો કાળો કેર :
જેસાની સંગમાં વેજો........
વેજાની સંગમાં જેસો........
જેસા-વેજાની અમર કાથા રઇ.

થાણદારુના કાગળિયા આયા, જાવને તમે અમદાવાદ,
છો મેનાની નોકરી કરવી, બાસ્યાની કરવા બિરાદ :
જેસા-વેજા હાલજો જોડે,
થાણદારુ તો હુકેમ છોડે,
જેસા-વેજાની અમર કાથા રઇ.

સારવૈયા તારી સાખ સોનાની, જાગીર તારી કેવાય,
થાણદારુના હુકેમ ના માન્યા, મરવા થિયા તિયાર,
લીલછમ આંખડિયુંવાળા,
આંટાળી પાઘડિયુંવાળા,
જેસા-વેજાની અમર કાથા રઇ.

... ...

બાર વરસ તો બારવટો હાલ્યો, સપર્યું માર્યા બો,
મનમાણ્યા કીધા બાસ્યા હારે, ગરાસ લીધો સૌ,
જેસા તારી વાતું રઇ,
વેજા તારી નામના થઇ,
જેસા-વેજાની અમર કાથા રઇ.

The Song of Kharvas

12. Saurashtra has a very long sea coast. As a result, the sea is one of the most important means of communication and livelihood. There are number of communities who are sea farers and sailors. The Kharvas of Saurashtra are known for their strenuous character. In order to escape the tedium of hard toil, they have introduced rhythmic musical process which lightens their toil. They are called work-songs. These work-songs are known among the people by different names such as Lothar, Bamani, Abani, Bhamani, Abavani. It seems that the word is derived from the Persian word *Aab* meaning water. The vocal contribution of common people in the field of

પ્રાપ્તિસ્થાન : ગુજરાતી લોકસાહિત્ય માળા, મણકો-૧૧, પાન—૭૬.

music is seen from the work-songs and folk-songs. The common men and women take to music for brief respite. Work-songs are intended to keep the group of workers in uniform action. Following two songs are commonly sung by the sea farers and port labourers, when they are at work.

In the first song, the sea-farers are invited to come to sea. They consider their employers as their real lords. With blessing of Mavla Pir, they get happiness. In the second song, there is a suggestion of hard and dangerous life in the sea. Once when Malam the Captain of the Ship narrated the story of ship-wreck, the sailors became worried and frightened. According to the story those who were saved were landed at the coast. The boat was salvaged. The work-songs are meant to relieve the tedium of the works on the boat or launch.

એ સમાલી ધામલા !
આવો ચાલી ,,
ચાલી બલા ,,
ખારવા ભલા ,,
ખારા પાણી ,,
લેવા તાણી ,,
તાણ ભરાદર, ,,
આવી મલાદર, ,,
આવી ખોદાની, ,,
ખોદાની ખેર, ,,
ધણીની મેર, ,,
ધીંગા ધણી, ,,
રોજી ધણી, ,,
રોજી દેનાર, ,,
સાચા સાબ, ,,
કૂડી દુનિયા, ,,
આંચ કુડાની, ,,
પીર માવલાની, ,,
મોબત વાજે, ,,
મોબત રચાની ? ,,
ખાના ખરાબા, ,,
સીદી માલમના, ,,
હાજી કરમાના, ,,

લા ધામલા

એ લે રે, ધાંઈ મલા, લા ધામલા !
સો બેલી, ધાંઇ મલા, લા ધામલા !
ધાંઈ મલા, ભોમ ચીલા, લા ધામલા !
માલમ ને મનજી કરાણી, લા ધામલા !
માલમ બોલ્યા, સબ ઢીલા, લા ધામલા !
માર્યા તો દાખલ ખુરદા, લા ધામલા !
દાખલને દરિયા કિનારા, લા ધામલા !
માપીના ભરવા પાણી, લા ધામલા !
પાણી ભરે પાણિયારી, લા ધામલા !
નાકમાં સોનાની વાળી, લા ધામલા !
સોનુ ને રૂપે જડાવી, લા ધામલા !
મામા રેવા મા હાલી, લા ધામલા !
હાલને ઈંદોર ધાંચી, લા ધામલા !
ધાંચીના બાપે બંધાવ્યા, લા ધામલા !

પ્રાપ્તિસ્થાન : ગુજરાતી લોકસાહિત્ય માળા, મણકો-૧, પાન—૨૭૭.
સંપાદક : ગુજરાતી લોકસાહિત્ય સમિતિ.

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

Introductory

The climate of the district is most varied. On the sea-coast, it is salubrious. In the plain areas of Kutiyana, Manavadar, Malia, Vanthali, etc., it is hot. In the areas of the Gir forest, it is unhealthy. Due to proximity of the Girnar mountains whose rocks become hot in summer, the climate of Junagadh city is hot during summer. During the past, diseases like small-pox, plague, malaria, etc., were prevalent in the district. Small-pox was one of the most commonly prevalent diseases resulting in disfigurement in most cases, blindness in some and death in others. Similarly, epidemic of plague broke out a number of times in Junagadh, Patan, Keshod, Vanthali, Bhesan, Chorwad and Mangrol.

However, deaths from fevers predominated over those from other causes. As the agency recording deaths was untrained and consisted of low-paid village Headmen the causes of deaths registered by them were unreliable. More than two-thirds of the total mortality was recorded under this head. This was mainly due to the difficulty of diagnosing all but a few well-defined causes such as cholera, plauge, and small-pox. Several ailments were classed indiscriminately under the head 'fever'. Several deaths due to other causes such as consumption, pneumonia, measles, acute inflammation, or whooping cough were wrongly returned as due to fever simply because fever was a prominent feature of these diseases.

Prior to introduction of the modern allopathic system of medicine, the Ayurvedic system of medicine was the popular mode of treatment besides the Unani system which was prevalent in some parts of Junagadh, Mangrol and other Muslim states. Those in the lower strata, however, depended much upon deities whose intervention they sought in each and every matter affecting their well-being. Being mostly ignorant and superstitious, such calamities as failure of crops or spread of epidemics like cholera, small-pox, etc., were attributed to the evil influence or wrath of some deity or spirit.

With the progress in medical science, the position has changed. Complicated symptoms of diseases are now clearly and quickly diagnosed. As a result, the percentage of deaths reported under the broad category of 'fevers' has declined. Moreover, with the spread of education under the British rule, the western system of medicine or allopathy was gradually introduced. Due to the quick relief it provided, it soon became popular with the people.

Medical Facilities after Independence

The work of providing medical relief was greatly accelerated after Independence and particularly after the introduction of the Five Year Plans. Far reaching changes have been affected in the treatment of various complicated diseases. The number of medical institutions providing medical relief has also increased. According to the 1961 Census, there were 98 medical institutions, which included 7 Government hospitals, 46 Government dispensaries, 1 rural maternity child welfare centre and 27 Ayurvedic dispensaries, besides a number of private hospitals and dispensaries. In 1971 there were 11 hospitals and 158 dispensaries.

According to the 1971 Census every town except Chhaya has got medical facilities. Hospital facilities are available in 10 towns. Three of them have maternity and child welfare centres and two have tuberculosis clinics. 19 towns have family planning centres. The following table gives particulars of the number of beds available in each town.

STATEMENT XVI-1

Medical Facilities in Towns

Sl. No. 1	Name of Town 2	Number of beds in medical institutions 3	Number of beds per 1,000 population 4
1	Adityana	..	--
2	Bantwa	4	0.37
3	Bilkha	4	0.46
4	Delwada	6	0.90
5	Junagadh	377	3.93
6	Keshod	6	0.31
7	Kutiyana	10	0.71
8	Malia Hatina	6	0.73
9	Manavadar	16	1.10
10	Mangrol	26	0.91
11	Mendarda	12	1.45
12	Patan *	22	0.29
13	Veraval		
14	Porbandar	176	1.66
15	Ranavav	7	0.56
16	Shapur	..	..
17	Talala	6	0.89

STATEMENT XVI·1—*concld.*

Sl. No. 1	Name of Town 2	Number of beds in medical institutions 3	Number of beds per 1,000 population 4
18	Una	58	2.69
19	Vanthali	6	0.40
20	Visavadar	6	0.54
	Total	**748**	**1.54**

*As there is a joint municipality for Patan and Veraval towns, separate figures for each town are not available.

Source :

District Census Handbook, Junagadh, (1971), pp. 13, 14.

There is a total of 748 beds in the various medical institutions of the district. The largest number (377) are at Junagadh followed by 176 in Porbandar and 58 in Una. The other towns have beds varying from a minimum of four in Bantwa and Bilkha to a maximum of 26 in Mangrol. Adityana and Shapur have no indoor medical facilities. Worked out for all the towns of the district as a whole there are 1.54 beds per 1,000 population. Junagadh, Porbandar and Una enjoy this facility above the district average while the rest of the towns are below the district average.

Vital Statistics

As compared to the past, medical facilities are now available speedily and on a larger scale. As a result, the epidemics which used to take a heavy toll of life in the past are now under control. The death rate has, therefore, gone down in the district during the last five years. The birth-rate has also gone down to some extent. This may be attributed to the Family Planning campaign.

STATEMENT XVI·2

Birth and Death Rates from 1966 to 1970

Year 1	Birth rate 2	Increase or Decrease 3	Death rate 4	Increase or Decrease 5
1966	26.5	..	8.3	..
1967	26.5	..	8.2	—0.1
1968	24.9	—1.6	7.8	—0.4
1969	25.5	+0.6	8.4	+0.6
1970	24.8	—0.7	7.7	—0.7

Source :

Director of Health Services (Health Section), Ahmedabad.

Epidemics

Small-pox—Small-pox is one of the most severe epidemics in our country. It ranks as one of the important causes of blindness. After Independence, the Government of Saurashtra and then the Government of Bombay undertook a mass campaign of vaccination and revaccination. Regulations under the Epidemic Diseases Act 1897, were enforced and measures like propaganda, prompt notification of small-pox cases and appointment of temporary vaccinators to assist the regular staff in the threatened and affected areas were adopted. This helped in bringing down the incidence of small-pox to a considerable extent. After the formation of the Gujarat State, the programme of vaccination was undertaken on a mass scale from 1st July, 1962 under the National Small-pox Eradication Programme in order to bring the disease under control.

The small-pox eradication programme was introduced in Junagadh district simultaneously with the other districts of Gujarat State, by carrying out mass vaccinations on a large scale. The programme has been intensified gradually and the increase in the vaccination staff by the State Government has been sanctioned from the year 1970. The strength of the programme staff at present consists of 2 medical assistants, 5 vaccinators of the district mobile-squad, 58 vaccinators for rural areas and 11 for urban areas of the district. Besides there are 14 vaccination supervisors for the rural areas and 3 for the urban areas.

The eradication programme has produced a marked decline in the small-pox incidence. The number of small-pox cases came down from 2,095 in 1968 to 125 in 1970. In 1971, not a single case of small-pox was reported in the district. This was due to the steady intensification of the primary vaccinations and revaccinations programme from year to year. The figures of vaccinations, attacks and deaths due to small-pox from 1968 to 1970 are as follows :

STATEMENT XVI·3

Small-pox

Year 1		Primary vaccinations 2	Revaccinations 3	Attacks 4	Deaths 5
1968	..	76,737	1,26,627	2,095	532
1969	.	72,348	3,40,538	1,506	246
1970	..	68,523	44,970	125	24
1971	..	79,189	89,243	Nil	Nil

Malaria—The former Government of Saurashtra had set up malaria organisations in each district. D. D. T. was sprayed in the endemic areas. Anti-malaria drugs were distributed during the First Five Year Plan. The National Malaria Eradication Programme was launched in 1958. During the Second Five Year Plan period, the malaria eradication work was reorganised by constituting two units each covering a population of one million. A six year phased programme from 1958-59 to 1963-64 was drawn up to intensify the spraying of D. D. T. in all endemic areas and to conduct surveillance operations. The statistics of malaria cases detected during the last five years in the district are given in the following statement.

Year 1	Malaria Cases 2
1967	5,899
1968	6,250
1969	13,195
1970	11,493
1971	16,926

The number of malaria cases detected has increased nearly three-fold during the last five years. These figures clearly reveal the danger of the increasing spread of malaria. However, it may be noted that no malaria case in this district has proved fatal during the last five years.

Leprosy Control—The total number of leprosy patients in this district is 1,263 of whom 1,010 patients are registered for treatment. Two institutions provide treatment of leprosy. They are (i) the Leprosy Hospital of Junagadh, and (ii) the Leprosy Control Unit, Porbandar. The latter has its sub-centres at Keshod, Kutiyana, Junagadh, Porbandar, Veraval and Mangrol.

COMMON DISEASES

The number of deaths due to various diseases during the last five years has come down from 11,499 in 1966 to 11,405 in 1970 inspite of an increase in population. This is evident from the following statement.

STATEMENT XVI-4

Deaths from Common Diseases

Sl. No. 1	Disease 2	1966 3	1967 4	1968 5	1969 6	1970 7
1	Cholera	1	2	4	15	3
2	Small-pox	50	129	592	467	23
3	Fevers	5,255	4,745	4,090	4,657	3,928
4	Dysentery and Diarrhoea ..	204	210	175	159	223
5	Respiratory diseases ..	757	974	962	819	740
6	All other causes ..	5,232	5,473	5,399	6,203	6,488
	Total	11,499	11,533	11,219	12,320	11,405

Source :
Director of Health Services (Health Section), Ahmedabad.

As the statement indicates, about one-third of the total deaths occur due to fevers of different types. However, the incidence of fever has greatly declined from 5,255 in 1966 to 3,928 in 1970. The disease of small-pox has been brought under control but the respiratory diseases continue to take, on an average, more than 750 lives every year. Death due to diarrhoea and dysentery increased from 204 to 223 during an overall period of five years.

Hospitals and Dispensaries

There are 11 public hospitals and 158 dispensaries in the district. The following statement gives names of the Government and other public hospitals.

(i) Shri Bhavsinhji Hospital, Porbandar
(ii) The Maharani Rupaliba Hospital, Porbandar
(iii) The Leprosy Hospital, Junagadh
(iv) The Referral Hospital, Manavadar
(v) The Coronation Memorial Zanana and General Hospital, Junagadh
(vi) The Government Hospital, Mangrol
(vii) The Government Hospital, Mendarda
(viii) The Una General Hospital, Una

Other Public Hospitals

(i) The T. B Hospital, Keshod
(ii) The Municipal General Hospital, Veraval
(iii) The S. V. Maternity Home and Hospital, Mangrol

Shri Bhavsinhji Hospital, Porbandar—Shri Bhavsinhji hospital of Porbandar is the oldest general hospital in the district. It was established in the year 1892 by the Porbandar State. It worked with 61 beds till 1954 when 50 beds were added. Another 50 beds were added in 1971. Thus it has at present 171 beds. It has a well-equipped operation theatre, a surgical ward, a T. B. ward, a separate dental department, an X-ray department, a pathological ward and a family planning ward. The average number of outdoor patients treated at the hospital during the last five years stands at nearly 1.75 lakhs, while that of indoor patients is about 60,000.

The Maharani Rupaliba Hospital, Porbandar—The Maharani Rupaliba hospital was opened in the year 1937, by Rajratna Sheth Manchershah Hirjibhai Wadia in memory of Maharani Rupaliba of Porbandar. The hospital, with 60 beds, has a well-equipped laboratory, operation theatre and a maternity home. The average numbers of outdoor and indoor patients treated at the hospital stand at about 50,000 and 25,000 respectively.

The Leprosy Hospital, Junagadh—The leprosy hospital was established as early as 1890 A. D. The main donor and founder was Vazir Bahauddin-bhai Hasambhai. It has a capacity to accommodate 70 beds. To provide work to patients, the *Ambar Charkhas* are provided to them. The following statement shows the number of indoor and outdoor patients treated at the hospital during the last five years.

Year 1	Indoor patients 2	Outdoor patients 3
1967	121	1,441
1968	110	1,555
1969	132	1370
1970	142	1,571
1971	112	1,940

The Referral Hospital, Manavadar—The hospital was established on a small scale about 60 years ago. Its management was taken over by the Gujarat Government in 1960. In the year 1968, the hospital was upgraded as a referral hospital. In the initial stages, there were only ten beds. Forty beds were added in 1968. At present there are 50 beds. It is equipped with an x-ray machine, an operation theatre and a laboratory. The hospital treats on an average 400 indoor patients and 20,000 outdoor patients, annually.

The Coronation Memorial Zanana and General Hospital, Junagadh—During the Junagadh State regime, two hospitals were constructed, namely, the Coronation Memorial Zanana Hospital and the Rasulkhanji General Hospital. The former was started in 1913 and the latter in 1914. In 1952, both these were amalgamated into one unit and named as the Coronation

Memorial Zanana and General Hospital. It has a capacity of 337 beds. It has a well-equipped x-ray department and a clinical laboratory. The statement given below shows the number of patients treated at the hospital during the last five years.

Year 1			Indoor patients 2	Outdoor patients 3
1967	..	..	1,09,318	2,65,092
1968	..	..	1,11,256	2,69,990
1969	..	..	1,36,454	3,18,427
1970	..	..	1,22,314	3,20,317
1971	..	..	1,06,838	3,19,038

The Government Hospital, Mangrol—The hospital was established during the Mangrol State regime and was known as the Bada Mian Hospital. The foundation stone of the building was laid by Shaikh Mohammad Jehangir Mian, the VIIth Shaikh of Mangrol in the year 1909 and the building was declared open in 1910. The hospital has 6 beds for females and 6 beds for males. The following statement shows the indoor and outdoor patients treated at the hospital during the last five years.

Year 1			Indoor patients 2	Outdoor patients 3
1967	..	..	3,649	1,49,518
1968	..	..	2,106	1,07,702
1969	..	..	2,293	69,561
1970	..	..	2,941	80,934
1971	..	..	2,421	76,368

The Government Hospital, Mendarda—The hospital was established in the year 1962. It has a capacity to accommodate 12 beds, 6 for males and 6 for females. All types of common diseases are treated at the hospital, which has a separate maternity home and Anti-rabic centre. The following statement shows the number of indoor and outdoor patients treated at the hospital during the last five years.

Year 1			Indoor patients 2	Outdoor patients 3
1967	..	..	4,349	37,515
1968	..	..	1,346	36,567
1969	..	..	3,176	36,648
1970	..	..	2,978	29,867
1971	..	..	2,448	30,316

The Una General Hospital, Una—The Una General Hospital was established in the year 1958 at a cost of Rs. 1.65 lakhs and with a total capacity of 18 beds. The number of beds has since increased to 25. The hospital maintains a separate x-ray unit, a clinical laboratory and a maternity-home. The maternity home is named after Shrimati Maniben Panachand, the principal donor. The following statement shows the number of indoor and outdoor patients treated at the hospital during the last five years.

Year 1	Indoor patients 2	Outdoor patients 3
1967	5,621	1,02,145
1968	5,728	1,07,878
1969	7,962	1,42,927
1970	9,342	85,357
1971	9,149	86,013

Shri Bhagwanji Sunderji Nathwani T. B. Hospital, Keshod—This hospital was established in the year 1971 at a cost of Rs. 12 lakhs and was named after the donor Shri Bhagwanji Sunderji Nathwani. The institution is being managed by the Sorath Kshaya Nivaran Samiti, Junagadh. The number of beds in the hospital is 125. The hospital is well-equipped and has a pathological laboratory and x-ray department. During the year 1972, 668 indoor patients and 1,074 outdoor patients were treated at the hospital.

The Municipal General Hospital, Veraval—The hospital was established by the State Government in the year 1961 at a cost of Rs. 19 lakhs, collected from public donations. Its management was taken over by the Veraval Municipality in 1966. The Municipality spent about Rs. 5 lakhs and provided up-to-date equipments for the hospital. The number of beds was also increased from 20 to 76. It has a well-equipped operation theatre, x-ray machine, a pathological laboratory and a separate maternity home. On an average, it provides annually treatment to about 20,000 patients in its indoor department and one lakh patients in its outdoor department.

The Shrimali Vanik Maternity Home and Hospital, Mangrol—This medical hospital was established in 1905. It was first named as Gangaba T. M. Vora and Sheth J. K. Vora Shrimali Vanik dispensary. As its activitives expanded, the need arose for a spacious building. Sheth Morarji Mulji donated the present building to the dispensary in 1923. There are eight beds in the hospital and a separate maternity home, a pathological laboratory, a dental department, and an eye clinic. It has no surgical

department. The following statement shows the number of indoor and outdoor patients treated at the hospital during the last five years.

Year 1	Indoor patients 2	Outdoor patients 3
1966	1,734	46,801
1967	1,813	57,833
1968	2,041	65,347
1969	1,478	72,388
1970	1,249	60,978

Details of medical facilities available in the rural and the urban areas separately are given in the following two statements.

STATEMENT XVI-5

Medical Facilities in Rural Areas

		Number of			
Sl. No. 1	Name of Taluka 2	Dispensary 3	Hospital 4	Maternity Home 5	Child Welfare Centre 6
1	Junagadh	7	..	2	1
2	Mendarda Mahal ..	6	..	..	..
3	Talala	3	..	2	..
4	Patan-Veraval ..	12	..	..	..
5	Malia	10	..	1	..
6	Mangrol	6	..	..	..
7	Keshod	13	..	..	..
8	Porbandar	11	..	2	..
9	Ranavav	2	..	..	..
10	Kutiyana	5	..	2	5
11	Manavadar	12	..	..	..
12	Vanthali	6	..	2	..
13	Bhesan . ..	11	..	2	1
14	Visavadar	10	..	..	..
15	Una .. .	9	1	1	1
	Total ..	123	1	14	8

Source :
District Census Handbook, Junagadh District, (1971), p. 170.

STATEMENT XVI-6

Medical Facilities in Urban Areas

Sl. No. 1	Name of Town 2	Number of Dispensary 3	Hospital 4	Maternity Home and Child Welfare Centre 5	Family Planning Centre 6
1	Adityana	..	..	..	1
2	Bantwa	..	..	..	1
3	Bilkha	..	..	..	1
4	Delwada	..	..	..	1
5	Junagadh	8	2	2	2
6	Keshod	..	1	..	1
7	Kutiyana	..	..	..	1
8	Malia	1	..	..	1
9	Manavadar	..	1	..	1
10	Mangrol	3	2	1	1
11	Mondarda	..	1	..	1
12	Patan-Veraval	4	1	..	1
13	Porbandar	17	2	3	1
14	Ranavav	1	..	..	1
15	Shapur	..	..	..	1
16	Talala	..	..	..	1
17	Una	..	1	..	1
18	Vanthali	..	..	..	1
19	Visavadar	1	..	..	1
	Total	**35**	**11**	**6**	**20**

Source : *District Census Handbook*, Junagadh District, (1971).

The Ayurved System

The Ayurved or the indigenous system of medicines flourished in the past but gradually declined on account of (i) the encouragement given to allopathy during the British regime (ii) the absence of scientific research in the Ayurved and (iii) the want of qualified *Vaids* well-versed in this science.

After Independence, the Government of India realised the importance of the Ayurved and devoted attention towards its revival and development. As a result, a number of the Ayurvedic dispensaries were opened in every part of the country. There are 38 Ayurvedic dispensaries in the district at present, of which 25 were opened during the Saurashtra State regime. The largest number (7) were in the Porbandar taluka followed by 5 in Vanthali taluka. Visavadar and Manavadar had four, Keshod, Malia and Bhesan had three each. Mendarda and Veraval had two each and Mangrol, Kutiyana and Ranavav had one each.

The Gujarat Ayurvedic Pharmacy, Junagadh—The Gujarat Ayurvedic Pharmacy was established in the year 1958-59 by the Government of Bombay. After the formation of the Gujarat State, in pursuance of its policy of encouraging the development of the Ayurved, the Government of Gujarat established in 1965 the Gujarat Ayurved Vikas Mandal, and handed over the management of this pharmacy to the Vikas Mandal. In the initial stages, the Ayurvedic medicines prepared by the pharmacy were sold only to the dispensaries run by the Panchayats and those covered under the Employees State Insurance Scheme. From June 1971, they are made available to the general public. For this purpose, the pharmacy has opened sales depots and dispensaries at Ahmedabad, Rajkot, Junagadh, Baroda and Surat. More than 700 medicines comprising *Ras, Rasayana, Bhasma, Churna, Gutikas* etc., are at present manufactured by the pharmacy. The following statistics about its annual production show the increasing popularity of its products.

Year 1	Annual production (in Rs.) 2
1964-65	51,429-00
1965-66	2,08,713-05
1966-67	7,18,095-16
1967-68	12,93,468-45
1968-69	13,03,066-97
1969-70	15,96,574-13
1970-71	11,39,401-50
1971-72	13,10,003-00

The Mandal has also established a research laboratory to test the medicinal value of the preparations manufactured by the Pharmacy. The laboratory conducts experiments to improve the quality of its products.

Impressed by the work done by this laboratory, the Central Government has recently entrusted to the Mandal a scheme for research in the Ayurvedic raw materials and medicines.

Number of Doctors

The number of registered medical practitioners in the district according to the Census of 1951 was only 237 of whom 230 were males and 7 females. In addition, there were 127 *Vaids* and *Hakims* of whom 125 were males and 2 were females. Between 1951 and 1961 there was a considerable increase in the number of persons engaged in medical profession. The number of allopathic physicians and surgeons (including dentists) stood at 616 in 1961 of whom 598 were males and 18 were females. There was no corresponding increase in the number of Ayurvedic physicians which was 151 in 1961. Of them there was only one female physician. In terms of population served, there was one doctor for every 2,000 persons in 1961 as against 4,000 persons in 1951.

Primary Health Centres—The primary health centres provide basic health services in rural areas. The main services provided at these centres are : (i) medical relief, (ii) maternal and child health services, (iii) family planning, (iv) school health, (v) health education, (vi) environmental sanitation, (vii) control of communicable diseases with priority for malaria, (viii) improvement of vital statistics, (ix) trachoma, control of leprosy, etc.

There are in 1971, 14 primary health centres in the rural areas of the district. Of these Kutiyana has two while the rest of the talukas (except Mangrol and Veraval which have none) have one each. Besides there are 2 health centres in the urban areas one each at Mangrol and Veraval.

Family Planning Welfare Centres

The Family Planning Programme now forms a very important part of the district health programme. It is implemented through the rural family planning welfare centres in the rural areas and the urban family planning welfare centres in the urban areas. The rural family planning welfare centres are attached to the primary health centres. Sub-Centres are set up at the rate of one for every 10,000 population. Routine services like contraceptive device, male sterilization, etc., are provided at all urban and rural family planning welfare centres and other medical institutions. In addition, beds are reserved in Government, and private hospitals for free female sterilization operations. Apart from this, sterilization camps are organised during the campaign period. The District Family Planning Officer is responsible for implementing the Family Planning Programme in the district. He is assisted by a male and a female Assistant Surgeon, District Health Educator and others.

There are 14 family planning welfare centres in the rural areas of the district and 20 in the urban areas. The talukawise distribution in the rural areas is shown below:

STATEMENT XVI·7

Number of Family Planning Welfare Centres (Rural)

Sl. No. 1	Taluka 2	Centre 3
1	Junagadh	1
2	Mendarda Mahal	1
3	Talala	1
4	Patan-Veraval	..
5	Malia	1
6	Mangrol	..
7	Keshod	1
8	Porbandar	1
9	Ranavav	1
10	Kutiyana	2
11	Manavadar	1
12	Vanthali	1
13	Bhesan	1
14	Visavadar	1
15	Una	1
	Total	14

Source : Director of Public Health Services, Gujarat State.

Of the 20 family planning welfare centres in the urban areas, Junagadh town has 2, while the other towns, (*viz*., Mendarda, Talala, Veraval, Malia, Mangrol, Keshod, Porbandar, Ranavav, Kutiyana, Manavadar, Vanthali, Visavadar, Una, Shapur, Adityana, Bantwa, Bilkha, and Delwada) have one each.

Maternal and Child Health—Prior to Independence, as public health sector was not properly organised, facility of health centres did not exist. The health of women was sometimes impaired during their pregnancy and

delivery. Trained nurses and midwives were not available and the work was performed by untrained *ayahs* and indigenous *dais* with the result that death rate of both pregnant women and infants was high. After the introduction of the Five Year Plans, proper attention is paid to train nurses and establish adequate number of maternity and child centres. The number of such centres in the district was 14 according to the 1971 Census.

Administrative set-up

The Director of Health Services is the head of all medical and health institutions in the State and is responsible for the working of all such institutions in the State. The Directorate is divided into two sections Medical and Health. On the medical side, the Director is assisted by two Deputy Directors, one of whom is placed in charge of medical teaching institutions and the other looks after hospitals, nursing schools, etc. On the health side, there is a Deputy Director of Public Health (Inspection) at the headquarters to look after all activities of public health except Family Planning and Malaria and Filaria Programmes. He is assisted by one Assistant Director of Public Health incharge of the health programme which is implemented through the District Health Officers, who are incharge of all public health activities in the district. There is also a Joint Director of Public Health Services at the State level who looks after all activities connected with the Family Planning Programme and Maternity and Child Health Services. This programme is implemented through the District Family Planning Officer stationed at Junagadh. There is a separate Deputy Director who looks after the National Malaria Eradication and National Filaria Control Programmes. He functions through the regional Malaria Officers and incharge Unit Officers at the district level.

In Junagadh district, the District Health Organisation Scheme and the Family Planning Programme have been transferred to the District Panchayat from 1st April 1963 and 1st April 1969 respectively. All the primary health centres and dispensaries, etc. are under the control of District Health Officer.

The Referral Hospital at Manavadar functions directly under the control of the Department. Besides this there is a T. B. Clinic and Leprosy Control Hospital at Junagadh which is also under the direct control of the department. There is also a separate unit at Junagadh for National Malaria Eradication Programme and National Filaria Control Programme.

RURAL WATER SUPPLY

Among a number of public health activities taken up after Independence, provision for drinking water, the most essential human need, has received the topmost priority.

As in other parts of the State, a major portion of the population resides in rural areas of this district. Among these, certain areas like Ghed and Gir have peculiar problems. About 550 sq. miles of area near the sea in Porbandar, Ranavav, Kutiyana, Manavadar, Keshod and Mangrol talukas is, known as the Ghed area. The Ghed Committee appointed by the Saurashtra Government had recommended various water supply schemes in this area. 39 villages from these areas were included in the rural water supply scheme, as these villages experienced grave difficulties of drinking water.

At present, there are a number of villages in this district with inadequate water supply. Several villages in the Bhesan taluka which are termed specially backward class areas have meagre water resources. Provision of hygienic water supply is necessary in these areas. Similarly, there are a few villages where "the quantity of drinking water is insufficient and the quality is not upto the public health standards". All these villages need to be covered under the Fifth Five Year Plan Programmes.

URBAN WATER SUPPLY

The Saurashtra Government had formulated water supply schemes for 32 urban centres of Saurashtra region among which were included : (i) Veraval, (ii) Prabhas-Patan, (iii) Mangrol, (iv) Junagadh, and (v) Porbandar from this district. All these towns were provided with the water-works during the Saurashtra State regime. The Manavadar Water Works were started in 1956. After the formation of the Gujarat State, the water works were started in Keshod (1960), Bantwa (1962), Vanthali (1963), and Una (1971). There are smaller towns in the district which need adequate wholesome drinking water supply arrangements. These include Shapur, Mendarda, Visavadar, Bilkha, etc.

Important water supply schemes being executed in the district at present are mentioned below :

The Junagadh Water Works

The Junagadh Water Works were started during the Saurashtra State regime at a cost of about Rs. 1 crore. About 22 lakh gallons of protected water is supplied every day to the present population through more than 9,500 private water connections.

The Una Water Works

The Una Water Works were started in the year 1971 at a cost of Rs. 8.43 lakhs. The source of the water supply is the Machhundri river

nearby. The water works have a capacity to supply 1.65 lakh gallons of filtered water per day.

The Vanthali Water Works

Till 1963, there was no protected and safe water supply scheme in existence for the Vanthali town. The people of the town used to draw water from the Urben river which flows about ¾ miles away from the town. Besides the Urben river, people used to obtain their requirements from open wells in the town. The former Saurashtra Government included the Vanthali Water Supply Scheme in the programme of 32 committed Water Supply Schemes. A comprehensive Water Supply Scheme based on the river Ozat flowing about 1½ miles away from the town was prepared and works were taken up in hand in the year 1957. The Water Works at Vanthali were started in the year 1963 at a cost of Rs. 6.21 lakhs. It has a total capacity to supply about 1 lakh gallons of water every day. There are 750 private connections.

The Keshod Water Works

The Keshod Water Works were started in the year 1960 at a cost of Rs. 2 lakhs. The village is provided with water supply by stand-posts. About 50,000 gallons of water are supplied to the present population through 450 stand-posts inside the town. As the supply falls short of the increasing requirments, a new scheme of water supply costing Rs. 18.55 lakhs is to be introduced soon.

The Manavadar Water Works

The Manavadar Water Works were started in the year 1955-56 at a cost of Rs 3 lakhs. It has a capacity to supply 1 lakh gallons of water per day. There are 1,300 connections at present. As the total supply falls short of the requirements of the present population, a new scheme of water supply is under consideration of the Government.

The Porbandar Water Works

The Porbandar Water Works were started during the State regime. The establishment of the water works was handed over to the Porbandar Nagarpalika in the year 1949 It supplies about 17 lakh gallons of water per day to the present population through 6,500 private connections.

The main sources are the Khambhala lake and the Minsar river.

The Veraval—Patan Water Works

Veraval got its water works during the Junagadh State regime. It was constructed at a cost of Rs. 30.37 lakhs. In 1966, the Veraval Municipality

took over its management from the Public Health Works Department of Government. The daily supply of water to the present population is about 18 to 20 lakh gallons through about 3,500 private connections. As supply falls short of its requirements, a new scheme is under consideration.

The Bantwa Water Works

The water works at Bantwa were started in the year 1962 at a cost of Rs. 3 lakhs. The total number of private connections is 786.

The Mangrol Water Works

The former Mangrol State had constructed small water works known as Badar Manzil Water Works. These water works catered mainly for the needs of the State buildings and leading citizens. There was no integrated protected water supply scheme for the public in general. The general public used to draw water from dug wells which got polluted frequently. The state of water supply was, therefore, not quite satisfactory. Besides, per capita supply figure was also very low. The former Saurashtra Government prepared a scheme for providing adequate and safe water supply to towns having a population of 10,000 The scheme was sanctioned for an estimated cost of Rs. 9,90,800.

The Mangrol Municipality had taken over charge of the water works in the year 1966. Water is supplied by tanks. Total capacity of the water works is 1 lakh gallons. At present, there are 1,311 private connections. About 3 lakh gallons of water is used daily.

The water supply schemes for the other three towns, *viz*., (1) Bhesan, (2) Chorwad, and (3) Talala are under consideration of the Government.

UNDERGROUND DRAINAGE

In the Junagadh district, no town had underground drainage system till the Third Plan period. During the Fourth Five Year Plan a scheme for Porbandar town was taken up. The work is under execution by the Public Health Department and is estimated to cost about Rs. 57 lakhs.

The scheme for Veraval underground drainage is being prepared. The drainage schemes for the remaining major towns of the district are proposed to be prepared in due course.[1]

1. Approach to Fifth Five Year Plan, (Junagadh District), p. 8.

CHAPTER XVII

OTHER SOCIAL SERVICES

The present chapter deals with social services other than medical, educational, etc., which are dealt with earlier. These include labour welfare, prohibition, welfare of the Backward Classes, etc. Such welfare services constitute a new phase of public activities which have assumed greater importance, especially after Independence.

The need for social amenities arose consequent upon the change of time and the complexity of the social and economic structure brought about by the mechanisation of industry calling for extensive measures for the welfare of workers and under-privileged classes. Since Independence, intensive activity in the field of social welfare has been a marked feature of the public life in order to achieve the goal of the socialistic pattern of society After Independence, the Government has undertaken various measures for the amelioration of conditions and prospects of the backward strata of the society which were hitherto neglected or exploited. For the welfare of the working classes, a number of labour welfare measures have been undertaken. Prohibition of liquor and other intoxicants has been strictly enforced as a measure of social reform. These measures are dealt with below.

LABOUR WELFARE

As compared to the past, when every worker was a self-employed artisan, the status and conditions of a worker have now changed, much to his disadvantage. He has now become an ordinary wage-earner as he cannot stand the competition from the mechanised sector. Problems like unemployment, under-employment, exploitation of women and children on a large scale, insanitary and unsafe working conditions, physical ailments, risk to life and limb by accidents and social and moral degradation have cropped up as a result of industrialisation. These evils have created a number of labour problems However as the district is industrially backward, these labour problems have not assumed serious proportions.

LABOUR WELFARE MEASURES

The princely States had done little to ameliorate the working conditions of the labour. The Government of Saurashtra, therefore, adopted measures for organising social services on a uniform basis. The first step in this direction was the enactment of uniform labour legislation in the whole State by applying (1) the Factories Act, 1948, (2) the Industrial Disputes Act, 1947, (3) the Shops and Establishments Act, 1948, (4) the Indian Trade

Unions Act, 1926, (5) the Minimum Wages Act, 1948, (6) the Workmen's Compensation Act, 1923 and (7) The Maternity Benefit Act, 1929.

These enactments have brought about important changes in industrial relations, wages and social security.

LABOUR LEGISLATION

Labour laws at present in force in the district include the following :

1. The Indian Boilers Act, 1923
2. The Workmen's Compensation Act, 1923
3. The Trade Unions Act, 1926
4. The Payment of Wages Act, 1936
5. The Employment of Children Act, 1938
6. The Bombay Industrial Relations Act, 1946
7. The Industrial Employment (Standing Orders) Act, 1946
8. The Industrial Disputes Act, 1947
9. The Bombay Shops and Establishments Act, 1948
10. The Employees' State Insurance Act, 1948
11. The Factories Act, 1948
12. The Minimum Wages Act, 1948
13. The Employees' Provident Funds Act, 1952
14. The Working Journalists (Conditions of Services and Miscellaneous Provisions) Act, 1955
15. The Employment Exchanges (Compulsory Notification of Vacancies) Act, 1959
16. The Gujarat Labour Welfare Fund Act, 1961
17. The Maternity Benefit Act, 1961
18. The Motor Transport Workers Act, 1961
19. The Gujarat Smoke Nuisance Act, 1963
20. The Payment of Bonus Act, 1965
21. The Beedi and Cigar Workers (Conditions of Employment) Act, 1966
22. The Contract Labour (Regulation and Abolition) Act, 1970

Of these, the important enactments are briefly described below :

The Maternity Benefit Act

The Maternity Benefit Act of 1929 as amended in 1961 was made applicable to this district in 1964. The Act regulates the employment of women for certain periods before and after child-birth and provides maternity benefits on the basis of average wage for a fixed period of 12 weeks of which not more than 6 weeks should precede delivery. This Act is applied to all the industries to which the Factories Act is applicable. The number of female workers benefitted by this scheme between the years 1968 and 1971 was 41.

The Bombay Shops and Establishments Act

The Bombay Shops and Establishments Act of 1948 limits the hours of work in shops and commercial establishments and provides for a paid weekly holiday. It prohibits employment of any child below 12 years. The act was first applied to Junagadh, Porbandar and Veraval in 1955. It was applied to Mangrol in 1956, Una in 1958, Vanthali in 1959, Bantwa and Manavadar in 1961, Mendarda in 1967 and Kutiyana in 1970.

The Factories Act

The Factories Act of 1948 lays down the minimum requirements regarding the health, safety and general welfare of workers and fixes their working hours besides providing for specific welfare measures such as rest, shelters, canteens, first-aid appliances, washing facilities, etc. The total number of factories in the district regulated under the Factories Act is 240.

The Provident Funds Act

The Employees' Provident Funds Act, 1952 was made applicable to the district in 1961. The Provident Funds Scheme covered 103 establishments employing 9,584 persons 7,273 of whom contributed to the Provident Fund. The following statement gives the distribution of establishments, employees and subscribers, industry-wise.

STATEMENT XVII-1

Provident Fund Scheme

Sl. No. 1	Category of Industry 2	No. of establishments 3	No. of employees 4	No. of subscribers 5
1	Edible Oil and Fats	71	1,918	1,055
2	Sugar	1	545	545
3	Cement	3	1,621	1,211
4	Stone Quarry	1	388	10
5	Cinema	3	59	49
6	Salt Industry	2	321	34
7	Crockery	5	154	149
8	Heavy and Fine Chemicals	1	55	50
9	Textiles	2	3,629	3,308
10	Banks	1	183	183
11	Non-Scheduled Industries	1	92	71
12	Tiles	1	3	3
13	Electrical Materials and General Engineering	4	392	392
14	Trading and Commercial Establishments	7	224	213
	Total	**103**	**9,584**	**7,273**

Source :
Regional Provident Fund Commissioner, Gujarat State, Ahmedabad

Labour Welfare Centres

Labour welfare activities in the State are being conducted by the Gujarat Labour Welfare Board constituted under the Bombay Labour Welfare Fund Act, 1953. After the formation of the Gujarat State, certain amendments were made in this Act and the amended Act was brought into force in the year 1962.

The Labour Welfare Fund is vested in the Gujarat Labour Welfare Board as trustees and is used to promote the welfare of labourers and their dependents in the State of Gujarat. The main activities of the Board include establishment of community and social education centres including reading rooms and libraries, community centres, games and sports, excursion tours, holiday homes, entertainment and other forms of recreation.

These activities are mainly conducted through the labour welfare centres established at different places. There are three labour welfare centres, two at Porbandar and one at Veraval. The Board also gives grant-in-aid to the State Transport, Junagadh Division to conduct a game and recreation centre for their employees.

PROHIBITION

Prohibition as such did not exist either in the Junagadh State or in any other State in Saurashtra except in the State of Bhavnagar. Before the merger of the Junagadh State into the Indian Union, there was obviously no uniform prohibition policy in the State. But during the Junagadh State regime, steps were taken by the Nawab to 'check the habit or drinking' in the first decade of this century. An order was passed by the State that all the liquor shops but one in the capital and within a redius of ten miles of the town, should be closed and that persons who were in need of liquor or spirits should produce a permit from the Diwan Office for the same. The shopkeepers had to maintain an account of all the sale transactions. Smuggling of liquor was liable to punishment. The adoption of this measure had resulted in a marked decrease in the number of liquor drinkers. This method of restricting sale and consumption of liquor was primarily introduced as an experimental measure with a view to weaning the people from drinking, regardless of the loss in revenue of the State.[1]

After the formation of the State of Saurashtra, the Government introduced prohibition in the State, in consonance with the directive

1. *Annual Administration Report of the Junagadh State*, 1905-1906, p. 9.

principles of the Constitution. Subsequently, Government introduced total prohibition in the entire State by adopting the Bombay Prohibition Act, 1949 with effect from 1st April, 1950.

Objectives and Working of the Prohibition Act

The prohibition law is brought into force primarily with a view to eliminating the drink and drug vices from the State rehabilitating the home life of the addicts, and thereby raising the standard of living of the people.

Under the Bombay Prohibition Act, 1949, the import, export, transport, purchase, possession, use, consumption and manufacture of intoxicants are prohibited in the State except under a licence or a permit. The Act, nowever, provides for the grant of permits for possession, use and consumption of foreign liquor by foreigners, tourists, visitors and those requiring liquor either for medical purpose or on grounds of health. The manufacture, sale, consumption, etc., of the country spirit is not permitted except for sacramental purposes. Under the rules framed under the law, permits for sacramental wine required by the Jews, the Christians and the Parsis for religious purposes are granted. Provision is also made for grant of licences and permits for possession and use of alcohol for industrial, educational, medical and research purposes.

Apart from the Bombay Prohibition Act, 1949, there are other laws relating to prohibition in force in the Gujarat State, *viz.*, (1) the Bombay Opium Smoking Act, 1936; (2) the Bombay Drugs (Control) Act, 1959; (3) the Dangerous Drugs Act, 1930; (4) the Medicinal and Toilet Preparations (Excise Duties) Act, 1955; and (5) the Spirituous Preparations (Inter-State Trade and Commerce) Control Act, 1955.

No major difficulties were experienced in the enforcement of prohibition law in the district after Independence except that abuse of eau-de-cologne for drinking purposes was noticed in the coastal areas of Veraval and Porbandar. Measures were taken to prevent such abuse.

Benefits of Prohibition

The introduction of the total prohibition in the State has brought about social and economic changes among the people. The standard of living of the poorer classes of the district has considerably improved. They now eat better food, put on better clothes, and purchase land, farm equipment and live-stock. The amount of income which was formerly spent on liquor is now used for productive purposes. Most of the former addicts have redeemed their old debts. The number of crimes committed under the influence of drink have appreciably declined. Prohibition has

brought peace and happiness to many homes. By and large, the use of liquor on festivals, marriage, etc., has almost declined. A majority of the people, who were addicted to drink are now free from the evil effects of the intoxicants. A greater number of their children go to schools. The womenfolk are happier because they are free from the beatings and harassment from their drunken husbands. Prohibition has reduced family tensions, and brought about better relations at home, greater and proper care of children, almost complete absence of street brawls and of quarrelsome atmosphere in the neighbourhoods.

Prohibition Offences

During the year 1970-71, 1,558 prohibition offences were detected. Out of them, 768 related to drunkenness and 772 to consumption of liquor. The remainder concerned intoxicating drugs and opium. Prohibition offences recorded in the district between 1965-66 and 1970-71 are given in the following statement.

STATEMENT XVII-2

Prohibition Offences

Year 1	Consumption of liquor 2	Drunkenness 3	Opium 4	Intoxicating drugs 5	Total 6
1965-66	336	653	1	17	1,007
1966-67	368	584	2	22	976
1967-68	391	551	..	22	964
1968-69	443	426	2	25	896
1969-70	619	700	5	32	1,356
1970-71	772	768	3	15	1,558

Source :
Director of Prohibition and Excise, Gujarat State, Ahmedabad.

The above statistics show that the offences recorded under prohibition have increased. This may be attributed to stricter vigilance by the Government in detecting and bringing the offenders to book.

Set-up and Activities of the Department

The administration of the prohibition laws is entrusted to the Directorate of Prohibition and Excise working under the supervision.

direction and control of the Education and Labour Department. The Superintendent of Prohibition and Excise, Junagadh with his headquarters at Junagadh is in actual charge of the work of the department in the district. He has under him three Prohibition and Excise Sub-Inspectors stationed at Veraval, Porbandar and the Una Sugar Factory. The latter have been invested with certain powers under the Bombay Prohibition Act, 1949, the Dangerous Drugs Act, 1930, the Bombay Opium Smoking Act, 1936, the Bombay Drugs (Control) Act, 1959, the Spirituous Preparations (Inter-State Trade and Commerce) Control Act, 1955, and the Medicinal and Toilet Preparations (Excise Duties) Act, 1955. The Superintendent of Prohibition and Excise is also the Secretary of the Junagadh District Prohibition Committee constituted by Government to advise the administration in the matter of grant of licences under the Bombay Prohibition Act, 1949.

The main function of the Superintendent and his sub-ordinate officers is to enforce the various restrictions imposed under the above Acts and the rules made thereunder to grant licences and permits for excisable articles to exercise check on the licences and permits granted and to recover excise or counter-vailing duties and fees on liquor, opium, hemp drugs, medicinal and toilet preparations containing alcohol, opium, *ganja*, *bhang*, narcotic drugs and other narcotics. In addition to this, the department has also to look after and attend to the prohibition propaganda work. The Superintendent has to organise prohibition propaganda work in the municipal areas of the District. The work relating to prohibition propaganda in the Panchayat areas is entrusted to District, Taluka and Village Panchayats of the district.

The coastal area of the Junagadh district has been selected under the Fourth Five Year Plan for intensive prohibition drive. This scheme is being implemented by the Nashabandhi Mandal, Gujarat. One Nashabandhi Niyojak has been appointed by the Nashabandhi Mandal in this area.

As in the case of criminal offences against the society, the work of prevention, detection, investigation and prosecution of the prohibition offences has been entrusted to the Police Department

The Superintendent of Prohibition and Excise and the Sub-Inspectors have been authorised under section 123 of the Bombay Prohibition Act, 1949 within the limits of their respective jurisdiction to arrest without warrant any person whom they have reason to believe to be guilty of an offence under the Act, and to seize and detain any contraband article. The officer so authorised, when he arrests any person or seizes and detains any article has to immediately forward such person or articles, to the officer-in-charge of the nearest police station.

Backward Classes

It is felt that the benefits of various developmental schemes sponsored by Government do not reach certain backward sections of the population, who, because of geographical, social or economic factors, have not been able to pull their full weight with other sections of society. Some of these classes suffer from the stigma of untouchability, some live in forest and some still live a nomadic life. They are deprived of the direct advantages of various welfare activities of the Government.

These Backward Classes may broadly be classified into two classes; the Scheduled Castes and the Scheduled Tribes. The predominant Scheduled Castes in the district are Vankar, Dedh or Antyaj, Meghwal, Chamar, Nadia or Rohit and Bhangi or Rukhi. The total population of the Scheduled Castes in the district according to the Census of 1971 is 1,22,495 which forms 7.39 per cent of the district population.

The Scheduled Tribes claim only 8,305 or 0.50 per cent of the total population of the district. Among them the Siddis and the Rabaris predominate.

Advancement of the Backward Classes

Before Independence, activities for the welfare of the Backward Classes in the district were limited to a few social workers. But no special efforts were made by the Government or the public at large for the amelioration of the Backward Classes. When Mahatma Gandhi awakened the social conscience of this country by stressing the need and urgency of promoting the well-being of these under-privileged classes, widespread efforts for the welfare of the Backward Classes were made.

Inspite of the efforts of social and political workers, the evil of untouchability prevailed in this district, as in other parts of the country. The social disabilities were accompanied by wide economic disabilities. After Independence, the Saurashtra Government adopted concerted measures for ameliorating the conditions of the Backward Classes. It set apart a sum of Rs. 38.98 lakhs for their social and economic regeneration in the First Five Year Plan. Lands were given to these classes free or at nominal price, and loans were advanced for construction of houses. Public wells for drinking purposes were sunk to meet the essential need of the rural and backward people. Private agencies were provided with subsidies to undertake construction or extension of hostels to accommodate Backward Class students The Government also accorded priority to the Harijans in the allotment of waste lands for cultivation. A Co-operative Harijan Housing Association was formed to tackle the problem of housing for the

Harijans by providing long term interest-free loans for construction of houses either on individual or co-operative basis.

Immediately on coming to power, the Saurashtra Government issued the Saurashtra Harijan (Removal of Social Disabilities) Ordinance in 1948, whereunder all Government educational institutions and public places such as hostels, theatres, public wells and conveyances were thrown open to the Harijans. The original ordinance applied only to seven castes. In order to make it applicable to all the fifteen castes classed as scheduled in Saurashtra under the President's Order, the Saurashtra Government modified the Ordinance in 1950-51.[1] But the removal of social and economic backwardness of the Scheduled Castes and Tribes required a far reaching and comprehensive programme of development rather than mere social legislation. A Backward Class Investigation Committee was, therefore, appointed in March, 1948 consisting of nine members under the chairmanship of Shri Chhaganlal Joshi, a veteran Harijan worker. The committee submitted its report in May, 1950. It divided Backward Classes into three groups, Scheduled Castes, Scheduled Tribes and other backward communities which included nomadic and denotified tribes. The former two were in accordance with the policy laid down by the Government of India, whereas the third was a special classification devised in view of the special conditions prevalent in Saurashtra where opportunities for their betterment were practically denied.

Since Independence, the conditions of the Harijans and the Adivasis have improved considerably, both economically and socially as a result of intensive work done by social workers and of various socio-economic and legislative measures undertaken by Government to ameliorate their conditions. In addition to these enactments, which are in force in Gujarat, activities designed to bring home to the general public the evils of untouchability are also undertaken by celebration of the Harijan week, award of prizes to villages doing outstanding work for the removal of untouchability, grant-in-aid to voluntary agencies working for the eradication of untouchability, etc. The general attitude of the people towards the Harijans has also changed for the better, more so in towns than in villages. They are treated on par with other members of society in public functions or places of entertainment. Their children are now admitted, without discrimination, to schools and colleges. They are now eligible for the highest position in the State and public bodies. In sum, they are being gradually accepted in society on the basis of social equality and the former serious handicaps from which they suffered are slowly but surely being removed. Their housing conditions have appreciably improved as a

1. The Bombay Harijan Temple Entry Act, 1947, the Untouchability Offences Act, 1955 and the Bombay Hindu Places of Public Worship Entry Authorisations Act of 1956 are now in force in the State and the district.

result of various housing schemes sponsored by the Government and local bodies. As will be seen later, their economic condition has also improved due to various concessions given by the State to overcome the disabilities from which they suffered in the past.

The Government of Gujarat has taken up several schemes for raising social, educational and economic standards of the Scheduled Castes and the Scheduled Tribes. Their representatives are associated in the State Advisory Board for Harijan Welfare, the Tribal Advisory Council, the Tribal Development Block Advisory Committee, etc.

Welfare Schemes for the Backward Classes

The existing schemes for the welfare of the Backward Classes can be broadly classified into schemes for : (i) educational uplift, (ii) economic uplift, and (iii) health, housing and other schemes.

(i) Under the schemes for educational uplift, tuition fees and examination fees are granted to the Backward Class students. To encourage bright students, scholarships are awarded every year, Provision is also made for liberal grants for construction of hostels for the Backward Class students In 1971, there were eight hostels, of which five were run by voluntary agencies and three by the Government in the district. The Ashramshalas are generally opened in the interior tribal or forest areas having no primary schools, where the students are provided wih free lodging, boarding and medical facilities.

(ii) Most of the Backward Classes in this district are either agriculturists or landless labourers or artisans. Their condition can be improved only through schemes which have a direct bearing on their economic activity. Keeping this in view, the programme for their economic uplift includes the following schemes :

(1) agricultural schemes,

(2) financial assistance to cottage industries and professions, and

(3) financial assistance to co-operative societies.

Under the agricultural schemes, financial assistance is provided to cultivators for digging wells, purchasing oil-pumps, engines, agricultural implements, bullocks, bullock-carts, etc., as well as for minor irrigation purposes. Similar assistance is given for cottage industries and co-operative societies started by the Backward Classes.

(iii) Under the head 'Health, Housing and other schemes' there are 5 schemes meant for the Scheduled Castes only, *viz.*, construction of drinking water wells, medical aid, eradication of the practice of carrying night-soil as head-load, provision of house-sites, and housing subsidy for sweepers and scavengers. The special schemes for the Scheduled Tribes include construction of roads, bridges, and culverts and establishment of subsidiary health units. Free legal assistance is provided to the Scheduled Castes and Tribes in civil and criminal cases.

The details about the expenditure incurred separately for the Scheduled Castes and the Scheduled Tribes during the last ten years are given below.

STATEMENT XVII·3

Expenditure incurred for the Welfare of the Backward Classes

Sl. No.	Expenditure under different heads	Expenditure in Rs. (Lakhs) incurred during the Third Five Year Plan				Expenditure in Rs. (Lakhs) incurred between 1966-67 and 1971-72			
		Scheduled Castes	Scheduled Tribes	Other Backward Classes	Total	Scheduled Castes	Scheduled Tribes	Other Backward Classes	Total
1	2	3	4	5	6	7	8	9	10
1	Education, Examination fees and Scholarships	1.11	0.11	0.18	1.40	1 14	0.15	0.72	2.01
2	Trade and Industries ..	0.12	0.08	0.01	0.21	0.34	0.16	0.11	0.61
3	Drinking water wells ..	0.07	0.08	..	0.15	..	..	.	..
4	Medical Aid	0.01	0.02	..	0.03	0.07	0.03	..	0.10
5	Oil pumps and Rahat ..	0.12	0.24	..	0.36	0.24	0.07	0.04	0.35
6	Irrigation wells ..	0.07	0.08	..	0.15	0.24	0.07	0.04	0.35
7	Balwadi . ..	0.71	0.09	0.09	0.89	0.24	0.05	..	0.29
8	Miscellaneous	2.22	0.54	0.27	3.03	0.56	0.15	0.21	0.92
	Total . .	4.43	1.24	0.55	6.22	2.83	0.68	1.12	4.63

Source :
Director of Social Welfare, Government of Gujarat, Ahmedabad.

Reservation of Seats for the Backward Classes

After Independence, the Government provided certain concessions to the Backward Classes in order to enable them to get employment in public services. During the Bombay State regime, the following minimum

percentages of reservation of seats were fixed for the Saurashtra region[1] for the Backward Classes, in accordance with the provisions made under Article 335 of the Constitution of India.

Sl. No. 1	Category of service 2	Percentage of vacancies to be reserved in recruitment 3
	Vacancies advertised through Public Service Commission	
1.	All Class I, II and III services for Scheduled Castes and Scheduled Tribes	5
2.	All other vacancies	
	(i) Scheduled Castes	10
	(ii) Scheduled Tribes	10
	(iii) Other Backward Classes	Nil
3.	Class IV services	
	(i) Scheduled Castes	6½
	(ii) Scheduled Tribes	6½
	(iii) Other Backward Classes	6½

After the bifurcation of the Bombay State in 1960, the Government of Gujarat continued these reservation percentages till 1969, when it introduced certain changes which are in force at present. In the case of the State level posts, the Government has fixed[2] the reservation percentages for the Scheduled Castes and the Scheduled Tribes for the whole State as under.

Sl. No. 1	Category 2	Classification of services and percentage of reservation		
		Class I and II 3	Class III 4	Class IV 5
1	Scheduled Castes	5	7	7
2	Scheduled Tribes	10	14	14

As the statement indicates, the reservation percentages are reduced in the case of Class I and Class II posts. In the case of the Scheduled Castes, there is no material change in reservation percentages for Class III and

1. Government of Bombay, Labour and Social Welfare Department Circular No. RBC-1058, dated 14th February, 1959, Bombay.

2. Government of Gujarat, General Administration Department, Resolution No. BAC-1064-3373-CH, dated 20th September, 1969.

Class IV services. But the reservation percentages in the case of the Scheduled Tribes have been doubled in the case of Class III services and raised from 9 to 14 in the case of Class IV for them.

In the case of the district level posts, the percentages of reservation of seats are the same for the Scheduled Castes and the Scheduled Tribes.

Administrative Set-up

Before the Panchayati Raj was introduced in Gujarat in April 1963, activities for the welfare of the Backward Classes were carried on by the Social Welfare Department. The departmental head was designated as the Director of Social Welfare, who had under him in his office one Deputy Director, one Personal Assistant, one Officer-in-charge of Backward Classes and Tribal Welfare and two Social Welfare Officers, in addition to the District Social Welfare Officers at the district headquarters.

This position was radically changed on account of the introduction of the Panchayati Raj with effect from 1st April, 1963, when almost all the welfare schemes of non-technical nature were transferred to the District Panchayats with the necessary staff. At present, every District Panchayat in the State is allotted the post of a Social Welfare Officer to implement various welfare schemes in the Panchayat areas.

As the work of implementation of welfare schemes for the Backward Classes in the municipal areas was not transferred to the District Panchayats, a separate machinery was created for the purpose and six posts of the Welfare Officers (State) as distinguished from those under the Panchayats were set-up in the municipal areas of the State. Their headquarters were fixed at Ahmedabad, Mehsana, Surat, Baroda, Amreli and Rajkot.

Before 1965, welfare activities for the Backward Classes were conducted by the Directorate of Social Welfare which had under it two wings : (1) the Backward Class Welfare Wing and (2) the Correctional Administration Wing. In 1965, the Backward Class Welfare Wing was separated annd made an independent directorate known as the Directorate of Backward Class Welfare. In 1968, the separate Directorate of Backward Class Welfare was abolished and the work was transferred to the newly formed directorate designated as the Directorate of Social Welfare. In 1965, this directorate was once again bifurcated and a new directorate for the Backward Classes was formed named as the Directorate of Harijan and Adivasi Welfare. In 1970, this directorate was re-designated as the Directorate of Social Welfare. It looks after the welfare activities of the Backward Classes. The Officer at the district level working under this directorate is designated as Social Welfare Officer.

PUBLIC TRUSTS AND CHARITABLE ENDOWMENTS

Before Independence, there was no centralised supervision over public trusts in the whole State. The Central enactments applicable to all the public trusts in the State were the Charitable and Religious Trusts Act, 1920, and the provisions of sections 92 and 93 of the Civil Procedure Code. In 1935-36, during the former Bombay State, the following Central and State laws were enacted for supervision and control over public trusts : (1) the Bombay Public Trusts Registration Act, 1935, applicable to the public trusts existing for the benefit of the Hindu community; (2) the Musalman Wakf (Bombay Amendment) Act, 1935 applicable to the Muslim Wakfs, and (3) the Parsi Public Trusts Registration Act, 1936 applicable to the public trusts existing for the benefit of the Parsi community. Thus before Independence, the machinery for exercising supervision and control over the public trusts varied according to the communities for whose benefit these trusts were created.

The public trusts in Junagadh district are at present governed by the Bombay Public Trusts Act, 1950, which was enacted with a view to covering all trusts irrespective of caste, creed or community and to introduce uniformity in their supervision and control. It has several new features. Unlike the previous enactments on the subject, it applies to all the communities, in keeping with the principles laid down in the Constitution of India about the uniformity of civil laws and provides for a uniform machinery for exercising supervision and control by the State over the management of the public trusts. The definition of 'Public Trusts' has been widened so as to include the societies registered under the Societies Registration Act, 1860. The Act provides for the establishment of special machinery for dealing with all matters concerning the administration and management of public trusts, and working under the administrative control of the Legal Department. It provides for compulsory registration of all public trusts and for the appointment of a Charity Commissioner for the State and Deputy and Assistant Charity Commissioners for regions and sub-regions into which the State is divided for administrative convenience. The Junagadh district, which forms part of the Rajkot region, is looked after by the Deputy Charity Commissioner, Rajkot.

Till April, 1972 the total number of trusts registered in the district was 2,528 of which 1,631 were the Hindu trusts, 650 were the Muslim trusts, and 247 were cosmopolitan trusts. Some of the important among them are listed below :

1 The Somnath Trust, Prabhas Patan (Patan-Veraval)
2 The Tulsi Shyam Mandir Trust, Una

3 The Bhutnath Mahadev Trust, Junagadh
4 The Radha-Raman or Swami-Narayan Mandir Trust, Junagadh
5 The Gorakhnathji Trust, Gorakhmadhi, (Patan-Veraval)
6 The Pir Shiraji Shah Dargah, Dhanfulia (Vanthali)
7 The Prince Agakhan Hostel Trust, Junagadh
8 The Victoria Jubilee Madresa Trust, Porbandar
9 The Jumma Masjid Trust, Junagadh
10 The Satyanarayan Mandir, Gita Bhâvan and Din Sahayak Fund Trust, Porbandar
11 Raj-ratna Sheth Shri Nanjibhai Kalidas Mehta and Santokben Nanjibhai Mehta Sahayak Trust, Porbandar
12 Sheth Nanjibhai Kalidas Mehta Maharshi Dayanand Vidyalaya Trust, Porbandar
13 Seth Gulabchand Kalyanji Khushalshri Atmanand Jain Aushadhalaya Veraval Sarvajanik Trust, Veraval
14 Smt. Mithibai Lohana Hospital and Dispensary, Veraval
15 Shri Gauraksha Panjrapole Trust, Mendarda
16 The Ranchhod Premji Thakkar Charitable Trust, Porbandar
17 The Pujyapad Nathuram Sharma Anand Ashram, Bilkha
18 Shri Navyug Education Society, Porbandar
19 The Shishu Mangal, Junagadh
20 Shri Bharat Saraswati Mandir, Mangrol
21 The Saghan Kshetra Yojana Samiti, Shapur
22 The Karmel School Society Trust, Junagadh.

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

PUBLIC LIFE

Public life was not organised in this district till the first quarter of the present century. The Kathiawad Rajkiya Parishad was established in 1921 for mobilising public opinion for administrative reforms in the princely states. But its activities could not infiltrate into the Junagadh State. in 1927, the Fourth Conference of the Kathiwad Rajkiya Parishad was held at Porbandar under the presidentship of Shri Thakkar Bapa. Mahatma Gandhi who attended this conference advised social workers to devote their energies in constructive activities for the welfare of the people. As a result, several voluntary organisations were established. The Junagadh State was the biggest princely State in this district and its administration was swayed by communal considerations. It did not favour any public activity and discouraged any attempt which inspired people to unite. An attempt of the Parishad to hold a meeting at Junagadh was foiled by the State authorities.

Inspite of these difficulties, the Praja Mandal which was established by the people of Junagadh spared no pains to enlighten and organise people. In 1931, the people of Junagadh made a first united attempt to ventilate their grievances and organised a large rally to demand (i) the ouster of the oppressive Dewan and (ii) the administrative reforms. The towns of Junagadh and Veraval went on strike to express their discontent. In 1938, the Nawab of Junagadh granted certain concessions in trade and revenue matters which were not adequate to satisfy the demands of the people They wanted far-reaching reforms in administration. The Praja Mandal, therefore, adopted an agitational approach. At this juncture, however. the State succeeded in bringing a rift among the leaders of the Praja Mandal and arrested several of its leaders including Sarva Shri Narottamdas Sheth, Nautamlal Vyas, Prabhudas Vakharia, Manilal Vaishnav and others. Meanwhile, the Muslims got separated from the Praja Mandal and organised another institution named the Jamiyatul Muslim which called on the Muslims to boycott all activities against the State. At the same time, the State crushed the activities of the Praja Mandal and confiscated properties of those who had participated in the movement. Many of the leaders including Shri Narottamdas Sheth and Shri U. N. Dhebar were jailed and subjected to tortures of the wrost type. After such repression, there was a lull till 1947. After Independence,

when the Junagadh State opted to join Pakistan against the wishes of the people, the public organised a Defence Committee consisting of Sarva-Shri Rasiklal Parikh, Jethalal Joshi, Ratubhai Adani, etc. The people now united themselves. During a meeting held at Bombay, the Defence Committee resolved to appoint a provisional Government with all powers and jurisdictions which were vested in the Nawab prior to Independence. The well-known Arzi Hakumat was established under the guidance of such veteran leaders as Shri Shamaldas Gandhi, editor of the '*Vandematram*' Bombay and Shri Amrutlal Sheth, editor of the '*Janmabhoomi*', Bombay. It trained volunteers for a long drawn-out war against the State. A band of volunteers was created under the leadership of Shri Ratubhai Adani. The story about their success has been already told earlier in the chapter on History.

The public opinion became better organised after Independence. This process was accelerated after framing of the Constitution which guaranteed fundamental rights to the people. This encouraged people to publicly express their views freely and fearlessly. The democratic set-up of free India also inspired people to realise the importance of public opinion. The adult franchise which gave every adult Indian an equal right to vote induced even the common man to take greater interest in the day-to-day working of Government. Lastly, the Panchayati Raj introduced in 1963 enabled the village people to actively participate in the developmental activities at village, taluka and district level.

Representation of the District in the State and the Union Legislatures

In the General Elections of 1952 and 1957, the Junagadh district had two parliamentary constituencies. They were : (1) Gohilwad-Sorath and (ii) Sorath in the 1952 General Elections and (i) Sorath and (ii) Girnar in the 1957 General Elections. In the General Elections of 1962 and 1967 and in the mid-term Parliamentary Elections of 1971, the district had only one Parliamentary Constituency, namely, Junagadh. As regards the State legislature, the district had 13 single-member constituencies and one double member constituency (one reserved for the Scheduled Castes), when the Saurashtra State Legislative Assembly was in existence in 1952. After the merger of Saurashtra with Bombay at the time of the General Elections of 1957, this district had 7 single-member constituencies and one double-member constituency in the Bombay Legislative Assembly. After the bifurcation of the Bombay State in 1960, the double-member constituency was replaced by two single-member constituencies. As a result, at the time of the General Elections of 1962, the district had 9 single-member constituencies in the Gujarat State Legislative Assembly. In the General Elections of 1967 and 1972, the number of constituencies was increased

from 9 to 10. The Manavadar constituency was reserved for the Scheduled Castes. Thus, at present, the district has 10 representatives at the State level and one representative at the Centre in the Union Parliament.

The details of the present territorial areas of the Parliamentary and Assembly constituencies are given below :

Delimitation of Parliamentary and Assembly Constituences

Sl. No. 1	Name of the Constituency 2	Extent in terms of Parliamentary/Assembly Constituencies 3
	(A) PARLIAMENTARY CONSTITUENCY	
1	Junagadh.	Porbandar, Kutiyana, Mangrol, Keshod, Manavadar, Junagadh and Visavadar.
	(B) ASSEMBLY CONSTITUENCY/TERRITORIAL EXTENT	
1.	Porbandar	Porbandar taluka (excluding Navibandar circle).
2.	Kutiyana	Kutiyana taluka and Ranavav mahal, and some villages in Bantwa circle of Manavadar taluka.
3.	Mangrol ..	Mangrol taluka, and Navibandar circle in Porbandar taluka.
4.	Somnath	Patan-Veraval taluka (excluding Pransali circle).
5.	Malia	Malia and Talala talukas; and Pransali circle in Patan Veraval taluka.
6.	Keshod . .	Keshod taluka, and Mendarda mahal.
7.	Manavadar (S. C.) .. .	Manavadar circle and Bantwa circle (excluding the villages in Bantwa circle included in Kutiyana taluka).
8.	Junagadh	Junagadh taluka (excluding Bilkha circle but including forest villages).
9.	Visavadar	Visavadar taluka including the forest area; Bhesan mahal, and Bilkha circle (excluding the forest villages included in Junagadh taluka).
10.	Una	Una taluka including the forest area.

Source :

The Gujarat Government Gazette, Vol. VII, No. 13, Part IV-C, dated 31st March, 1966, pp. 559-563-64.

POLITICAL PARTIES AND ORGANISATIONS

Prior to the 1962 General Elections, the main political party in the district was only the Indian National Congress, which had dominated the field since the beginning. In the 1962 General Elections, the Swatantra Party contested election for the first time. Though the Swatantra Party lost to the Congress Party in 1962, it continued to remain the main rival party and in the 1967 General Elections, it won the Parliamentary seat as well as 4 of the 10 Assembly seats defeating the Congress candidates. With the split in the Congress, the position has changed The main rival parties now comprise the Congress and the Congress (Organisational).

There is no party of a local origin in the district. All the political parties contesting the elections have their affiliations with all-India parties. A study of the election results of 1952, 1962, 1967, 1971 and 1972 reveals the relative hold of the various political parties in the district.

The General Elections of 1952

In the first General Elections of 1952, there were as many as seven political parties, namely, the Indian National Congress, the Socialist, the Hindu Maha Sabha, the Krishak Majdoor Praja Parishad, the Khedut Sangh, the Scheduled Caste Federation and the Communist parties besides independent candidates contesting the elections.

The Congress contested all the 15 seats in the Saurashtra Legislative Assembly alongwith the two Parliamentary seats and won all the Parliamentary and Assembly seats. Thus the Congress established its virtual hold over the political life in the district. Of the total votes polled, the Congress got 70.95 per cent, the Khedut Sangh 7.67 per cent, the Hindu Maha Sabha 6.71 per cent, the Krishak Majdoor Praja Parishad 5.97 per cent, the independent candidates 3.84 per cent, the Socialist 2.53 per cent, the Communist party 1.23 per cent and the Scheduled Caste Federation 1.10 per cent. The percentage of valid voting was 55.30 per cent in the Parliamentary constituencies and 62.52 in the Assembly constituencies.

The following table shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1952.

STATEMENT XVIII-1

Election Results, 1952

Sl. No.	Name of the Constituency	Party affiliation of the contesting candidates	Total valid votes polled	Number of valid votes polled by each candidate	Percentage to total votes polled
1	2	3	4	5	6
		THE HOUSE OF THE PEOPLE (LOK SABHA)			
1.	Gohilwad-Sorath ..	1. Congress	1,63,639	1,18,239	72.26
		2. Socialist		21,784	13.31
		3. Hindu Maha Sabha		12,278	7.50
		4. K.M.P.P.		11,338	6.93
2.	Sorath ..	1. Congress	1,70,901	1,23,581	72.31
		2. Hindu Maha Sabha		47,320	27.69

STATEMENT XVIII·1—*contd.*

Sl. No. 1	Name of the Constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total votes polled 6
		THE SAURASHTRA LEGISLATIVE ASSEMBLY			
1.	Junagadh-Bhesan ..	1. Congress	22,375	12,339	55.15
		2. Khedut Sangh		6,400	28.60
		3. Hindu Sabha		2,015	9.00
		4. Socialist		946	4.23
		5. Independent		675	3.02
2.	Junagadh City ..	1. Congress	13,089	6,164	47.09
		2. K.M. P.P.		5,913	45.18
		3. Socialist		411	3.14
		4. Hindu Maha Sabha		305	2.33
		5. Independent		154	1.18
		6. Independent		142	1.08
3.	Visavadar ..	1. Congress	14,481	7,792	53.81
		2. Khedut Sangh		5,141	35.50
		3. Hindu Maha Sabha		1,548	10.69
4.	Vanthali-Manavadar-Bantwa (Double member)	1. Congress	63,605	23,150	36.40
		2. Hindu Maha Sabha		6,871	10.80
		3. Khedut Sangh		1,662	2.61
		4. Khedut Sangh		5,742	9.03
		5. Congress		23,020	36.19
		6. S. C. Federation		3,160	4.97
5.	Kutiyana-Ravavav ..	1. Congress	16,498	12,888	78.12
		2. K.M.P.P.		2,308	13.99
		3. Socialist		320	1.94
		4. Hindu Maha Sabha		417	2.53
		5. Independent		407	2.46
		6. Independent		158	0.96
6.	Porbandar City ..	1. Congress	16,956	8,835	52.11
		2. Hindu Maha Sabha		4,081	24.07
		3. Communist		3,519	20.75
		4. Socialist		521	3.07
7.	Mangrol ..	1. Congress	20,508	15,861	77.34
		2. K.M.P.P.		4,113	20.06
		3. Khedut Sangh		534	2.60
8.	Porbandar Taluka ..	1. Congress	16,257	14,359	88.33
		2. K.M. P.P.		1,327	8.16
		3. Socialist		571	3.51

STATEMENT XVIII-1—*concld.*

Sl. No. 1	Name of the Constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total votes polled 6
9.	Keshod ..	1. Congress	18,355	13,874	75.59
		2. Khedut Sangh		1,445	7.87
		3. K.M.P.P.		527	2.87
		4. Independent		2,509	13.67
10.	Malia-Mendarda ..	1. Congress	18,638	14,513	77.87
		2. Hindu Maha Sabha		1,799	9.65
		3. Khedut Sangh		643	3.45
		4. Independent		1,683	9.03
11.	Veraval-Town .	1. Congress	14,529	10,076	69.35
		2. K.M.P.P.		2,947	20.28
		3. Socialist		818	5.63
		4. Hindu Maha Sabha		688	4.74
12.	Veraval-Patan Taluka ..	1. Congress	18,886	11,638	62.68
		2. Hindu Maha Sabha		941	4.98
		3. Khedut Sangh		441	2.34
		4. Socialist		361	1.91
		5. Independent		5,305	28.09
13.	Talala ..	1. Congress	15,834	14,217	89.78
		2. Socialist		1,618	10.22
14.	Una ..	1. Congress	16,987	14,679	86.41
		2. Socialist		1,702	10.02
		3. Hindu Maha Sabha		606	3.57

Source :

Report on the General Elections, 1952, Election Commissioner, Government of India, pp. 118, 676-77-78.

The General Elections of 1957

There were five political parties, *viz.*, the Indian National Congress, the Hindu Maha Sabha, the Jansangh, the Scheduled Caste Federation and the Praja Socialist Party besides independent candidates. The Congress contested two Parliamentary and nine Assembly seats. The Hindu Maha Sabha put up candidates for two Parliamentary seats, the P. S. P. for one Parliamentary seat and two Assembly seats and the Jansangh and the Scheduled Caste Federation each for one Assembly seat. The two Parliamentary and nine Assembly seats were secured by the Congress. The Congress got 74.62 per cent, the Praja Socialist 4.93 per cent, the Jansangh 2.59 per cent, the Scheduled Caste Federation 2.40 per cent and the independent candidates 15.46 per cent of the total votes cast in the Assembly constituencies. The percentage of valid voting was 46.95 in the Parliamentary constituencies and 55.56 in the Assembly constituencies.

The following table shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1957.

STATEMENT XVIII·2

Election Results, 1957

Sl. No. 1	Name of the Constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total votes polled 6
		THE HOUSE OF THE PEOPLE (LOK SABHA)			
1.	Sorath ..	1. Congress	1,54,686	1,25,349	81.03
		2. Hindu Maha Sabha		29,337	18.97
2.	Girnar ..	1. Congress	1,66,305	1,18,220	71.09
		2. P.S.P.		39,734	23.89
		3. Hindu Maha Sabha		8,351	5.02
		THE LEGISLATIVE ASSEMBLY (VIDHAN SABHA)			
1.	Porbandar ..	1. Congress	15,095	10,912	72.29
		2. Independent		4,183	27.71
2.	Kutiyana ..	1. Congress	17,586	16,087	91.47
		2. Independent		827	4.70
		3. —do—		672	3.83
3.	Mangrol (Double Member)	1. Congress	1,03,297	42,216	40.87
		2. —do—		42,969	41.60
		3. Scheduled Caste Federation		6,539	6.33
		4. Independent		7,264	7.03
		5 —do—		4,309	4.17
4.	Somnath ..	1. Congress	26,564	17,100	64.37
		2. Independent		5,762	21.69
		3. —do—		2,398	9.03
		4. —do—		1,394	4.91
5.	Malia ..	1. Congress	34,447	19,101	55.45
		2. Independent		14,498	42.09
		3 —do—		848	2.46
6.	Junagadh ..	1. Congress	20,703	13,649	65.93
		2. Jansangh		7,054	34.07
7.	Visavadar ..	1. Congress	24,692	20,031	81.12
		2. P.S P.		4,661	18.88
8.	Una ..	1. Congress	29,726	20,976	70,57
		2. P.S.P.		8,750	29.43

Source :

Report on the General Elections, 1957, Election Commissioner, Government of India, pp. 128-130, 686-690.

The General Elections of 1962

In the General Elections of 1962, there were four political parties, *viz.*, the Congress, the Jansangh, the Swatantra, the Communist, the Republican and the Praja Socialist, besides non-party independent candidates. The Congress contested one Parliamentary and nine Assembly seats, while the Jansangh contested one Parliamentary seat and four Assembly seats. The Praja Socialist party put up candidates for three Assembly seats, the Swatantra for two and the Republican and the Communist each for one Assembly seat. The Congress got one Parliamentary and eight of the nine Assembly seats. One Assembly seat went to an independent candidate. The newly formed Swatantra party, the Jansangh, the Republican and the Communist parties could not secure a single seat. The Congress polled 59.74 per cent, the Jansangh 6.73 per cent, the Praja Socialist 5.48 per cent, the Communist 3.73 per cent, the Swatantra 0.46 per cent, the Republican 0.28 per cent and the independents 23.58 per cent in the Assembly constituencies. The percentage of valid voting was 48.79 for the Parliamentary constituency and 47.22 for the Assembly constituencies.

The following table shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1962.

STATEMENT XVIII-3

Election Results, 1962

Sl. No. 1	Name of the Constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total valid votes polled 6
		THE HOUSE OF THE PEOPLE (LOK SABHA)			
1.	Junagadh ..	1. Congress	2,06,427	1,23,288	59.72
		2. Jansangh		27,541	13.34
		3. Independent		55,598	26.94
		THE LEGISLATIVE ASSEMBLY (VIDHAN SABHA)			
1.	Porbandar ..	1. Congress	22,306	12 172	54.57
		2. C.P.I.		9,390	42.10
		3. Jansangh		744	3.33
2.	Kutiyana ..	1. Congress	24,014	18,887	78.65
		2. Jansangh		3,173	13.21
		3. Independent		1,954	8.14
3.	Manavadar (S.C.) ..	1. Congress	28,624	19,330	67.53
		2. Jansangh		2,834	9.90
		3. Republican		707	2.47
		4. Swatantra		629	2.20
		5. Independent		5,124	17.90

STATEMENT XVIII·3—*concld.*

Sl. No. 1	Name of the Constituency 2		Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total valid votes polled 6
4.	Kaahod	..	1. Congress	27,373	17,200	62.84
			2. Jansangh		10,173	37.16
5.	Junagadh	..	1. Congress	29,307	16,170	55.17
			2. Swatantra		520	1.77
			3. Independent		6,180	21.09
			4. —do—		5,336	18.21
			5. —do—		1,101	3.76
6.	Visavadar	..	1. Congress	23,462	13,655	58.20
			2. P.S.P.		2,923	12.46
			3. Independent		6,884	29.34
7.	Malia	..	1. Congress	29,957	13,623	45.48
			2. Independent		16,334	54.52
8.	Somnath	..	1. Congress	38,941	21,882	56.19
			2. P.S.P.		680	1.75
			3. Independent		16,192	41.58
			4. —do—		187	0.48
9.	Una	.	1. Congress	27,512	17,328	62.98
			2. P.S.P.		10,184	37.02

Source :

Report on the General Elections, 1962, Election Commissioner, Government of India.

The General Elections of 1967

In the General Elections of 1967, the contesting parties included the Congress, the Swatantra, the Praja Socialist and the Jansangh, besides independent candidates. But the keen competition was between the Congress and the Swatantra party. The Congress contested all the 10 Assembly seats alongwith one Parliamentary seat, while the Swatantra party contested one Parliamentary seat and 7 Assembly seats. The Jansangh and the Praja Socialist put up candidates for three and two Assembly seats respectively. Out of ten Assembly seats, the Congress got 5 seats and the Swatantra got 4. One Assembly seat went to an independent candidate. The Parliamentary seat was won by the Swatantra party. The P. S. P. and the Jansangh lost the battle. The Congress polled 44.29 per cent votes, the Swatantra 30.46 per cent, the Jansangh 7 67 per cent, the Praja Socialist 4 89 per cent and the independents 12.69 per cent of the total valid votes polled in the Assembly constituencies. The percentage of valid voting was 54.59 for the Parliamentary seat and 53.14 for the Assembly seats.

The following table shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1967.

STATEMENT XVIII-4

Election Results, 1967

Sl. No. 1	Name of the Constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Votes polled by candidates 5	Percentage to total votes polled 6
		THE HOUSE OF THE PEOPLE (LOK SABHA)			
1.	Junagadh ..	1. Swatantra	2,20,275	1,08,303	49.17
		2. Congress		97,417	44.23
		3. Independent		10,306	4.67
		4. —do—		4,249	1.93
		THE LEGISLATIVE ASSEMBLY (VIDHAN SABHA)			
1.	Porbandar ..	1. Congress	32,709	12,432	38.01
		2. Swatantra		11,609	35.49
		3. Independent		8,668	26.50
2.	Kutiyana ..	1. Swatantra	32,968	17,183	52.12
		2. Congress		14,226	43.15
		3. Independent		1,559	4.73
3.	Mangrol ..	1. Congress	28,480	10,450	36.69
		2. Swatantra		7,227	25.38
		3. Independent		10,803	37.93
4.	Somnath ..	1. Swatantra	36,045	17,071	47.35
		2. Congress		15,368	42.64
		3. Independent		2,219	6.16
		4. —do—		1,387	3.85
5.	Malia ..	1. Congress	30,511	16,585	54.36
		2. Swatantra		12,027	39.42
		3. P.S.P.		1,899	6.22
6.	Keshod ..	1. Swatantra	28,771	16,799	58.39
		2. Congress		11,972	41.61
7.	Manavadar (S.C.) .	1. Congress	29,106	11,785	40.49
		2. Jansangh		7,122	24.47
		3. Independent		6,871	23.61
		4. —do—		2,614	8.98
		5. —do—		714	2.45
8.	Junagadh ..	1. Congress	34,718	15,866	45.70
		2. Jansangh		15,641	45.05
		3. Independent		2,007	5.78
		4. —do—		632	1.82
		5. —do—		290	0.84
		6. —do—		282	0.81
9.	Visavadar ..	1. Swatantra	28,356	14,124	49.95
		2. Congress		13,293	46.07
		3. Independent		930	3.22
		4. —do—		509	1.76
10.	Una ..	1. Congress	33,146	17,670	53.31
		2. P.S.P.		13,514	40.77
		3. Jansangh		1,437	4.34
		4. Independent		525	1.58

Source :

Report on the General Elections, 1967, Election Commissioner, Government of India, pp. 40,235-236.

The Mid-term Parliamentary Elections of 1971

The mid-term Parliamentary Elections held in March, 1971 brought a major political change due to the split in the Congress, and formation of two parties, the Congress (O) and the Congress (R). There were four political parties, *viz.*, the Congress (R), the Swatantra, the Jansangh, the Hindu Maha Sabha, besides independent candidates contesting the elections. Under the grand alliance, the Congress (O) had not put-up its candidate, but supported the Swatantra party candidate. Therefore, the main contest was between the Congress (R) and the Swatantra party. The Congress (R) won the seat by defeating the Swatantra party candidate by a wide margin. The Congress (R) polled 63.27 per cent, the Swatantra 31.17 per cent, the Jansangh 1.83 per cent, the Hindu Maha Sabha 0.85 per cent and the independent candidates 2.88 per cent of the total valid votes polled. The percentage of valid voting was 38.25.

The General Elections of 1972

In the General Elections of 1972, the Congress (R) strengthened its position by capturing all the ten Assembly seats in the district. Among the opposition parties the Congress (O) contested five seats, the Swatantra three, the Jansangh six and the Praja Socialist one besides the independent candidates. All of them lost the elections. The Congress (R) polled 56.48 per cent, the Congress (O) 6.03 per cent, the Jansangh 10.44 per cent, the Swatantra 1.21 per cent, the Praja Socialist 4.61 per cent and the independents 21.23 per cent of the total valid votes polled in the Assembly constituencies. The percentage of voting was 49·64.

The following table shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1972.

STATEMENT XVIII·5

Election Results, 1972

Sl. No. 1	Name of the Constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Votes polled by candidates 5	Percentage to total votes polled 6
		THE LEGISLATIVE ASSEMBLY (VIDHAN SABHA)			
1.	Porbandar ..	1. Congress(R)	44,817	26,693	59.56
		2. Jansangh		2,356	5.26
		3. Independent		14,799	33.02
		4. —do—		255	0.57
		5. —do—		383	0.85
		6. —do—		331	0.74

STATEMENT XVIII-5—*contd.*

Sl. No. 1	Name of the Constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Votes polled by candidates 5	Percentage to total votes polled 6
2.	Kutiyana ..	1. Congress(R)	35,158	21,563	61.33
		2. Jansangh		6,684	19.01
		3. Swatantra		431	1.23
		4. Independent		1,927	5.48
		5. —do—		1,689	4.48
		6. —do—		771	2.10
		7. —do—		629	1.79
		8. do—		382	1.09
		9. —do—		379	1.08
		10. —do—		312	0.89
		11. —do—		279	0.79
		12. —do—		112	0.32
3.	Mangrol ..	1. Congress(R)	32,501	15,706	48.32
		2. Congress(O)		2,390	7.35
		3. Independent		9,988	30.73
		4. —do—		627	5.01
		5. —do—		784	2.41
		6 —do—		758	2.34
		7. —do—		638	1.96
		8. —do—		354	1.09
		9. —do—		191	0.59
		10. —do—		65	0.20
4.	Somnath ..	1. Congress(R)	39,506	27,817	70.41
		2. Jansangh		7,686	19.46
		3. Independent		1,785	4.52
		4. —do—		1,186	3.00
		5. —do—		693	1.75
		6. —do—		339	0.86
5.	Malia ..	1. Congress(R)	36,786	26,594	72.29
		2. Swatantra		3,213	8.73
		3. Jansangh		2,243	6.10
		4. Independent		2,641	7.18
		5. —do—		1,475	4.01
		6. —do—		423	1.15
		7 —do—		197	0.54
6.	Keshod ..	1. Congress(R)	29,412	11,597	39.43
		2. Congress (O)		5,028	17.10
		3. Jansangh		3,765	12.80
		4 Independent		6,980	23.73
		5. —do—		911	3.10
		6. do—		612	2.07
		7. —do—		373	1.27
		8 —do—		146	0.50
7.	Manavadar ..	1. Congress(R)	29,315	15,590	53.18
		2. Jansangh		9,435	32.18
		3. Congress (O)		2,457	8.39
		4. Swatantra		639	2.18
		5. Independent		627	2.14
		6. —do—		568	1.94

STATEMENT XVIII·5—*concld.*

Sl. No. 1	Name of the Constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Votes polled by candidates 5	Percentage to total votes polled 6
8.	Junagadh	.. 1. Congress (R)	37,742	16,739	44.35
		2. Jansangh		4,931	13.07
		3. Congress (O)		1,139	3.02
		4. Independent		7,984	21.15
		5. —do—		5,625	14.90
		6. —do—		510	1.35
		7. —do—		453	1.20
		8. —do—		263	0.70
		9. —do—		98	0.26
9.	Visavadar	.. 1. Congress(R)	29,317	13,974	47.67
		2. Congress (O)		10,415	35.53
		3. Independent		3,374	11.50
		4. —do—		1,554	5.30
10.	Una	.. 1. Congress (R)	40,856	24,476	59.71
		2. P.S.P.		16,380	40.09

Source :

Collector, Junagadh District, Junagadh

The following statement compares the performance of various political parties at the General Elections from 1952 to 1972.

STATEMENT XVIII·6

Votes polled in the General Elections, 1952 to 1972

Election year 1	Total No. of electors 2	Total votes polled 3	Percentage of col. 3 to col. 2 4	Total valid votes polled 5	Percentage of col. 5 to col. 2 6	Name of the parties 7	Votes polled by parties 8	Percentage to total valid votes polled 9
				THE HOUSE OF THE PEOPLE (LOK SABHA)				
1952	6,04,983	N.A.	N.A.	3,34,540	55.30	1. Congress	2,41,820	72.28
						2. Hindu Maha Sabha	59,598	17.81
						3. Socialist	21,784	6.52
						4. Krishak Majdoor Praja Parishad.	11,338	3.39
1957	6,83,746	N.A.	N.A.	3,20,991	46.95	1. Congress	2,43,560	75.88
						2. P.S.P.	39.734	12.38
						3. Hindu Maha Sabha	37,688	11.74
1962	4,23,066	2,17,574	51.43	2,06,427	48.79	1. Congress	1,23,288	59.72
						2. Jansangh	27,541	13.34
						3. Independent	55,598	26.94

STATEMENT XVIII-6—*concld.*

Election year 1	Total No. of electors 2	Total votes polled 3	Percentage of col. 3 to col. 2 4	Total valid votes polled 5	Percentage of col. 5 to col. 2 6	Name of the parties 7	Votes polled by parties 8	Percentage of total valid votes polled 9
1967	4,03,474	2,33,907	57.97	2,20,275	54.59	1. Swatantra	1,08,303	49.17
						2. Congress	97,417	44.23
						3. Independent	14,555	6.60
1971 (Mid-Term)	4,44,069	N.A.	N.A.	1,69,856	38.25	1. Congress (R)	1,07,471	63.27
						2. Swatangtra	52,941	31.17
						3. Jansangh	3,105	1.83
						4. Hindu Maha Sabha	1,451	0.85
						5. Independent	4,888	2.88
				THE LEGISLATIVE ASSEMBLY (VIDHAN SABHA)				
1952	4,59,017	N.A.	N.A.	2,86,999	62.52	1. Congress	2,03,605	70.95
						2. Khedut Sangh	22,008	7.67
						3. Hindu Maha Sabha	19,271	6.71
						4. K.M.P.P.	17,135	5.97
						5. Socialist	7,268	2.53
						6. Communist	3,519	1.23
						7. S. C. Federation	3,160	1.10
						8. Independents	11,033	3.84
1957	4,89,774	N.A.	N.A.	2,72,110	55.56	1. Congress	2,03,041	74.62
						2. P.S.P.	13,411	4.93
						3. Jansangh	7,054	2.59
						4. Scheduled C.F.	6,539	2.40
						5. Independents	42,065	15.46
1962	5,32,616	2,72,077	51.08	2,51,496	47.22	1. Congress	1,50,247	59.74
						2. Jansangh	16,924	6.73
						3. P.S.P.	13,787	5.48
						4. C.P.I.	9,390	3.73
						5. Swatantra	1,149	0.46
						6. Republican	707	0.28
						7. Independents	59,292	23.58
1967	5,93,305	3,42,506	57.73	3,15,310	53.14	1. Congress	1,39,647	44.29
						2. Swatantra	96,040	30.46
						3. Jansangh	24,200	7.67
						4. P.S.P.	15,413	4.89
						5. Independents	40,010	12.69
1972	7,16,853	N.A.	N.A.	3,55,410	49.64	1. Congress (R)	2,00,749	56.48
						2. Congress (O)	21,429	6.03
						4. Jansangh	37,100	10.44
						4. P.S.P.	16,380	4.61
						5. Swatantra	4,282	1.21
						6. Independents	75,470	21.23

N. A.= Not available

Source :

1. *Report on the General Elections*, 1952, 57, 62 and 67, Election Commission, Government of India.
2. *The Times of India*, Ahmedabad for 1971 Mid-term Parliamentary Elections.
3. Collector, Junagadh for 1972 Genral Elections.

NEWSPAPERS

At present there are two daily newspapers, namely the *Lokdut* and the *Nutan Samachar* regularly published from the district. The weeklies number 51, the oldest among them being the *Prahar* published from Junagadh since 1964. Among the other weeklies, a mention may be made of the *Junagadh Times* from Junagadh, the *Jay Somnath* from Prabhas-Patan and the *Deshbhakti* from Shapur, all of them published since 1965. The circulation of these weeklies is mainly confined to the district. Besides, there are 4 fortnightlies, 14 monthlies and 3 quarterlies. The *Shishumangal* is the oldest monthly published from Junagadh since 1964.

The well-known Gujarati dailies of Gujarat, *viz.*, the *Gujarat Samachar* and the *Sandesh* of Ahmedabad and the *Jayhind*, the *Jansatta*, the *Phulchhab*, and the *Nutan Saurashtra* of Rajkot have a wide circulation in the district. Among the English dailies, *the Times of India* and the *Indian Express* are popular among the English-knowing people.

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

Origin, Growth and Direction

In 1927, the fourth Kathiawad Rajkiya Parishad was held at Porbandar under the presidentship of Shri Thakkar Bapa. It was attended by Gandhiji who advised the people to undertake constructive activities. Soon after, in 1928, the Harijan Shala was established at Chhaya (Porbandar) with the efforts of Shri Ramnarayan Pathak and his brother Shri Laxmishanker Pathak. The Bharat Udaya Mandal, an important organisation working for the removal of untouchability, and propagation of Khadi was established in 1928 at Porbandar. In 1930 a Balmandir was started at Mangrol by Shrimati Manibahen Kapadiya who was an inmate of the Sabarmati Ashram at Ahmedabad. Shri Virsutbhai Mehta, a young social worker of the Gujarat Vidyapith, Ahmedabad was entrusted with its management He inculcated the spirit of social service among the younger generation. Thus, a small beginning was made for constructive work.

However, it was mainly after Independence that a large number of social service institutions were established in the district. Among them may be mentioned the Sarvodaya Ashram, Shapur, the Sharadagram Mangrol, the Rupayatan, Junagadh and Shri Kasturba Mahila Mandal, Veraval.

The following paragraphs describe some of the important social service institutions now functioning in the district.

The Bharat Udaya Mandal, Porbandar

The Bharat Udaya Mandal, one of the oldest institutions in tre district, was established in 1928 by the efforts of Shri Balkrishna Hariram Dave and Shri Mathurdas Gordhandas Gupta. The institution conducts constructive activities for the promotion of Khadi and *swadeshi* products. In 1939, the institution started a Khadi Centre for the propagation and sale of Khadi. In 1958, it opened a spacious Khadi Bhandar at Porbandar. The institution also runs a Sarvajanik Kumar Chhatralaya which accommodates 60 students, including Harijans. For the upliftment of the Backward Classes, the Mandal runs Sanskar Kendras at Porbandar, Ranavav and Khambhodar and a health centre at Khambhodar. It has a rich library and a publication and sale section on the Gandhian literature.

Shri Kasturba Mahila Mandal, Veraval

Shri Kasturba Mahila Mandal was established 1948. It works for the educational, cultural, social and economic uplift of women and serves them without any distinction of caste or creed. The Mahila Mandal conducts classes in sewing, embroidery, music, S. S. C., *Shalant* and type-writing. Till 1972 about 600 women had taken benefit of these classes. The Mandal runs a social welfare centre and a family planning centre. It conducts household industries like preparing spices, *papad*, etc., and provides employment to the needy women. The Mandal occasionally arranges *ras*, *garba* and other cultural programmes.

The Mahila Samaj, Kutiyana

The Mahila Samaj was established in 1959. It works for the educational, cultural, social and economic uplift of women. It conducts a sewing class, an embrodery class and an adult education class. It runs household industries preparing *papad*, carpets, etc. and provides employment to women. Recently, the Samaj has started a Co-operative Consumers Store.

Shri Ramba Sarvajanik Stree Vikas Gruha, Porbandar

This institution was established in 1946 by the efforts of Sheth Nanji Kalidas Mehta. It works for the educational, cultural, social and economic uplift of women. It conducts classes in sewing, embroidery and adult education. It also runs a Balmandir and a library.

The Rupayatan, Junagadh

The Rupayatan was established in 1959 by the efforts of Shri Navinbhai Gandhi and his brother Shri Dhirenbhai Gandhi. The institution works for

the educational, cultural, social and economic uplift of the people. It conducts household industries like preparing toys, hand-made paper, pottery, etc. It runs two *chhatralayas* where about 100 students are lodged.

The Sarvodaya Ashram, Shapur (Vanthali Taluka)

The Sarvodaya Ashram was established at Shapur in 1948 by the efforts of Sarva Shri Ratubhai Adani, Akbarbhai Nagori, Ismailbhai Nagori and Manubhai Baxi. The Ashram works for the educational, cultural, social and economic upliftment of the people.

Eduactional Activities—In the field of education, it runs Balmandirs, Lokshalas, a Teachers Training College and a centre for Hindi teaching. A total of about 1,000 students study at these institutions. Besides, it runs a Sangeet Vidyalaya with a strength of about 85 students. (Details about these institutions are given in Chapter-XIV, Education & Culture).

Khadi and Village Industries Research—The Ashram conducts research activities in Khadi and village industries under the auspices of the All India Khadi Gramodyoga Commission. These activities are conducted in 17 villages of the district covering 20,000 people. Besides Khadi, the village industries covered include pottery, oil-ghani, leather, carpentry and smithy work, bamboo work, soap, lime stone, etc. About 1,200 persons are employed, full-time or part-time, in these industries. Khadi cloth worth Rs. 70,000 is produced here annually, tne specialities being bed-sheets, curtains, carpets, blankets, etc.

Some of the researches made at the Ashram have received national recognition. They are the smoke-less oven or *chulas*, Janata-*sheetak* an earthen vessel for preserving vegetables, fruits, etc., gas plants, rural houses built of stabilized clay, etc.

The Ashram has also established village co-operative societies in the nearby villages. In all, there are 27 co-operative societies of which 12 are industrial societies and 15 are multi-purpose societies.

Agriculture—The Ashram has 70 acres of land of which 40 acres are under cultivation. The institution has a *gaushala* and a dairy with 40 heads of cattle. Pedigree bulls of Gir-breed are reared and supplied to the village Panchayats

Harijan and Backward Classes Welfare—The institution works for the uplift of the Harijans and Backward Classes and propagates for the eradication of untouchability in the villages. The Ashram runs two Sanskar Kendras where about 70 children are enrolled. Moreover, the Ashram gives

guidance to Gram Panchayats in social reforms, youth movement, etc. Efforts are also made by the Ashram to spread the ideals of Sarvodaya among the people.

The Shardagram, Mangrol

The Shardagram, the oldest and one of the most important institutions of the district was first established in 1921 but it was re-established at Mangrol in 1947 after partition by the efforts of Shri Mansukhbhai Johanputra, Shri Jamshedjee Mehta, the then president of the institution, the late Sardar Vallabhbhai Patel, Shri U. N. Dehbar and Shri Jayantilal Ravjibhai Mehta. Gandhiji took keen interest in the activities of the Sharda Mandir, as it was then known and had laid the foundation stone of its building at Karachi in 1931.

After Independence, it has undertaken various activities in the cultural and educational fields, important among which are the following :

1. *Vividhlakshi Vinay Mandir*—A residential multi-purpose high school, preparing students for the S. S. C., course with Agriculture and General Science.

2. *Mangalayatan*—A residential basic, senior basic and post basic school mainly for the children of farmers preparing them for the S. S. C. Examination with Agriculture, Animal Husbandry and Social Reconstruction as its main subjects.

3. *Multi-purpose Village Centres*—At Shapur, Sheriaj and Hussainabad villages which besides providing education, and free medical aid to students, run Sanskar Kendras, guidance bureaux, etc.

4. It runs two experimental farme one for Grape cultivation and the other for Cocoanut plantation. The institution owns a *gaushala* and garden land.

5. It also runs a Khadi and Gramodyog Centre, a health centre, a spinning centre and an audio-visual education centre.

Moreover, it conducts various activities such as students parliament, games and sports competitions, students' study circles, and classes in scouting, N. C. C., drawing, painting, music, dramatics, etc.

The educational activities of this institution are already described at a greater length in the chapter on Education and Culture.

Shri Sharirik Shikshan Pracharak Mandal, Porbandar

The Sharirik Shikshan Pracharak Mandal was established in 1971. The aims and objects of the institution are to spread and promote physical education among the youngsters. It runs a Sarvajanik Vyayam Mandir at Porbandar. It provides physical training to the young and old under the guidance of trained and qualified teachers. The Vyayam Mandir arranges Vyayam Shibirs every year.

The Shishu Mangal, Junagadh

In the year 1935-36, the then Nawab of Junagadh State had established a 'Fondling Home' or an orphange for helping the orphans. After Independence, in 1949, the institution was renamed as Shishu Mangal and was housed in a new spacious building. Its management was taken over by a trust. The institution works with the main aim of providing education and shelter to the destitute women and children. For this purpose, it runs several social and educational institutions in the district including those mentioned below :—

Social—(i) *The Shishu Mangal Gruha*—The Gruha gives shelter to the destitute women and helps solve their domestic problems. It has a Kanya Chhatralaya where orphaned girls over 7 years of age are admitted. In 1972, there were about 161 girl inmates in the Chhatralaya.

(ii) *The Mahila Samaj, Junagadh*—The Samaj was started in 1945. It provides education to women upto 7th standard and conducts classes for the Shalant examination, sewing, etc About 100 women students were on its roll in 1971

(iii) *The Nari Samaj, Junagadh* – Due to the custom of *parda* in the Muslim community, their women could not participate in the social and cultural activities. For helping them, the Nari Samaj was started by the Shishu Mangal in 1959. It conducts various welfare activities for women, including several sewing classes.

(iv) *The Mahila Mandal, Prabhas-Patan*—The Mahila Mandal was started in 1948. Its main activity is to run sewing classes. It also conducts a library and a *shalant* class with 30 to 35 students. It has its own building.

The *Shishu Mangal* runs a boarding house at Prabhas-Patan for the convenience of the pilgrims. It also runs a canteen in the Mahila Samaj at Junagadh.

The Vanvasi Seva Mandal—The Mandal was started to provide medical facilities to the people of the forest areas of Sasan. It is equipped with a mobile van and the necessary medical equipment.

Education—The Shishu Mangal also runs the Shishu Adhyapan Mandir, the Bal Gram, a Primary school, the Harijan Bal Mandir and the Children Guidance centre at Junagadh. Besides, it runs Sardar Vallabhbhai Prabhas Adhyapan Mandir, a Balmandir and a Harijan-vas Balmandir at Prabhas-Patan. For the Adivasi uplift, it runs a Sanskar Kendra at Sajana Vada Nes, a Maldhari Ashram Shala at Zarera Nes, a Maldhari Gharshala at Sasan Gir and village centres at Dungarpur, Palansava, Ivenagar and Dolatpura villages.

Industrial—The Shisu Mangal conducts diploma classes in sewing for boys and girls. Of late, it has started a book-binding unit in its own press.

Agricultural—The institution has its own agricultural plot of about 150 *bighas* (85 acres) on which agricultural demonstration activities are conducted.

The Vriddh Niketan, Junagadh

The Vriddh Niketan or the home for the old persons was established in 1958. At present, there are 24 men and 13 women in the institution. They are provided food, clothing and shelter.

Besides the institutions described above, there are several others which are doing important service to the people. Many of them are educational institutions and as such do not find place in this chapter as they are already described in the chapter on Education and Culture. There are about 35 small institutions like Yuvak Mandals, Mahila Mandals, etc., in the district working in the limited spheres of activities.

CHAPTER XIX

PLACES OF INTEREST

INTRODUCTORY

The district can boast of many places of public interest. Bilkha is well-known in Gujarat for the Ashram of Shri Nathuram Sharma who had a wide following of persons belonging to all religions. Junagadh, the district headquarters is an important place of historical importance known in the ancient days as Girinagar. It has an added importance as a religious place because of the mount Girnar which contains the well-known edicts of King Ashoka. It is also well-known as the place where Narsinh Mehta, the great saint poet of Gujarat held his religious discourses during the 15th century. Veraval and Porbandar on the coastline of Saurashtra are the two important ports and trade centres in the district. Porbandar is well-known throughout India and abroad as the birth place of Mahatma Gandhiji, the father of the nation. Mangrol which was the capital of the former Muslim State of Mangrol is a very ancient place, supposed to be the Manglossum of Ptolemy. Patan Somnath popularly known as Prabhas Patan is a place of great religious and historical importance. It is the seat of one of the 12 *jyotirlings* of Lord Shiva. It was here that Lord Shri Krishna was mortally wounded by a Bhil. Prachi situated nearby is considered holy because of the sacred *pipal* tree where Lord Krishna gave his discourses of Srimad Bhagavat. Besides Prabhas Patan, Sutrapada, Delvada and the Sana caves in Una taluka are known for the architectural remains. Tulsishyam in Una taluka is famous in Gujarat. Gupta Prayag also in Una taluka is an important place of the Hindu pilgrimage. Lastly, the famous forests of Gir have attracted world attention as the only abode of the Indian lions.

The places of interest in the district are described below in alphabetical order :

Adityana—Ranavav Taluka (P.* 8,401) ; V. P.

Adityana is about 5 kms., north-west of Ranavav, a railway station on the Porbandar-Dhola metre gauge section of the Western Railway. Founded in the year 1748 A. D., it is surrounded by the forest areas and is quite close to the famous Barda Hills. In the hills, there is a large cave where king Jambuvan, whose daughter Jambuvati had married Lord Krishna, is believed to have stayed. The village is known for its quarries of white clay,

*ABBREVIATIONS : P.—Population (1971) ; V. P.—Village Panchayat ; G. P.—Group Panchayat ; N. P.—Nagar Panchayat ; Mu.—Municipality; N.—North Latitude ; E.—East Longitude.

building stones and lime-stone known as *Makhaniyo Patthar* (butter-stone). Because of adhesive quality of the lime-stone there is no need to use mortar and hence it is very useful as raw material in construction work. These lime-stone quarries are considered best and are very deep. They have inexhaustible quantity of very good lime-stone serving three cement factories and one soda-ash factory at Porbandar in addition to their supplying lime-stone to the Tata Chemicals, Mithapur, and the Dhrangadhra Chemicals, Dhrangadhra. White clay and white hard stones are also found here. The availability of the hard stone has recently brought into existence a cement factory owned by Messrs. Saurashtra Cement and Chemical Industries Ltd., just opposite the Ranavav Railway station.

The town has two primary schools, a public library and a sub-centre of the primary health centre of Ranavav. It is served by a mobile branch of the Dena Bank.

Balej--Porbandar Taluka (P. 3,679) ; V. P.

Situated at a distance of 42 kms., south of Porbandar, the taluka headquarters, the village falls in the Ghed area. It has places of archaeological interest, such as a Pithai temple dating back to the 11th century A. D., a stone festoon of pre-Solanki period, Mamai Mataji temple (popularly known as Hindolo) of the 17th century A. D., and the Jain Baleja Parswanathji temple of the 17th century A. D. The image of Parswanath which is made of sand had emerged from the sea near the village. It is said that the Jains of Porbandar and Mangrol wanted to install this image in their own towns. To settle the controversy it was decided that the idol should be put on a cart and should be installed where the cart stops. The cart stopped at village Balej. The temple was, therefore, built here. Goddess Pithai is the titular deity of the Mers of the Parmar branch and the Ahirs. Nearby there are temples of Lord Shiv, Ganesh and Hanuman. The village has a primary school, a family planning centre and a post office. The main population is of Mers, Rabaris, Brahmins (Aboti) and Bavas.

At a short distance from here, is village Bhansare known for its ancient temples of Pandavas believed to have been constructed during the Maitraka period. These temples are declared as protected monuments by the Archaeological Department. There is a temple of Goddess Shakti.

Bantwa--Manavadar Taluka (P. 15,011) ; N. P., 21° 29′ N. 70° 04′ E.

Bantwa is at a distance of 42 kms., west of Junagadh, the district headquarters. It is a railway station on the Junagadh-Saradiya metre gauge section of the Western Railway and is connected by the State Transport bus services with important centres of the district. It is on the Junagadh-Porbandar State highway. Bantwa was an estate (Class V) under the Junagadh State.

Bestowed by Nawab Bahadur Khan (Sher Khan Babi) on his brothers, Diler Khan and Sher Zaman Khan in 1733 A. D. after being expelled from Ghogho by Sohrab Khan, Bantwa was the seat of an old estate held by the Khans. Being a marketing hinterland of the Ghed area, it has banking facilities provided by the branches of the State Bank of Saurashtra, the Dena Bank and the Junagadh District Co-operative Bank. It has 8 ginning factories and 5 oil mills. Besides it has 5 primary schools for boys and girls, 2 secondary schools, one for boys and the other for girls. There is one school for the Sindhi boys. The town has an asphalt road, a public garden, a library and water-works provided by the Nagar Panchayat. The town has a Government dispensary and a family planning centre and a telephone exchange.

Bantwa is mainly populated by the Sindhis (evacuees), the Karadia Rajputs and the Rabaris (Maldharis). Before 1947, Bantwa had a population of 40,000 mainly of the Memons. After Independence, they migrated to Pakistan. Now the population is reduced to 15,000.

Bhesan—Bhesan taluka (P. 5,578); V. P., 21° 33′ N. 70° 43′ E.

Bhesan is on the bank of the river Uben, at a distance of about 30 kms., by road from Junagadh. It is the headquarters of the Bhesan taluka where all taluka offices are located. It is connected by the State Transport bus services with Junagadh.

Formerly, this place was a "Nes" or hamlet, where some Rajputs of Ribda found their lost "Bhens" or buffaloes, hence the hamlet derived the name of Bhesan. Situated at a distance of about 5 kms., from Bhesan is the shrine of an ascetic called Devidas credited with the miraculous powers of healing leprosy. A fair called the Parab fair is held here on Ashadh Sud 2 (June-July). It has separate primary schools for boys and girls, a secondary school and the branches of the State Bank of Saurashtra, the Gujarat State Co-operative Land Development Bank and the District Co-operative Bank. It has also an oil mill and a factory for decorticating groundnuts. It has a Government dispensary managed by the Panchayat.

Bhiyal—Junagadh Taluka (P. 1,072); V. P.

Bhiyal is situated at a distance of 10 kms., from the district headquarters and 3 kms, from the nearest railway station, Vadal. The village is famous for its Lalji Mandir built near the banyan tree planted by Shri Gopendraji, a grandson of Shri Mahaprabhuji founder of the famous Pushtimarg Vaishnav sect. On Kartik Vad 7, a fair is held where thousands of devotees congregate.

The village has a primary school and a post office. The famous poet Sunderdas who wrote *Prahlad Akhyan* and *Dhruv Akhyan* lived in this village.

Bileshwar—Ranavav Taluka (P. 1,046); V. P.

Bileshwar is a small village to the east of the Barda hills on the banks of the river Bilva Ganga. It is 5 kms., from Sakhpur, the nearest railway station on the Porbandar-Dhola metre gauge section of the Western Railway. The taluka headquarters Ranavav is 15 kms., north-east of the village.

According to a legend, Lord Krishna performed *ling puja* with *bili* leaves (બીલીપત્ર) for seven months. The *ling* on which Lord Krishna used to place *bili* leaves came to be called Bileshwar Mahadev. The Bileshwar temple, belongs to the Maitraka period and is, therefore, declared as a protected ancient monument. A fair is held at this place on Shravan Vad 30 (Amas).

The village has developed because of the Bileshwar temple. Near Bileshwar, there was Fodara Nes, which was acquired by building up a dam over the river Bilwa Ganga or Bileshwari. There is one primary school at the village.

Bilkha—Junagadh Taluka (P. 8,642); V. P., 21° 26′ N. 70° 36′ E.

Bilkha lies at the foot of the Girnar clump in the south-east corner. It is a railway station on the Junagadh-Visavadar metre gauge section of the Western Railway. Known in ancient times as Balishnath or residence of Raja Bali, Bilkha was till Independence owned by the Vala Kathis. Sagalsha Sheth, a bania known for purity of life, lived here in olden days. It is said that Lord Shiv visited him once in the garb of an ascetic and to test his devotion he asked him to cut off the head of his only son Chalaiyo, pound it and then give it to him to eat. Sagalsha performed this sacrifice and Lord shiv, satisfied with his devotion, restored Chalaiyo to life and offered his blessings. The place of Sagalsha Sheth is situated to the east of the Anand Ashram.

Bilkha is now well-known for the Anand Ashram established by Shri Nathuram Sharma (V. S. 1914-1987), a great spiritual preceptor who propounded the fundamental principles of the Sanatan Dharma. He had a wide following of persons of all religions. His contribution to the Gujarati literature consists mainly of translations of *Prasthan Traya* (Gita-Upnishad and Brahma Sutra) and *Panchadashi-Ashtadasha Ratnas* of Shri Shanker, etc. His commentaries on these books are considered standard even by Pandits of Banaras. He was a Yogi and his book on '*Yog Kaustubha*' is very valuable to those who study the Yoga. His main object was to bring up the inner virtues of the masses and lead them gradually to heights of spirituality with the ultimate object of emancipation (*Moksha*). He preached Advaita Siddhanta but at the same time encouraged *Yagnas-Pujas* worship of the manifestations of the Divine. He encouraged the study of Sanskrit and sent youths for examinations in Banaras in different faculties of Shastras, Vaiyakaran and the Vedic lore. He taught how a man should

live his day to day life and elevate himself to divinity. He had started Sanskrit Pathshala and used to send preachers to towns and villages to explain them what their human duties were and how they can elevate themselves, economically, socially and spiritually. He was very catholic in thinking and respected all religions, Jainism, Islam, Christianity, etc., and, therefore, had followers from various castes. He lived upto 73 and made a private trust of all his five Ashrams (one each at Majidad (Surendranagar district), Limbuda (Porbandar) (Junagadh district), Dhrafa (Jamnagar district) and Ahmedabad which are being conducted for the last forty years in the same way as during his life by a Board of Trustees which includes a Parsi gentleman also.

Within the Ashram, the *Samadhi* of Shri Nathuram Sharma is on the west of the temple facing southward as he was the devotee of the Dakshinamurti Maheshwar (Mahadev). The Anand Ashram conducts a Sanskrit Pathshala and offers scholarships to deserving students. It also conducts a *Sadavrat* and offers free meals to the poor. It also helps poor widows. The Ashram conducts a dispensary from where medicines are supplied free of charge.

Celebrations (*mahotsavas*) are performed at the Ashram four times in a year—on the (1) Kartik Sud 15, (2) Ashadh Sud 15, (3) Falgun Sud 5 and (4) Ashwin Sud 4. The last *mahotsava* is performed as a Jayanti Mahotsava or the birth day celebration of Shri Nathuram Sharma.

Bilkha has a secondary school, post and telegraph office, three oil mills, and the branches of the State Bank of Saurashtra and the District Central Co-operative Bank. The Taluka Panchayat also runs a dispensary and a family planning centre at this place.

Chhaya—Porbandar Taluka (P. 9,846); V. P., 21° 38′ N. 69° 38′ E.

About 4 kms., east of Porbandar, Chhaya is situated on the west bank of Porbandar creek with the Mokal Ran to its south-east. It has now become a suburb of Porbandar.

After the Jethwa Rajputs abandoned Ranpur and before they made Porbandar their chief seat, Chhaya was their capital for about 150 years. Kalabai, mother of Khimaji Jethwa, built up a Raj-Mahal which dates back to sixteenth century. An ancient temple of Vindhayavasini Mataji, a titulary goddess of the Jethwas, a shrine of Ramnath Darya Pir and a Samadhi of Rana Sultanji are also there. Besides there are three Shiv temples.

The town is famous for its hand-woven and hand-spun blankets and shawls which are in great demand in these days. There are 8 handloom factories and 9 large scale factories of cement, soda ash, chemicals, cotton ginning, etc. Besides there are 42 salt pans excluding the area leased to

the Birlas for salt manufacture. Due to proximity to Porbandar, it has a number of factories. Chhaya has two secondary schools and five primary schools.

There are about 250 stone quarries nearby providing employment to about 2,000 persons. Besides, there is a thermal station run on grid system.

There is a post and telegraph office, a branch of the Central Bank and the mobile branch of the Bank of India. Chhaya is also known for the Gandhi Ashram and the Birla High School.

Datrana—Mendarda Mahal (P. 3,356) ; V. P.

Datrana, 6 kms., south of Mendarda and about 18 kms., south of Junagadh, is known for the shrine and memorial stone of Nagbai, a Charan woman, well-known in the surrounding areas. She had cursed Ra' Mandlik, the last Rajput sovereign of Junagadh.[1] Datrana was the Jagir of Charans with 84 villages. About one km., north of the village is the Godhmo Hill, so named because it is fabled to have been the residence of a demon of that name. There are small shrines of the goddesses of Gatrad[2] and Khodiyar on the summit of this hill much respected by the Kathis and the Charans. The hill is composed of a kind of syenite and has a large number of Rayan trees.

The village has a primary school, a primary health centre, an Ayurvedic dispensary and a post office.

1. Nagbai's son Khuntkaran was a friend of Ra' Mandlik of Junagadh. Once Ra' Mandlik asked him to give him his horse. Khuntkaran did not oblige Ra' Mandlik. On the contrary he gifted his horse to Ra' Vika who was a sworn enemy of Ra' Mandlik. By this, Ra' Mandlik was much enraged. He, therefore, invaded Ra' Vika's village Moniva to drive away the Charans. At this time, Nagbai cursed Ra' Mandlik as under :

રાખને રા'ની રીત
રા'પણું રહેશે નહિ
ભમતો માગીશ ભીખ
ત્યારે મું સંભારીશ
માંડલિક

ગઢ જુનો ગિરનાર
દામોકુંડ દેખીશ નહિ
ભમતો માગીશ ભીખ
ત્યારે મું સંભારીશ
માંડલિક

(Behave like a king ; otherwise your kingdom will not survive and you will go begging from place to place. You will no longer be able to see the Mount Girnar and Damodar Kund. You will remember me at that time.)

Ra' had to ultimately run away from the village Monriya on horse back.

2. It is said that the demon Godhmo once attacked a cow. The cow roared (ગાડ નાખી) and from it emerged a goddess which was, therefore, named Gatrad Mata. The goddess killed the demon on the hill where the shrine has been built.

Delvada--Una Taluka (P. 6,672) ; V. P.

Delvada is the terminus station on the Talala-Delvada metre gauge section of the Western Railway. It is about 6 kms., south of Una, the taluka headquarters. It is connected by the State Transport bus service with Junagadh, Talala, Veraval, etc.

When Una came under the Muslim rule, a new town called Delvada was founded about 6 kms., south of Una on the Machhundri river. Though the Muslims called it Nawanagar, it has been popularly known by the name of Delvada. Under the Sultans of Gujarat, Delvada was of much importance for the defence of the Gujarat shipping on account of its proximity to the island fortress of Diu, which is about 10 kms., south of this town. The town is surrounded by a fort having three gates.

The Juma Masjid built during the days of Mohammad Taghlaq (13th century) with rocking towers at Delvada is a protected monument. It is an engineering feat the like of which is found only in the shaking minarets in Ahmedabad. The towers about 80 feet high are so constructed that when either of the two is shaken, the motion is communicated to the other without any tremor being experienced in the intervening roof which is about 60 feet wide.

Delvada has two primary schools, one secondary school, one library, a primary health centre, a post and telegraph office and a branch of the State Bank of Saurashtra. There is also a factory of the Saurashtra Chemical Works, which produces custard powder, fruit jelly, sealing wax, etc.

Dhandhusar-- Vanthali Taluka (P. 3,886) ; V. P.

Dhandhusar, about 14 kms., north-west of Junagadh, is on the Uben river. It is connected by the State Transport bus service. The village is said to have derived its name from the celebrated Dhundhali Mal, who is supposed to have resided here for sometime and to have excavated and built up the tank which gives its name to the village. On the bank of the tank is an old temple of Lord Shiv said to have been built by Dhundhali Mal along with the tank. It is believed that Bawa Piara, whose monastery is at Junagadh, had stayed at this place. There is also an ancient well called Hani Vav. It was built by Hani, princes of Vanthali in 1389 A. D. It has been declared as a protected monument. In one of the niches of this well, is an image of Sheshshayi Bhagwan Vishnu. Villagers consider this to be an image of Hani. According to the popular belief, women who are unable to nurse their babies and owners of cows who have scanty supply of milk take a vow to wash the image in milk if their supply of milk is restored or increased.

The village has a primary school, an Ayurvedic dispensary, a family planning centre and a post office.

Dhan Fuliya—Vanthali Taluka (P. 1,962) ; V. P.

The village Dhan Fuliya is about 3 kms., from Shapur, a railway junction station on the Rajkot-Veraval and the Junagadh-Saradiya metre gauge sections of the Western Railway. It is connected by the State Transport bus service with other parts of the district in fair weather only. An annual fair is held at the *dargah* of Shiraji Shah on the 26th and 27th of the month of Rajab, in memory of the religious discussion between Nagbai from Marwar and Shiraji Shah. In religious polemics Nagbai had surpassed Shiraji Shah. Nagbai is, therefore, worshipped first and then Shiraji Shah. The village is known on account of this *dargah*.

The village has a primary school.

Droneshwar-Dron Una Taluka (P. 1,207) ; V. P.

The village Dron is well-known for the temple of Droneshwar Mahadev, a holy place, 6 kms., from Gir Gadhada, the nearest Railway station on the Talala-Delvada metre gauge section of the Western Railway. The place is served by the State Transport bus services from Una *via* Gir Gadhada.

The temple was built in Vikram Samvat 1630 and has a self-emerged Shiv Ling. It is on the Machhundri river. A perennial flow of hill water falls through the Gaumukh on the Ling itself This water flows even when the river itself becomes dry. A fair with a congregation of about 5,000 persons is held here on Shravan Vad 30. The place needs to be declared as a protected monument. On the river Machhundri, a dam was built in 1960.

The village has a primary school and post and telegraph office. There is an agricultural multipurpose co-operative society, headquarterd at Dron.

There is an old site of Dron village 2 kms., north of the present village The present village is known as the *timba* of the old village.

Gokaran Kutiyana Taluka (P. 798) ; V. P.

Gokaran is a small village about 10 kms., north of Saradiya, a railway station on the Junagadh-Saradiya metre gauge section of the Western Railway. The State Transport bus service connects the village with Kutiyana, the taluka headquarters. The village derives its name from Gokaran, the son of a Rishi, who read Shrimad Bhagwat at this place for a week for propitiation of his forefathers. On the river bank, near the village there is a Shiv temple dedicated to Gokaran which is known as the

Gokarneshwar Mahadev temple. Every year on the Bhadarvi Amas-Shravan Vad 30—a fair is held at the Gokarneshwar Mahadev temple.

The National Highway is only 3 kms., from this village connecting it with Chauta, which is a village on the National Highway.

Gokaran has a primary school, water works and a co-operative society. It is inhabited by the Kanbis (Patels), Ahirs and Harijans, who live upon agriculture and agricultural labour.

Gupta Prayag—Una Taluka, 21° 47′ N. 71° 01′ E.

Gupta Prayag is a place of pilgrimage for the Hindus about 3 kms., from Delvada, a railway station on the Talala-Delvada metre gauge section of the Western Railway. The place is connected by the State Transport bus service with the taluka headquarters. It has become well-known due to the temples of Gupta Prayagrayji which have been declared as protected monuments. There is a temple of Baldevji about 150 years old. A magnificent temple of Shingaleshwar Mahadev was destroyed by Mohmmad Ghazani when he invaded Somnath.

Gupta Prayag is situated within the groves of toddy trees and is an ancient place of penance and pilgrimage for the Hindus. It was visited by Shri Vallabhacharya, Shri Sahajanand Swami and Shri Narsinh Mehta. Shri Swaminarayan as Neelkanth Varni had practised penance here before he met Ramanand Swami at Loej. At that time, the water in the *kund* here had dried up. At the request of the local *sadhus*, Swaminarayan gave blessings as a result of which the spring in the *kund* now has a perennial flow of water. There is a branch of the Shringeri Math where the Rishis performed penance. It is said that these Rishis requested Brahma to create for them a sacred river like the Ganga. Thereupon Brahma created a Gupta Ganga here. The place, therefore, came to be known as Gupta Prayag as distinguished from six other *prayags*[1] in India. The village has several temples including the temples of Prayagrayji, Baldevji, Narsinhji, Brahmaji, Mahaprabhuji, etc. It is the 49th seat out of 84 seats (*bethak*) of Shri Mahaprabhuji. It has 7 reservoirs (*kunds*) where the pilgrims bathe, a *gaushala* and several *dharmshalas* for the pilgrims.

In the month of Kartik an Annakut fair is held here. Another fair is held on Shravan Vad 13, 14 and 30, when about 30,000 people congregate.

Junagadh—District H. Q. (P. 95,900); Mu., 21° 31′ N. 70° 28′ E.

Junagadh is a town of historical importance. It is situated at the foot of the celebrated Mount Girnar. It was the capital of the former

1. The other Prayags are: (1) Uradhav Prayag, (2) Karna Prayag, (3) Vishnu Prayag and (4) Nand Prayag in the Himalayas; the fifth Prayag is at Allahabad and the last one is the Gupta Prayag.

Junagadh State and the headquarters of the district. It is also the headquarters of the sub-division and the taluka and as such it has all the district, sub-divisional and taluka offices. It is a junction station on the Rajkot-Veraval and Junagadh-Visavadar metre gauge sections of the Western Railway. It is connected by the State Transport bus service with Rajkot, Porbandar, Veraval, Bhuj, Bhavnagar and Ahmedabad.

Junagadh was ruled by different sovereigns at different times, the chief of whom were the Mauryas, the Kshatrapas, the Guptas, the Vallabhis, the Chudasamas, the Gujarat Sultans and the Imperial Foujdars subordinate to the Imperial Viceroys at Ahmedabad, the last of whom was Sherkhan Babi, who afterwards became independent and assumed the title of Nawab Bahadur Khan. This is revealed from the rock cut edicts of Skanda Gupta inscribed on the same rock on which Ashoka edicts are found at the foot of the Girnar.

It is evident from the historical records that Junagadh was the capital of Shak Kshatrapas between 223 A. D. and 236 A. D. It was then known as Girinagar which they perhaps renamed Suvarnagirinagar or Sarvabhoum Narendrapur. In the rock inscription of the Shak king Rudradaman, dated about 150 A. D., it is called Girinagar. It is also called Girinagar in the copper plates of 632 A. D. and 666 A. D., of the Valabhi period.

The *Skand-puran*, believed to have been written in the 7th or the 8th century mentions that this city would be known as Jirndurg in the Kaliyug It transpires that Girinagar was deserted and when repopulated in the 7th or the 8th century, it was renamed Jirndurg meaning old city. However, the earliest epigraphic evidence of it being called Jirndurg is found in a copper plate of the 12th century. Jirndurg ultimately came to be called Jirnagadh meaning old or ancient fort from which it took the name Junagadh in later half of 17th century. It is also called Jirnapr--kar in an inscription of 1413 A. D. The British officers called it Junagadh and since 1820 A. D., it is officially and popularly known as Junagadh.[1]

In the *Girnar Mahatmya*, it is called Karnakubja and, in another *sloka*, its old names have been reproduced as "Manipur, Chandraketupur, Raivata and Pauratanpur."[2] The town Junagadh derives its name from the old fortress situated in the Uparkot (citadel). The Uparkot forms the ancient Junagadh, which was named Mustafabad, by Mahmud Begada. This name, however, did not survive the death of its founder. The citadel withstood several attacks between 1350 A D. and 1572 A. D. The ancient archway at

1. DESAI S. H., *Junagadh and Girnar*, (1972), pp. 2, 4.

2. आदौ मणिपुरं नाम चंद्रकेतुपुरं स्मृतं ।
तृतीयं रैवतं नाम कलौ पौरातनं पुरं ॥

the entrance to the Uparkot, within the outer gate, is a fine specimen of the old Hindu Toran or an arch. The Uparkot also contains a Buddhist cave monastery constructed about 300 A. D. The outstanding feature of the structure is a hall, connected by a winding staircase to an upper chamber, which seems to have served as a refractory. There are two step-wells one of which, the Adi Kadi Vav (15th century) named after two maid servants of Ra' Navghan, has a long staircase. The Navghan well built by Ra' Navghan and completed by his son Ra' Khengar in the 11th century cut to a great depth out of soft stone has an imposing circular staircase.[1]

The Narsinh Mehta's Choro

On the eastern side of the town near the Majevadi gate, there is a place called Narsinh Mehta's Choro. This humble yet greatly revered place is said to be one where the great saint poet Narsinh Mehta used to hold religious discourses during the 15th century. This renowned son of Junagadh was a Vadnagara Nagar by caste and was a great poet, philosopher, scholar, devotee and above all a social reformer. The Chora fell into disuse after his demise till it was repaired in the 18th century. It contains a circular platform on which Narsinh Mehta used to sit. There is a small temple of Gopnath and the idol of Shri Damodarrayji as also an image of Narsinh Mehta. It is managed by a committee of the Nagar community.

The Ranchhodji Mandir

For a devout Vaishnav in particular and for other Hindus in general, the Ranchhodji temple situated in the heart of the town, is a place worth visiting. The idol of Shri Ranchhodji is said to have manifested itself in a step well at Mangrol, to Parbat Mehta, uncle of Shri Narsinh Mehta on the 5th of the month of Magshirsh of V. S. 1201. It was removed to Junagadh by Trikamdas Majmudar in V. S. 1835 and installed at this temple.

Shree Swaminarayan Temple

This temple was built during the years 1826-1828 A. D., under the supervision of Swamishree Brahmanandji and Swamishree Gopalanandji under direction and inspiration of Shree Sahajanandji Maharaj, the founder of the Swaminarayan sect. It is a magnificent structure with three *shikhars*, the central one being 77 feet high. The circumference of the temple proper is 278 feet. It is a place of pilgrimage for the followers of the Swaminarayan sect.

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1. These places are considered so important that, according to a saying, one who has not seen them has lost the greatest opportunity of his life.

" અડી કડી વાવને નવઘણ કૂવો
ન જૂએ તે જીવતો મૂઓ "

The Haveli

The Haveli is the temple of Lord Shree Krishna. Goswami Maharajshree Madhavrayji of Jamnagar who lived at Chital was invited to Junagadh and was requested by Dewan Amarji to build a Haveli there. Accordingly he established this temple in 1780 A. D., and installed the holy idol of Shree Madanmohanlalji.

The Willingdon Dam

The Willingdon Dam is situated to the east of the town and near the foot of the Datar Hill. It was completed in 1936 A. D. It has a catchment area of 1·6 sq. miles and a capacity of storing 10 crore gallons of water. It is 44 feet high and 45 feet broad at the base and 10 feet at the top. The dam is 850 feet long and its waste weir is 262 feet. With the hills surrounding on the three sides and a garden in the front it affords a beautiful view.

City Rajmahel

This large and spacious palace was built by Nawab Mahobatkhan II (1858-1882 A. D.). It now houses several Government offices including the Collector's office and the Bank of India. A part of this palace was called Ayna Mahel (the Palace of Mirrors). the walls of which are studded with mirrors.

The Girnar

The Mount Girnar is mentioned in old publications as *Ujjayant*, *Urjayant* or *Raivatak* It was called Girinarayan in later years and is now called Girnar. It appears from the respective references that different names were given to different hills and to different peaks.

The Girnar hills are spread over 70 sq. miles (181 kms). About 40 varieties of plants and innumerable species of shrubs are found. The lions abounded in the hills in the past but now they are found only when they have strayed away from the Gir forest.

The sacred Mount Girnar with its rugged pinnacles and the winding flights of steps stands to the east of the city of Junagadh with five peaks, namely ; (1) the Amba Mata, (or the Girnari goddess) crowning the first peak, visited by the newly weds to ensure nuptial bliss, (2) Gorakhnath, the highest of all and the culminating point of Girnar, 3,065 feet above sea level, (3) the Oghad Shikhar, (4) Guru Dattatray—on the top of this loftiest crag clings a litte shrine dedicated to Gorakhnath and (5) Kalka's peak supposed to be the resort of Aghoris.

In the regime of the Nawab Bahadurkhan III, the flight of steps up the Mt. Girnar were built in 1889 by floating a lottery. Haridas Viharidas, Diwan of Junagadh built a bridge near Damodarkund at his cost. He also got the historical Uparkot cleared of bushes and repaired the buildings therein. The step way has broad and convenient steps and on either side of the way, there are waiting spots, water places and Devasthans. The main entrance to the hill is in front of the Uparkot which is a fortified place containing Jain temples, the principal being that of Neminath, the presiding Thirthanker of this place.[1]

Among places of religious importance may be mentioned three *kunds* or reservoirs, namely, the Gau Mukhi, Hanuman Dhara and Kamanadak Kund and the great rock called Bhairava Jap from where ascetics and others used to hurl themselves to secure re-birth as king in their next life.

At the foot of the hill lie the well-known 14 rock edicts of the king Ashoka (257-56 BC) hewn in solid boulder measuring 20×30 feet in the Pali script and inscriptions by Rudradaman (150 A. D.) and Skandgupta (456 A. D.) in Brahmi script. The edicts of Ashoka call upon people to refrain from killing animals, respect Brahmins, give encouragement to the charitable and virtuous people, appoint inspectors over women sanctuaries, pilgrims, traders, etc., for moral conduct, holding quinquennial expiation for enforcement of moral obligations, etc.[2]

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1. DESAI S. H., *Junagadh and Girnar*, (1972) pp. 30-31

2. In the *Ruling Princes of India* by S. M. Edwardes and L. G. Fraser (1907) a detailed explained of the Ashoka edicts is given. It is reproduced (pages 69-71) below :

The first Edict is devoted to a stern and uncompromising command against the taking of animal life. "The putting to death of animals shall wholly cease"—so runs the graven order— "and no convivial meeting shall be held, for His Sacred and Gracious Majesty remarketh many faults in such assemblies". The success of this portion of his propaganda is proved by the fourth Edict, which speaks of "the sparing of animal life having increased through the exhortation of His Sacred and Gracious Majesty"· and one catches an echo of this same regard for animal life in the veterinary assistance contemplated in the second Edict. In truth, as a recent writer has pointed out, 'the leading tenet of Asoka's Buddhism, as of the cognate Jain system, and some varieties of Brahmanical Hinduism, was a passionate uncompromising belief in the sanctity of animal life. The doctrine of the absolute unconditional right of the meanest animal to retain the breath of life until the latest moment permitted by nature, is that of the Edicts; and was based upon the belief that all living creatures, including men, animals, gods and demons, form links in an endless chain of existence." To such a pitch indeed was this belief in the sanctity of animal life carried that the slaughter of animals for the royal household was eventually forbidden, the Royal Hunt was abolished and the absurd spectacle was sometimes witnessed of a man being put to death for killing an animal or even for eating meat. The second cardinal doctrine was that of reverence,—reverence to parents, elders and preceptors, while, conversely, kindness and consideration were to be shown to servants, slaves and all men by their superiors. "It is known", runs the ninth Edict, "that

men perform various actions, supposed to ensure good fortune both in sickness, at betrothal and at marriages, at the hours of procreation and on setting out for a journey. But foolish is he that believeth in the efficacy of such actions. If a man must do aught to ensure prosperity, let him practise true Piety, by which is meant fair treatment of servants and subordinates, sincere reverence for elders and masters, self-restraint towards all that hath life, and sincere charity to monks and Brahmans. These and other such actions shall be called true Piety; and whether one be a father, son brother or prince, even so shall be comport himself towards others. For this is real nobility. This shall a man practise as auspicious, until his aim hath been attained."

Toleration and sympathy with the beliefs and practices of others were just as rigidly insisted upon in the twelth Edict, which lays down that "Virtue may increase in manifold ways; but the foundation thereof is discretion of the tongue, whereby no man may praise his own sect, or condemn another's, or spurn it out of season. Show respect at all times. For whatever benefit a man may confer upon one who holds a different faith that surely tends to the advantage of his own sect and to the good of a different faith. For although attachment to his own faith may urge a man to praise it, yet by so doing shall be surely injure it. Best, therefore, is true concord, whereby all may know and turn a kindly ear to the creed of others. It is the will of His Sacred and Gracious Majesty that the followers of all creeds be well instructed and that they all embrace the doctrine of benevolence. And His Majesty would further have it known that he attacheth less value to gifts and exhibition of reverence than to this, that all sects may wax greater in virtue and good reputation and meet with reverence. To this end have the Sheriffs, Magistrates and others been apointed; and hence it cometh that His Sacred Majesty's creed hath been exalted and that at his building the sun of Righteousness shineth in full splendour." It is curious to reflect that the policy of religious sympathy and toleration, which has formed the corner-stone of British dominion in India and the absence of which absolutely ruined the power of Portugal, was formulated and impressed upon the popular mind nineteen hundred years before the English appeared in India by a Native potentate, who must have been surrounded by all the pitfalls commonly associated with Oriental aye and even Occidental, sovereignty.

Nor did Asoka confine himself to merely enunciating the great principles of compassion, liberality, truth, purity, gentleness and saintliness. He knew full well the weakness of human nature, and realised that a certain measure of compulsion was needed before mankind would spontaneously put his desires into practice: and he had no intention of allowing his great sermons in stone at Girnar Khalsi and other places to become literally dead-letters. Therefore, the appointed censors to watch all breaches of his rules and report the names of the misdemeanants for punishment, and organized a species of Royal Almoner's department for the distribution of charitable grants made by himself or the other members of the royal family. Realizing also that the very creed which he had embraced owed much of its success and vitality to the actions of the great founder himself, the Emperor determined to be himself the pioneer of his principles, and by his own imperial actions to teach his lieges the superiority of the new faith. Hence came it that he planted banian tree to give shade to man and beast, as stated in the second Edict, that he planted mango-groves, and caused wells to be dug, that he erected rest-houses for travellers and prepared numerous watering-places for the enjoyment of man and beast. Hence came it that medicinal herbs and drugs were provided throughout all parts of the empire for the healing of both human creatures and dumb animals, and that Pataliputra guarded an animal-hospital which has undoubtedly served as the model for the Pinjrapols of later ages. And hence arose his splendid missions to all the states and tribes on the frontier of his empire, to the kingdoms of Southern India, to Ceylon, to Syria, Egypt, Cyrene, Macedonia and Epirus -missions which well-planned as they were and occasionally led by a member of the royal house, ended in transforming the doctrine of an Indian sect into one of the great

religions of the world. "The vigorous and effective action taken by Asoka to propagate his creed and system of morals is, "says Mr. V. A. Smith, "conclusive proof of his absolute honesty of purpose, and justifies the modern reader in giving full credence to the devout professions made by him in the Edicts. 'Work I must', he observed, 'for the public benefit'; and work he did. The world still enjoys the fruits of his labours, and his words, long lost but now resorted to utterance, ring with the sound of sincerity and truth."

The rock-inscription at Girnar is, therefore, something more than a mere valuable antiquarian relic, left high and dry by the tides of Time. It is a speaking legacy to Posterity of those two supreme men-the one the ascetic Preacher, the other the compassionate Emperor, who together changed the faith of the world and were in their several ages jointly responsible for all the reverence, tolerance and charity which form an integral part of modern Hinduism. The time-worn script upon the ancient stone, which has watched so many centuries pass, and has witnessed the growth and decay of many a proud and warlike race, must evoke in the mind of him, who reads its tale aright, the solemn figure of the Perfect One, whose passionate philanthropy has only once been exceeded in the history of the world; and likewise the figure of the active and humane monarch who sought to combine ascetic piety with imperial wisdom and to open the pathway of a new kingdom of righteousness for his countless subjects. The message chiselled upon the Girnar rock seems to point with no uncertain voice to the message delivered three centuries later under other skies :— "Peace on earth and goodwill towards men".

The Nawab Rasulkhan under the advice of Sir Charles Olivant, the Political Agent erected a building over the rock, bearing the edicts of king Ashoka and inscriptions of Rudradaman and Skandgupta in 1900.

Just within the Wagheshwari gate which leads to Girnar, there is a step-well constructed by Salats or sculptors and outside the gate there is the Wagheshwari tank with a well in the centre. A temple of Wagheshwari or Vageswari Mata stands to the right of the road leading to Damodar Kund, 275 feet long and 50 feet broad, the water of which is said to be sacred on account of its property of dissolving the bones which are brought here for immersion by the Hindus. *Kund* is named after *Krishna* or Damodar—*'Dam'* means rope and *'Udar'* means belly, alluding to the rope with which *Krishna's* mother tied him. Nearby, there is Shri Mahaprabhuji's Bethak from where an inscription of V. S. 1473 is found according to which it was built, by a philanthropist Damodar.1 About three kilometers beyond the Damodar Kund, is the temple of Bhavnath Mahadev and from another three kilometres from this temple begins the ascent of the Girnar hill where a *Chadani Vav* or the well of ascent and several *dharmashalas* for pilgrims have been built.

On a cliff at the height of about 2,000 feet the Jain temples have been built, the biggest being that of Neminath, ascribed to the 12th century and dedicated to the 22nd Tirthankar. Standing in a quadrangular courtyard, the temple is surrounded by pillared cloisters containing 70 cells, a *mandap* with a colonnade of 22 pillars forming aisles with the image of Neminath in black adorned with massive jewellery. Of the 16 temples that cluster around, the triple temple built in 1177 by Tejpal and Vastupal, (also connected with the Mount Abu), has an image of the 19th Tirthankar, Mallinath, in the middle shrine.

The adjoining hill of Datar, 845 metres above sea-level is a Muslim shrine which is held sacred by the Muslims due to its associations with the Muslim saint Jamial Sha Datar. He is said to have come from Sind at the behest of his spiritual mentor, Pir Patta, in the reign of Ra' Mandlik. The shrine is visited by lepers for cure. There is a leper asylum at the foot of the hill.

The other places of interest in the city are Willingdon Dam, a pleasure spot selected by Government of India for developing as a National Park for medicinal herbs, the Rupayatan, an institution for development of handicrafts, the Sakkar Bag having museum and the Zoo, the Khapra Kodia and Bava Piaras caves, the Sardar Bag, the Makbaras (mausoleum) of the Nawabs, the Bahauddin Arts and Science College, the Agricultural College, the Soil Conservation Research Centre, the Laboratory for Chemical Analysis and the State Police Training School.

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1. DESAI S. H., *Junagadh and Girnar*, (1972), pp. 42-43.

The Nawab Mahobat Khan II of Junagadh was fond of building palatial buildings. Besides building palaces including the Aina Mahel, he built many other buildings, such as the high school, the Mahobat Madressa (Narsi Vidya Mandir of today), the *Khasi* Kachery, the Navi Kachery, etc. He also designed gardens called Moti Bag and Sakkar Bag and enlarged the Sardar Bag.

The Nawab also planned to beautify the town of Junagadh. He designed and planned the Circle Chowk with its clock tower and the Dewan Chowk. He also expanded the city limits by taking into the fort a large area on the western side by rebuilding the fort wall and the gates.

New industries for producing solvents, colour chemicals, soap, cement pipes and steel implements have been started during the last ten years.

Three big fairs are held at this place. The first is held from the 11th to 15th day of Kartik (November). It is known as the Parikrama fair when the pilgrims take a round of the Mt. Girnar for two days and two nights-starting from and ending at the temple of Bhavnath. The second fair which is held at the same temple is called the Bhavnath fair, on Maha Shivratri, Magh Vad 14, (February) when pilgrims bathe in the Mrigi Kund. A function is associated with the memory of the saint poet Narsinh Mehta. The third fair is held on the Bhadarvi Amas-Shravan Vad 30, (August).

Junagadh is well-served with medical and educational facilities. It has 2 public hospitals, 8 dispensaries, 2 maternity and child welfare centres and 2 family planning centres. Moreover, it boasts of the Gujarat Ayurvedic Pharmacy established in 1958-59, by the Government of Bombay. It is now run by the Gujarat Ayurved Vikas Mandal, constituted by the Government of Gujarat in 1965. As regards education, it has 17 primary schools, 4 secondary schools, and 2 colleges. Besides, a campus of the Agriculture University is established here. The town has 2 public libraries and 4 cinema houses. There are branches of the Dena Bank, the Punjab National Bank, the Bank of India, the Central Bank of India, the United Commercial Bank and the State Bank of Saurashtra.

Kanakai--Visavadar Taluka ; P 7

Kanakai is situated on the bank of the Singvada river, about 16 kms., south of Visavadar, a junction railway station on the Khijadiya-Veraval and the Junagadh-Visavadar metre gauge sections of the Western Railway. It is one of the most ancient villages with a fort and with the smallest population (7). It is probably contemporaneous with Vallabhi and other ancient towns and lates as far back as 500 A. D.

The temples of Kanakai Mata and Kalika Mata are built of stone. Kanakai Mata is the tutelary goldess of the Kapol Banias and has an inscription indicating that it was built in 1808 A. D. by that community.

Keshod—Keshod Taluka (P. 19,613) ; N. P., 21° 18′ N. 70° 15′ E.

Keshod is at a distance of 36 kms., south of Junagadh, the disrict headquarters. It is situated on the bank of Tilori river, an affluent of the river Sabli. It is a railway station on the Rajkot-Veraval metre gauge section of the Western Railway. It is also on the State highway between Junagadh and Veraval and is connected by air with Bombay and Porbandar. Being the headquarters of the taluka it has Government offices, such as Mamlatdar's office, a post office, a telephone exchange, a police station, a Nagar Panchayat office, and the taluka Panchayat office.

There are temples of Nilkanth Mahadev and Vagheshwari Mata. There are 2 Balmandirs, 2 primary schools, one Sindhi primary school and three secondary schools—one for girls and two for boys. The Arts and Commerce College which was formerly run by the Nagar Panchayat is now managed by the Kelavani Mandal, Keshod. It is a marketing centre for groundnut and cotton. There are 11 oil mills and one ginning and pressing factory. It has a small factory for manufacturing cement, tiles and pipes.

It has a primary health centre and a veterinary dispensary. There is also a T. B. hospital with 100 beds at a distance of 3 kms., from the town. There are branches of the State Bank of Saurashtra, the Dena Bank, the District Central Co-operative Bank and the Gujarat State Land Development Bank. There are 10 Co-operative Housing Societies.

The Khambhala Lake— Ranavav Taluka.

The Khambhala lake is naturally formed in the interior of the Barda hills. It is about 12 kms., north-west of Ranavav. The surrounding natural scenery on account of the forests and the Barda hills attracts tourists to this spot. The State Transport buses ply between Ranavav and the lake. Water is supplied from this lake by pipe-lines to Porbandar. On the lake there is a beautiful palace. Near the lake, there is an orchard of the former ruler of Porbandar covering over 200 acres of land where mango trees (Ambavadi) and other fruit trees reared.

On one of the hills is built a beautiful palace by the former Maharana of Porbandar. From the palace side, the lake presents a panoramic view of the encirculing Barda Hills.

Kuchhadi— Porbandar Taluka (P. 2,446) ; V. P.

Kuchhadi is 12 kms., west of Porbandar on the sea coast. The State Transport buses ply there. The village is known for its Khimeshwar Mahadev temple said to have been built by Bhim, one of the five Pandavas. The temple structure is very old. The present temple is said to have been renovated

by one Khimanand Bhagat. The life-size image of Khimanand is installed within the precincts of the temple which is about 1300 years old. Within the compound, there is a Bhim Kund. A fair is held from Ashad Sud 5 to Ashad Sud 9 every year when about 5,000 persons congregate. A curious practice of forecasting the crop outturn at this time of the fair is prevalent here. The flowers are showered on the Ling. They fall down in different directions. From the bisection of the flower fall, the old people give forecast of the coming agricultural season.

The village is mainly populated by the Mers, the Brahmins (Baradai), the Rabaris, and the Harijans. They subsist on agriculture and agricultural labour.

The village has a primary school and a post office. On every Tuesday, the mobile van of the Dena Bank arrives here to provide banking facilities to the villagers.

Kutiyana—Kutiyana Taluka (P. 14,131) ; N. P., 21° 38′ N. 69° 59′ E.

Kutiyana, the taluka headquarters, is situated on the Bhadar river, 12 kms., south-east of Saradiya, a railway station on the Junagadh-Saradiya metre gauge section of the Western Railway. It is also connected with Rajkot and Junagadh by the State Transport bus service running on the National Highway. It is about 68 kms., from Junagadh, the district headquarters.

Kutiyana was once famous for its bards and poets. The image of Kshetrapal and the Juma Masjid inscription have been declared as protected monuments.

Kutiyana was called Muzafarabad by the Muslims because Sultan Muzafar Halim of Gujarat, the Viceroy of Sorath made it very popular and built a fort around it. In the old Persian deeds, this town is called Muzafarabad.

According to a legend, a Muslim saint Sadar Miya had performed miraculous feat here. He once saw two stones in a Dargah fighting with one another and the Pothiya of Lord Shiv intervening. He was on his way to get butter milk for his Pir Miskinsha from the Rabaris and was detained on the way. When he returned the Pir enquired as to why he was late, Sadar Miya told him what he had seen. On hearing this the Pir asked him to go to the Moderiya hills at a distance of about 2 kms., and bring from there a red stone and throw it in the Rinavav step-well nearby. Sadar Miya did likewise and to his utter surprise he found that the stone instead of sinking in the well was floating on the water surface. Miskinsha Pir told

him that this stone would float till eternity and the lamps in the annual *Urs* would burn by the water of this well for three days.

Even today on the annual *Urs*, which is held on the 13th, 14th and 15th day of the Hijri month of Sabaan, the lamps are burnt not with oil but with the water of the step-well. One Niyamat Khan Lodhi doubted the miracle of the stone floating on the surface water. He challenged that what was floating in the well was not stone but a hollow cucumber (*tumda*). To prove this, he struck the stone with his axe and suddenly blood gushed out of it. Miskinsha became angry and cursed him that he would die after walking only 40 steps. And so it happened. At the place where the Lodhi had collapsed a Dargah was built. It is still there, but due to the curse, no lamp of incence (*loban*) is burnt there. It is said that the stone still floats in this step-well. This incident occurred about 223 years ago in Hijri 1170. There is a Dargah of the Miskinsha Pir along with which, strangely enough, there is a statue of the horse of Shri Ramdev Pir.

Kutiyana was formerly known as Kuntanpur from the name of Kunti, the mother of the five Pandavas, who are believed to have stayed here for sometime. The family deity of the Modh Bania caste to which Mahatma Gandhiji belonged is in this village.

With the migration of the Muslims of this place to Pakistan, displaced persons have been settled and rehabilitated in this town.

Among educational facilities, there are separate secondary schools for boys and girls and 5 primary schools and a school teaching Sindhi boys in their own mother tongue.

The town has 5 ginning mills and 3 oil mills. It has branches of the State Bank of Saurashtra, the District Co-operative Bank and the Gujarat State Land Development Bank. An overhead tank from the infiltration well in the river Bhadar provides water to the town. It has also a primary health centre, a family planning centre and a public library.

Loej—Mangrol Taluka (P. 2,695); V. P.

The village is famous as a place of pilgrimage for the Rabari community and for the followers of the Swaminarayan Sect. It is said that here Shri Swaminarayan had met Shri Ramanand Swami, who had his Ashram here and who gave him *Diksha*. Shri Swaminarayan had stayed at this place for about ten months after completing his 7 years' religious tour of India.

Loej is 8 kms., north of Mangrol on the coastal highway from Veraval to Porbandar. It is served by the State Transport bus services. There is one primary school and a branch post office.

Madhavpur—Porbandar Taluka (P. 6,007) ; V. P., 21° 15′ N. 69° 58′ E.

Madhavpur is situated on the coast of the Arabian sea at a distance of 25 kms., from Mangrol and 60 kms., south-west of Porbandar. It i served by the State Transport bus service. It is an ancient town with an old temple of Lord Madhavraiji and Trikamraiji. It was named Madhavpur as Lord Krishna after carrying off Rukmini from Kundanpur (Vidarbha) married her at this village. An old Nilkanth Mahadev temple of the 14th century A. D. has been declared as a protected monument.

Among places of religious importance may be mentioned the Brahma Kund on the east, the Revati Kund on the south-east, and the Kardam Kund on the north-east near Madhuvan or Rupenvan. Near the Kardam Kund there is a place known as Mahaprabhu-ni-Bethak. It is one of the 84 *bethaks* (seats) of Mahaprabhuji. The Vallabhacharyaji, the founder of Vaishnavism had come at this place and given discourses on Shrimad Bhagvat for seven days. On the bank of the Kardam Kund there is a Kadam tree believed to be about 150 years old. Nearby there is another place of interest. It is the ancient temple of goddess Chamunda on a high hill. This place is popular as the sun-set point. Closeby there is the well-known Madhu Ashram with a cave. Equally well-known is a step-well known as Gadavav. It is so named because Lord Krishna is believed to have washed here his weapon (*gada*) after killing the demon Madhu. The step-well has a perennial flow of water even during the years of scarcity.

There are many other places of religious importance near the village including a magnificent Ganesh temple having an idol of Ganpati with right trunk, the Ramdev temple with a step-well, well-known as Bhamario Kuvo, the Vishnu temple constructed between 14th and 15th centuries, with exquisite carvings on ceiling, the sun temple of Rannade with a *kund*, etc.[1]

The temple of Madhavraiji built during the 13th century is about 200 feet above the sea-level. In this temple there are full-sized idols of Shri Madhavraiji and Shri Trikamraiji which were later on consecrated in the new temple (Haveli) of Madhavraiji, built by Rajmata Rupaliba of Porbandar in Vikram Samvat 1799 (1743 A. D.). It is said that the twin-idols of this size are not found in any other part of India.

The place is famous for sandy beaches dotted with cocoanut plantations. Having thus a lovely atmosphere and scenic beauty, the climate of the village is salubrious. The place is, therefore, proposed to be developed as a touring centre by the State Government.

On Chaitra Sud 9, Ram Navami, a fair with a large congregation mainly of Mer community is held at the temple of Madhavraiji. The fair

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1. રૂડું રૂડું રે માધવપુર, (1971), pp. 12, 13, 14.

lasts for four days and is held to celebrate the marriage of Shri Krishna with Rukmini.[1] It is celebrated on Chaitra Sud 12 near a place known as Rukmini-ni-Chori about half km., from the village with the accompaniment of religious songs and music. The Kadchha Mer from the village Kadchha come to the fair on Chaitra Sud 12. Their arrival is traditionally considered to herald the completion of this fair. This fair is called the Mers' fair.

There are two primary schools, a secondary school, a Government dispensary, a maternity centre and an oil mill. There are branches of the Central Bank of India and the Junagadh District Central Co-operative Bank. There are post and telegraph office and the telephone exchange.

Madhupur (Jambur)—Talala Taluka (P. 2,327); V. P.

Jambur is a hamlet of village Madhupur situated on the Saraswati river. It is a railway station on the Talala-Delvada section of the Western Railway. It is served by the State Transport bus service.

According to a local legend, Jambur is said to have been settled 300 years ago. However, the main village Madhupur is of recent habitation having been inhabited only about 40 years ago with a view to control and recover Government dues from the recalcitrant Siddis inhabiting Jambur... ......The village being a rallying place of hunters and being an exclusive habitat of the Siddis, acquired the name Jambur, which is believed to have been derived from the word jamboreo, meaning a rallying place.[2] Jambur is separated from Madhupur by a river, but it does not have a separate identity and is included in the revenue village of Madhupur. It is popularly known as Madhupur-Jambur.

It is inhabited entirely by the Siddis, who are declared as a Scheduled Tribe. It is a place of pilgrimage for the Siddis. Every year on the 16th day of the Hijri month of Rajab, an *Urs* (annual fair) is held in honour of Bava Ghor and Nagarchi Shah Pir, when Dhamal, the traditional folk-dance of the Siddis and the feat of fire-walking with bare feet are performed.

In Jambur, there is one school known as the Sanskar Kendra, run by the District Panchayat. Its main objective is to make the Siddis literate.

Manavadar– Manavadar Taluka (P. 14,490); N. P., 21° 30′ N. 70° 08′ E.

Manavadar is a railway station on the Junagadh-Saradiya metre gauge section of the Western Railway. It is 36 kms., from Junagadh, the district

1. The well-known Gujarati proverb, " માધવપુરનો માંડવો ને જાદવપુરની જાન. " was coined from this event.

2. Census of India 1961, Vol. V, Gujarat, Part VI-No. 10, *Villoge Survey Monograph Jambur*, p. 1.

headquarters. It is the taluka headquarters with all taluka offices. In the past, it was the capital of Khazanfan Khan of Bantwa, who belonged to the Babi family. It continued to be the capital of the Manavadar State till integration.

There is a large temple of the Swaminarayan sect. Besides, there are Vaishnava Haveli and the Trambakeshwar Mahadev. It is said that the town was visited by Ramanand Swami who had stayed at Shri Mayaram Bhatt's house. Shri Swaminarayan Maharaj had visited Manavadar as many as 17 times. A small temple is consecrated at the place where Shri Swaminarayan Maharaj had answered the five questions posed by Shri Mayaram Bhatt. There is a temple of the Hatkeshwar Mahadev near which there is a sacred well (*prasadi no kuvo*).

Before integration there was no industrial development. After integration considerable development has taken place. It is one of the leading cotton pressing centres in Gujarat. Being an important marketing and processing centre of long staple cotton, it has 17 ginning factories, 11 oil mills and 2 solvent plants, besides 6 cotton ginning and pressing factories and 2 vegetable *ghee* plants. During 1970-71 and 1971-72 respectively 1·49 lakhs and 2·61 lakh cotton bales were pressed in the factories. There are branches of the State Bank of Saurashtra, the Dena Bank, the Union Co-operative Bank, the District Central Co-operative Bank and the Gujarat State Land Development Bank. There is a well-developed Taluka Purchase and Sale Union working since 1954. It has 5 primary schools, one secondary school, an agricultural school, a library, a full-fledged hospital, a health centre, water works and the telephone exchange. The town is mainly populated by the Kadva Patels and Sathwaras.

Mandor--Patan-Veraval Taluka (P. 601); V. P.

Mandor is about 14 kms., north of Sutrapada and 9 kms., north-east of Patan Somnath. It might have been a fine flourishing town in the past. It is said to have belonged to the Hattis. It is surrounded by a fort-wall of out stone with a handsome gate.

There are about six-caves on the bank of the affluent of the Hiran and one cave on the bank of the Hiran itself. Some Buddhist caves, cut on the bank of a stream which joins the Hiran are protected monuments.

Mangrol—Mangrol Taluka (P. 28,483); Mu., 21° 07′ N. 70° 07′ E.

Mangrol was known in the ancient times as Mangalpur Patan and is supposed to be the Manglossum of Ptolemy. It was the capital of the former Mangrol State. Situated on the Arabian sea, it is about 25 kms., from Keshod, a railway station on the Rajkot-Veraval metre gauge section of

the Western Railway. It is the headquarters of the Mangrol taluka. Mangrol is connected by the State Transport bus service with Keshod, Veraval and other centres of the district.

During the reign of Kumarpal of Anhilwada Patan, Gohils were the ruling chiefs of this place as ascertained from an inscription dated Samvat 1202 (1146 A. D.). The Gohils were succeeded by the Waghelas as the rulers of Mangrol. From the beginning of the 14th century, Mangrol came under the rule of the Muslims. Mangrol later fell into the hands of the Peshwa whose lieutenant held it for 12 years and was then driven out by Shahab-ud-din and Shekh Fakhar-ud-din in 1748. Thereafter it was ruled by the Shekhs. In 1764, one half share of Mangrol was taken by the Nawab of Junagadh. Subsequently, the authority of the Nawab of Junagadh over Mangrol was confirmed by the British Government.

There is a Government Rest House and a link Guest House on the sea-shore. About 3 kms., from the town is ' Shardagram ', a residential school which stresses the need of basic education coupled with self-help. There are plantations growing plantains, coconuts and the famous *kesar* variety of mangoes. (The educational activities of the Shardagram are described earlier in details, in Chapter XV—Education and Culture).

Mangrol is a non-intermediate port open to coastal and foreign trafic and also an important fishing centre. It is an exporting centre for betel leaves, mangoes, onions, stones, etc., and its chief articles of import are building materials, cotton seeds, wood, timber, etc.

Among the places of interest in Mangrol may be mentioned the Darbargadh, the Jumma Masjid, the Pir Saheb's Dargah, the Jain Temple, and the Siddhnath Mahadev. The town has five primary schools and three secondary schools besides a training college for teachers. Among medical facilities, Mangrol has got the Government hospital, three dispensaries and the primary health centre. There are branches of the State Bank of Saurashtra, the Gujarat State Co-operative Land Development Bank, the District Co-operative Bank and the Dena Bank. Mangrol have two oil mills.

Mendarda—Mendarda Mahal (P. 8,253) ; V. P., 21° 19′ N. 70° 26′ E.

Mendarda is on the bank of the river Madhuvanti on the outskirts of the Gir forest about 32 kms., south of Junagadh. It is connected with Junagadh by a *pucca* road. Because of the Madhuvanti river the village is said to have been named Mendarda. It is connected by the State Transport buses from Junagadh, Bagasara, Veraval, Malia, Keshod and Vanthali. It is the headquarters of the mahal with all the mahal offices. It is 15 kms., from the nearest railway station Lushala on the Rajkot-Veraval section of the Western Railway.

It has one Balmandir, 2 primary schools, 2 secondary schools, a government hospital, a veterinary dispensary, a public garden and a public library. Further, this is a marketing centre of the mahal for sale of groundnut, cotton and wheat. There are 3 oil mills and one cotton ginning factory. There are branches of the Dena Bank, the Junagadh District Central Co-operative Bank and the Gujarat State Land Development Bank. Formerly, this village was the marketing centre of *ghee*, which is now shifted to Sasan.

Miyani—Porbandar Taluka (P. 1,535); V. P.

Miyani is a border village of the Porbandar taluka at a distance of 36 kms., north-west of Porbandar. It is served by the State Transport bus service. It was once a prosperous fort on the coastal highway from Veraval to Dwarka but is now defunct.

The village was originally known as Milanpur from which it was corrupted into Miyani. King Prabhatsingh Chavda who ruled here in the 13th century was fond of building step-wells and temples. The remains of his palace are now known as Jain temples. There are many old temples of archaeological interest at the village.

On one side of the creek is a unique temple of Brahmaji and on its opposite side is the famous temple of Harsiddhi Mataji, located in the village Gandhvi of the Jamnagar district. The Brahmaji's temple is visited by many people from various parts of the country. There is a group of five temples on the north-west besides an old *dargah* of Kokanshah Pir to the north of the village. The village has a primary school and a post office.

There are the salt works of the Birlas at the village. The Government granted 150 acres of land in 1956 to the Birlas for salt manufacture. Out of this area, salt cultivation is made in about 80 acres at present.

Oddar—Porbandar Taluka (P. 3,139); V. P.

Oddar is on the State highway from Porbandar to Veraval, about 11 kms., from Porbandar. It is a pilgrim centre of the Rabari community who worship Mamai Mata of the village On the out-skirt of the village, there is a cluster of old temples mostly in ruins. The Gorakhnath temple is renovated and a regular *puja* is performed.

The village has a primary school and a post office.

Panchala—Keshod Taluka (P. 1,179); V. P.

Panchala is situated at a distance of 25 kms., from Keshod on the bank of the river Sabli, in the Ghed area. It is connected by the State Transport bus service.

It has an old temple of Swaminarayan, where Swami Shri Sahajanand, founder of the Swaminarayan sect had stayed for 1½ months in the Darbargadh of Jhinabhai Thakore of Panchala. He had played a *ras* here on Falgun Sud 15, V. S. 1879. Shriji and his devotees also had performed *rangmahotsava* on Falgun Vad 1.

There are two *kunds*, where colours were prepared. To the north of the village on the tank there is *Patana Hanuman*. Behind this temple there is a tank called Bindu Sarovar because it contains drops of tears which came of Shriji's eyes out of the joy he got on meeting his devotees. There is another tank called Shriji Sarovar or Gopi tank where Shriji and his devotees had taken bath. The clay of this tank is sacred and is used for *tilak*. Swaminarayan blessed *nirvan* to persons who died within the limits of the village. There are other holy places like Magario Dhuno, the *Math* of Hemgar Bava, etc. The village has a primary school, a post office and a co-operative society.

Pata—Porbandar Taluka (P. 2,075) ; V. P.

Nearly 54 kms., south of Porbandar, the village is situated on the coastal highway. It has an ancient Surya Mandir or Sun temple. It is on the bank of the Madhuvanti river at a distance of 5 kms., south of Madhavpur.

Madhuvanti is so named because Shri Krishna is said to have poured honey in this river to purify its water which had turned bloody with the blood of a demon killed by Shri Krishna. The Sun temple is believed to be of the pre-Solanki period. On the bank of the river Madhuvanti there is a *kund* known as Brahma Kund where Lord Krishna is said to have bathed on Bhadrapad Sud 11. There is an Ashram of sage Dadhichi and a step-well known a Gnan Vav. The water in this tank generally does not dry up.

Inside a well in the village, there are seats of Sapta Matrikas. These Matrikas are family deity of the Sompura brahmins. Two small temples or *dehris* dating back to the pre-Solanki period are also in the village. The village has a primary school and a post office.

Patan Somnath Patan-Veraval Taluka (P. 16,749) ; Mu., 20° 53′ N., 70° 24′ E.

Somnath Patan is a celebrated place of Hindu pilgrimage. It is situated on the southern tip of the Saurashtra peninsula, at a distance of 4 kms., south of Veraval, a railway station on the Veraval-Rajkot metre gauge section of the Western Railway. Patan is known as Somnath Patan, Prabhas Patan or Dev Patan where the three holy rivers, the Saraswati, the Hiranya and the Kapila meet and form the confluence of the sacred Triveni before meeting the Arabian sea.

It was here that the Yadavas killed themselves and that Shri Krishna was mortally wounded by a Bhil. Patan has considerable historical importance. It was ruled by the Chavadas in the 10th century. Mahmud Ghazni conquered

the town and left behind a Muslim governor to rule over it. Subsequently, the Waja Thakors of Prabhas Patan conquered it and revived its ancient glory. But the town was again invaded by Alagh Khan in about A. D. 1300. Thereafter, the Muslim supremacy prevailed over the area and from the reign of Muhammad Tughlak, regular governors were appointed. Finally, Patan fell under the Mughals after the conquest of Sorath in Akbar's reign. By this time, the temple of Somnath had again been damaged twice, *viz.*, once by Muzafar I, and his grandson, Ahmad Shah I of Gujarat and later on when the Mughal power disintegrated. Patan was looted by the Kasbatis and was conquered at different times by the Shekh of Mangrol and the Rana of Porbandar. Finally, it was conquered by the Nawab of Junagadh.

It is the seat of one of the twelve *jyotirlingas* of Lord Shiv, which are believed to be *swayambhu* or self-emerged and not installed or established by any one. Dating back its origin to the Vedic times,[1] this place was called Bhairaveshwar in the *satya yuga*, Shravanikeshwar in the *treta yuga*, the Shrigaleshwar in the *dwapara yuga* and Somnath in the present *kali yuga*.

Legend has it that according to the mythology, the Daksha Prajapati had 27 daughters who married to Som, the moon God. Of them, Rohini was most beautiful and consequently Som was partial and very much attached to her. Naturally, his other wives, although sisters, complained to their father Daksha who managed to induce Som to treat all his daughters equally However, he was obdurate and, therefore, was cursed by Daksha to suffer from chronic consumption. The moon striken with grief went to all the holy places for cure of the fell disease and worshipped God Shiv with great devotion. As he regained his health and lustre at this place, it came to be known as Prabhas (lustre or light). In gratitude, the moon erected a golden temple of Lord Shiv and named it Somnath or the Lord of the Moon. Lord Shiv, pleased with his worship, directed that the moon would wane in lustre for 15 days, but wax or recover his lost splendour in the following 15 days.

The following couplet is said about Prabhas[2] in the Prabhas Khand of the *Skanda Purana*.

प्रभासे पंच रत्नानि नदि नारी तुरंगमा: ।
चतुर्थ : सोमनाथश्च, पंचमं हरि दर्शनम् ॥

1. The Rigved refers to this temple in the following verse :

" यत्र गंगा च यमुना यत्र प्राची सरस्वती ।
" यत्र सोमेश्वरो देवस्तत्र माममृतं कृधिन्द्रायेन्दो परिस्त्राव ॥

'Make me immortal at the place where the three rivers Ganga, Yamuna, Prachi Saraswati meet and where there is Lord Somnath. O Moon; Shower nectar for India."

2. Saurashtra was then also known as Prabhas, meaning exceedingly brilliant.

Prabhas has five jewels, the river (Saraswati), women and horses. The fourth is Somnath and the fifth is *darshan* of God in Prabhas Patan itself.

The fame this place has enjoyed from time immemorial can be attributed to two factors: its fame as a Hindu shrine attracting visitors and pilgrims from all parts of India and secondly a principal port of embarkation for the Muslim Haj pilgrims going to Mecca and Madinah, carrying on trade through the Red Sea, the Persian Gulf and the African Gulf which lasted uptil it was surpassed by Surat.

The Somnath temple was the object of attack by several Muslim invaders. Mohmad Ghazni attacked the temple in 1026 A. D. and carried away most of its wealth. Plundered by the Muslim invaders time and again, six times it was looted and demolished; and six times it was rebuilt. The remnants of the architectural eminence of the old temple have been housed in a museum nearby. This museum was originally one of the Sun Temples full of archaeological carvings.

According to a legend, the Somnath temple is said to have been built first of gold by Somraj and then of silver by Ravana. Indisputably, the temple of Somnath was an all India centre of the Pasupata cult during historical times. Somnath as the principal shrine of Lord Shiv can be taken to have been established at least by the beginning of the Christian Era to which the first temple belonged.[1] The second temple was constructed about A. D. 649 on the spot where the first temple stood. The shrine of Somnath enjoyed great importance during the first quarter of the 8th century. A third temple of red stone was constructed around A. D. 800. On January 6th A. D. 1026 Mohmad Ghazni invaded the fort of Somnath. He captured the fort, entered the temple, broke the *Shivling* into pieces looted the temple and burnt it completely. The third temple was thus destroyed. The fourth temple of Somnath was reconstructed during the period of Chaulukya kings. In A. D. 1114, during the days of Kumarpala, the venerable Bhava Brahaspati built the temple for the fifth time and placed gold pinnacles over it. This temple withstood the shocks of time and survived the attacks of destroyers. During A. D. 1296 the army of Alaud-din-Khilji, broke the idol to pieces and took away the fragments to Delhi. The temple was repaired by Chudasama Mahipal, king of Junagadh. The *Shiv Ling* was installed by his son Khengar some time between 1325 and 1351. In about 1469 A. D. Mohmad Begda removed the *Shiv Ling* from the temple and converted it into a mosque. In A. D. 1783, Maharani Ahalyabai of Indore built a new temple at a little distance from the old. To save it from destruction, the *Shiv Ling* was installed in the underground shrine immediately below the usual upper shrine.[2]

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1. *Guide to Somnath*, issued by the Somnath Trust, Jamnagar, p. 11.
2. *Ibid.*

After Independence, Sardar Vallabhbhai Patel rescued the temple from neglect and decided to resurrect it with a new idol of Lord Shiv therein. As a result during the period from 1951 to 1961, the sixth temple known as 'Kailas Maha Meru Prasad' was built by the Somnath Trust established under the inspiration of the late Sardar Vallabhbhai Patel. Commanding an excellent view and standing on the original site with the same Chaulukyan architecture with a Shikhar or tower, 175 feet high, the temple has been rebuilt after a lapse of 1000 years. The *Jyotirling* was installed on the original site on the 11th May 1951 by Dr. Rajendra Prasad, the then President of India.

Because of its histroical and religious past, the town abounds in ancient monuments which are protected under the law. They are the pre-Solanki Sun temple, the inscription in Kazi's mosque (902), Muzaffar Shah's mosque (902), Sultan Ahmed's edicts (950), the inscription near Mota Gate, Mangroli Shah's Makbara and tombs of Sahid's inscription, the Rudreshwar temple, the mosque with minarets at Prabhas Patan (3rd century), the old caves (3rd century), the Bhadra Kali Mata's temple (12th century), the pond with old architecture (12th century), the Vaneshwar Mahadev temple (7th century), Daityasudan temple (7th century)) and the Shashibhusan Mainpuri Masjid, the Museum and its old building (1169 A. D.) and the old Jain temples.

A fair called the Kartik Purnima or the Tripurantaka fair is held here from Sud 14 to Vad 2 of the month of Kartik (October) when about 1,00,000 people congregate, and celebrate the birth day of Kartikeya, son of Lord Shiv, who was born in the month of Kartik. During the fair, the people take bath in the Triveni Sangam and then worship Somnath Mahadev. A few paces from the confluence is sacred place where Lord Shri Krishna who was relaxing in a reclining posture under a tree was mortally wounded by an arrow from a Bhil named Jara at Bhalka Tirth and left his mortal body, at a place called Dehotsarg, near the Triveni Sangam. Pilgrims visit this place with deep respect and pour water near the trunk of the Pipal tree in order to appease the souls of the dead.

At Dehotsarg Tirth, Shri Vallabhacharya had given discourses on the *Shrimad Bhagvat* for seven days. This place is, therefore, considered as sacred as Mahaprabhuji's Bethak.1 Nearby there are temples of Mahakali and Laxminarayan. Close to it there is a place locally known as Baldev Gufa or the cave in which Baldev, the elder brother of Lord Shri Krishna disappeared and went to the nether world as he was considered to be the incarnation of Sheshnag. Close by the Dehotsarg, a beautiful Gita Mandir has been built by the Somnath Trust. The temple has 18 pillars on each of which one chapter from *Shrimad Bhagvat Geeta* has been inscribed. The

1. *Guide to Somnath*, issued by Somnath Trust, p. 24.

Somnath Trust has constructed two rest houses for the pilgrims in addition to one guest house, put up by the District Panchayat.

Prabhas Patan has one primary school, one girls school, one secondary school and two Sanskrit Pathshalas (one run by the Somnath Trust) affiliated to the Bharatiya Vidya Bhavan, Bombay. There is a branch of the Central Bank of India. There are the Government dispensary, the primary health centre and one Jain charitable dispensary.

Porbandar—Porbandar Taluka (P. 96,881) ; Mu., 21° 38′ N. 69° 37′ E.

Porbandar is well-known throughout India and abroad as the birth place of the Father of Nation, Mahatma Gandhi. It is a terminus station on the Porbandar-Dhola metre gauge section of the Western Railway and is served by the State Transport bus service. It is also an important terminus station of the State Transport Corporation and is connected with the National Highway. It is a flourishing intermediate sea-port on the south-west coast of the Saurashtra peninsula. It is an important port for passenger traffic from and to the African ports, the Middle-East countries and has weekly services of the Scindia Steam Navigation Company plying between Bombay and Porbandar Besides, it is an air-port which connects it with Bombay by air. It is the taluka and sub-divisional headquarters with all taluka and sub-divisional offices.

Before its integration into the United States of Saurashtra, it was the capital of the former Porbandar State founded by the Jethwa Rajputs. Chhaya was the capital of the Jethwa rulers. In Samvat 1785, Rana Sultanji shifted his capital to Porbandar. It is mentioned in the Hindu scriptures as Sudamapuri, because of the friendship of Krishna with Sudama. The town still has a temple dedicated to Sudama. Porbandar was called "Paur Vela Kul" during early days. The Kirti Mandir, is an imposing structure built 79 feet high to commemorate the birth place of Gandhiji. It contains the Gandhian Library, a spinning hall, a children nursery, a prayer-hall and a steeple decorated with 79 lamps and episodes from Gandhiji's life. In the sanctum sanctimonium in place of an image, full-size portraits of Gandhiji and Kasturba are put up. This Kirti Mandir was built by Sheth Nanjibhai Kalidas Mehta who handed it over to the Government of India. The Archaeological Department, Government of India has declared it as a protected monument. On one side of this edifice is the ancestral house of Gandhiji where he was born and on the other the house of Kasturba's father. Both these houses have been declared as protected monuments.

In the past, Porbandar had a flourishing international trade It was dominated by the Sodagar and Bhatiya traders. One trader Savaji Kahanji Parekh had led a deputation to the Moghal emperor Shah Jahan for reduction of the port duties from 6 per cent to 3 per cent. The emperor granted the

request. His order to this effect is still in possession of Shri Govindji Parekh a descendant of Savaji Parekh. A copper plate (*tamra patra*) dated Vikram Samvat 1715 given by Rana Sultanji to honour Sheth Savaji Parekh, is also in possession of Sheth Govindji Parekh.

Porbandar was once invaded by the Portuguese from the sea coast. They had robbed and burnt ships. The fort around the town had five gates. The main gate on the east was called Chhaya gate. The citizens went round the fort on important occasions. The fort had many posts which were manned by Arabs, Sandhi, Mer and other soldiers. The fort was demolished in 1888 by Mr. Lelee who was the first British administrator in Porbandar.[1] Among the first areas to be inhabited in the town were the Parekh Chaklo to the east of the Shantinath temple and the Vania Vad.

The famous trader of Saurashtra, Sodagar Sunderji Khatri had settled at Porbandar for sometime. Many Khatris thereafter settled here and established silk industries. The turbans made in Porbandar were very famous and were sold at a very high price during those days.

As is well-known, Gandhiji was born here in A. D. 1869. Kasturba was also born here during the same year at a place known as Navi Khadki.

To perpetuate the memory of Jawaharlal Nehru, a planetorium is built here which is the first of its type in Gujarat, Buildings of Porbandar town are built with the white stones of Adityana and therefore it is called a white city.

Porbandar is considered to be one of the most beautiful and clean cities of Saurashtra. It has well planned roads and buildings with architectural beauty.[2]

Among the educational institutions mention may be made of the Arya Kanya Gurukul (established in 1937) run exclusively for the girls, the Mahila College, a B. T. College. a Polytechnic Institute and Arts and Commerce and Science Colleges. The town has 19 primary schools. 6 secondary schools. 4 colleges and a polytechnic. Besides there are 5 public libraries and reading rooms and 2 hospitals. There are hostels for boys of different communities such as the Jethwa Rajputs, the Lohaias. the Mers, the Prajapatis, the Dasha Shrimalis, the Visa Shrimalis. Sorathi, Brahmins, etc. The Bharat Mandir has good exhibits with a physical map of India inscribed in stone in the centre of the hall. On four sides of the pillars in this hall are stone images of the great men of India who were religious preceptors,

1. The old Kharva and Mer women still sing a song which says;

"રાણાનો ગઢડો ભેલીડે લીધો, પાડીને પટડો કીધો."

2. VORA MANIBHAI, *Porbandar*, (1970).

great monarchs, social reformers, political leaders, etc. Paintings on its walls depict certain characteristic features of different States. The Chowpatty along the sea beach provides a picturesque view with modern "Villas" on the sea front, two of which are used as Government Guest houses.

It is a flourishing industrial town with a well-developed industrial estate. Its main industries are cotton textiles (the Maharana Mills), cement factory (A. C. C.), colour and chemicals (Saurashtra Chemicals of Birla), gold and silver work, groundnut and hydrogenated oil factories, a thermal power station and stone mining. Its *ghee* is very well-known and is much in demand. Stone quarries in the vicinity of Porbandar associate this town with stones popularly known as "Porbandar stones". The chief articles of import are building materials, dates and timber; and articles exported are cement, salt and oil cakes. Though a fair weather port, a scheme has been undertaken to convert it into all weather port. The port has a potential for a ship building yard. There is a light house on the Porbandar sea coast. It was built in A. D. 1876.

Prachi—Patan-Veraval Taluka ; 20° 55′ N. 70° 36′ E.

Prachi is an important place of pilgrimage near village Ghantia in the Patan-Veraval taluka and is served by the State Transport bus services. It is situated about 27 kms., east of Patan, on the bank of the river Saraswati, at the point where this river takes a turn towards the east (Prachya) and is, therefore, called Prachi. The turning point of the river from west to east adds sanctity and holiness to this plain which presents a very picturesque appearance. The two *kunds* or reservoirs in the river bed are considered very sacred and were declared as protected monuments by the Junagadh State. The site of a *pipal* tree at Prachi, known as the Moksh Piplo, is supposed to exorcise evil spirits. It was under this tree that Lord Krishna gave His discourses of Shrimad Bhagwat to Shri Uddhavji. This *piple* tree is still there at Prachi. According to a legend the Pandavas were advised by Lord Krishna to go to Prachi and bath in the river Saraswati. Lord Krishna told Yudhisthir that the Prachi Saraswati was more sacred than Gayaji the Ganges and Pushkar.[1] There is a proverb : "સો વાર કાશી એક વાર પ્રાચી" which means that only one visit of Prachi is worth 100 visits of Kashi (Banaras). On the bank of the Prachi Saraswati is the idol of Madhavraiji half immersed in water. He is worshipped by women desirous of having progeny. There is also an idol of Laxmiji. No temple is built here and the idols are worshipped under a Jambu tree on the river bank. There is one *dharmashala* for pilgrims and one Government Guest House.

1. मा गया गच्छ कौन्तेय मा गंगा मा च पुष्करम् ।
तत्र गच्छ कुरुश्रेष्ठ यत्र प्राची सरस्वती ॥
प्राचीन पापकर्माणि मेरुतुल्यानि भारत ।
सद्यो दहन्ति पापानि यत्र प्राची सरस्वती ॥

Prachi abounds in temples which include the Pritheshwar Mahadev temple established by Pruthu Raja who had performed 100 Ashva Medh Yagna at this place and the temple of the Siddheshwar Mahadev built by Dharma Raja, the eldest of the Pandavas. Besides, there are three temples built by Diwan Vitthalrao of Gaekwad and known as (1) Vitthaleshwar Mahadev, (2) Govindeshwar Mahadev and (3) Devdeveshwar Mahadev. Another temple is known as Arjuneshwar Mahadev the Shivling of which is believed to have been prepared by the two Pandavas, Bhim and Arjun. Besides there is a Vyas Ashram on the bank of the river Saraswati. Shri Vyas Muni is said to have written Shrimad Bhagvat at this place. There is also a Shitala Mata temple which is recently constructed.[1]

A fair with a congregation of about 20,000 persons is held here from Chaitra Sud 13 to 15 (April) when the sacred *pipal* tree is watered by the pilgrims for the propitiation of their forefathers.

The village has one primary school, one Ayurvedic dispensary and a post office.

Prasnavada—Patan-Veraval Taluka (P. 3,255); V. P.

Prasnavada is situated at a distance of about 9 kms., to the east of Sutrapada. The village is served by the State Transport bus services. There is a temple and a large square and deep *Kund* sacred to goddess Gayatri, the wife of Brahma. The temple of Gayatridevi is 3 kms., south of the Prasnavada village and was a protected monument under the Junagadh State. A fair is held here on the Ramnavami festival.

The ruins at Prasnavada indicate that it must have been once a large and populous place. The inscription of 1458 A. D. being one of the ancient protected monuments is interesting, both as being bilingual (Persian and Sanskrit) and as showing that in 1458 A D. Prasnavada was governed by Malik Asad, on behalf of the Sultan Kutubuddin of Gujarat.

The village has a primary school and a post office.

Ranavav—Ranavav Taluka (P. 12,764); V. P., 21° 41′ N. 69° 45′ E.

Ranavav, an important place and the taluka headquarters is situated on the national highway about 16 kms., north-east of Porbandar, on the Porbandar-Dhola metre gauge section of the Western Railway. It is served by the State Transport bus service. It is famous for its high-graded stone quarries, lime stones and white clay, needed for heavy industries and various chemical bye-products.

1. PANDYA B. D., *Prachi Tirth*, ([illegible]), pp. 13-14.

Ranavav is said to have been populated about seven hundred years ago by Rana Bhan Jethwa, who built a famous step-well about 4 kms., from this town. As the Vav was built by the Rana, the town is called Ranavav. Ranavav was once famous for the production of iron articles from the ore available at Dalkhan at a distance of about 3 kms.

It has 3 primary schools, 2 secondary schools, a public library and a primary health centre. There are branches of the Central Bank of India, the State Bank of Saurashtra, the Gujarat State Co-operative Land Development Bank and the District Co-operative Bank. There is an oil mill also.

Raningpara--Keshod Taluka (P. 678); V. P.

The village is at a distance of 7 kms., from Keshod. Near this village, there is a hill of Trangarsha pir. According to a legend, a brother and a sister came to the Gir forest with the herd of their cattle in order to tide over the famine conditions in their village. As they lived in a solitary place, some riff-raffs tried to outrage the modesty of the girl. In the scuffle that ensued, the brother was killed. The sister did not surrender to the lewdness of the louts but produced celestial fire and immolated themselves. On this site, two *samadhis* are set up under a *pipal* tree which is located on the hill to commemorate the love of the brother and the sister. A flight of stone-steps has been constructed leading to the *samadhis* atop. Every year in the month of Bhadrapad on the first Monday of the month, a fair is held with a congregation of 2000 to 3000 people. The village has a primary school.

The Sana Caves—Una Taluka

The Sana Hills, close to which flows the Rupen river, are 25 kms., north east of Una, a railway station on the Talala-Delvada metre gauge section of the Western Railway and 3 kms., from the village Vankiya (Una taluka). The place is served by the State Transport bus service. The Sana caves, 62 in number are simple in architecture and testify to there once being a large and flourishing monastery. There are several water tanks near the caves. In the absence of inscriptions, it is difficult to determine the exact period in which these caves were built. However, they are believed to have been the Buddhist caves. The Sana caves are notified as protected monuments under the State law. There is a shrine of Mamai Mata the tutelary deity of the Rabaris. There is a place known as *Bhim-ni-chori* where Bhim is said to have married Hidimba.

Sankrola— Bhesan Mahal (P. 989): V. P.

Sankrola is 8 kms., from Vadia-Devli, the nearest railway station on the Dhola-Porbandar section of the Western Railway. It is connected by

the State Transport buses with important centres of the district. The Sankroli irrigation project near the village is an important irrigation project in the district. A reservoir was constructed on the Sankroli river near the village during the Third Plan period at a total cost of Rs. 25 lakhs. The dam is 4,410 feet long and 21 feet high. The catchment area is 30 square miles. It irrigates 3,100 acres of land by means of an irrigation canal and subsidiary channels, measuring eleven miles in length.

It has a primary school, a primary health centre and a temple of the Sankroleshwar Mahadev.

Sasan Gir—Talala Taluka (P. 1,435); V. P., 21° 10′ N. 70° 36′ E.

Sasan is a small village situated on the bank of the river Hiran. It is a railway station on the Veraval-Khijadia metre gauge section of the Western Railway. It is 16 kms., north of Talala and 65 kms., south of Junagadh.

Situated on the western fringe of the Gir wild-life sanctuary, this village is now on the world map of tourism because facilities are available here for visits to the sanctuary. The Sasan Gir is the only abode and the last refuge of the Indian lions. The lion shows are arranged here on Sundays and other public holidays. Visitors can join these shows on payment of Rs. 10 per adult and Rs. 5 per child. About 9,000 tourists visit the Sasan Gir every year. (For detailed account of this sanctuary, a reference is requested to Chapter I—General).

For the conservation of the Gir habitat and the shifting of the Gir *maldharis*, Government have sanctioned an ambitious programme known as the scheme for development of the Gir sanctuary.

The Kamaleshwar dam has been constructed on the Hiran river for irrigation purposes which is about 12 kms. east of Sasan. There are many crocodiles in the dam.

The Shishu Mangal, Junagadh runs a school known as Maldhari Ghar-shala for the *maldhari* children. There is also a primary school run by the District Panchayat.

There is a Guest-house run by the Forest department. A tourists hotel is under construction with the financial assistance of the Government of India.

Satadhar Jambudi—Visavadar Taluka (P. 524); V. P.

Satadhar is situated at a distance of 9 kms. from the taluka headquarters of Visavadar and 52 kms., from the district headquarters. It is situated on the bank of the perennial river, Ambazar. It is on the Khijadia-Veraval metre

gauge section of the Western Railway. It is also connected by the State Transport bus service in fair season with Visavadar, Savarkundla, Gariadhar, Amreli, Junagadh, etc. It is in the midst of the Gir Forest. The place is famous for the *samadhi* of saint Apa Giga in whose commemoration a fair is held. People come here for performing *badha* and *darshan*. The village Jambudi is at a distance of 2 furlongs. Satadhar runs an *annakshetra* where about 500 persons are fed every day without any distinction of caste or creed. It has its own *gaushala*, a *dharmashala*, a power house and a flour mill. There is a house known as *dudhghar* so called because the milk stored here gets itself transformed into curd overnight. Here, Apa Giga used to offer milk to the cobra. The place is, therefore, considered sacred and is visited by many persons. Apa Giga was born in 1777 A. D. at the Tibla village of the Amreli district. After the death of his father, he lived with his mother at Chalala (Amreli district). Right from his childhood he lived a saintly life, and performed miracles. He gave shelter to the needy and lepers at Satadhar and treated them. He died at Satadhar (Details about Apa Giga's life and activities are given in the Chapter on Education and Culture).

Shapur—Vanthali Taluka (P. 8,960); V. P.

Shapur is a railway junction on the Rajkot-Veraval and Junagadh-Saradiya metre gauge sections of the Western Railway. It is 10 kms., from Junagadh. Built during the First Five Year Plan at a cost of Rs. 2 crores, the Shapur Thermal Power House was commissioned in December 1956. Transmission lines were extended upto Mangrol and Manavadar and electric power also supplied to Upleta, Dhoraji, Keshod and other talukas.

It is known because of the Sarvodaya Ashram here. It conducts educational and constructive activities for the uplift of the village people. (The activities of the Sarvodaya Ashram are described at length in the chapter on Public Life and Voluntary Social Service Organisations). There are two primary schools and a secondary school in the town. It has 3 ginning factories for cotton and one solvent plant. It has prestressed concrete industrial unit and one electrically driven oil extractor. There are 6 oil mills also. One dispensary, a branch post office, and a telephone exchange are set up in the town. There are branches of the Bank of Baroda and the District Central Co-operative Bank.

Shingda—Porbandar Taluka (P. 1,800); V. P.

At a distance of 32 kms. from Porbandar, the Shingda village has a Shingdeshwar Mahadev temple and a Laxminarayan temple. The village being the seat of a Sanskrit Mahavidyalaya is an important centre of learning. It has a primary school, a family planning centre and a post-office.

Sondarda—Keshod Taluka (P. 2,184); V. P.

Sondarda is on the State highway between Junagadh and Veraval about 4 kms., from Keshod. There is a temple of Shitla Mataji. The extra ordinary fact of the temple is that unlike other Hindu temples, the Pujari here is a Harijan for several generations past There is an old step-well within its precincts. There is an old temple sacred to Nag (Cobra) named Sendardia Bapa located inside a well.

The village has a small cement pipe and floor tiles factory. It has a primary school, dispensary and a co-operative society.

Sutrapada—Patan-Veraval Taluka (P. 8,913); V. P., 20° 51′ N. 70° 20′ E.

Sutrapada is an ancient place situated on the Arabian sea shore about 19 kms., east or Veraval. On the sea-coast a fishing hamlet has been established by the Kharva migrants from the former Portuguese enclave of Diu. This village was originally known as Saptapada or town with seven separate hamlets of different communities. Its name is traditionally connected with Chyavan Rishi, the son of Bhrigu Rishi, who resided there with his beautiful wife Puloma. When her husband was away for a bath in Prachi reservoir, the demous tried to forcibly carry her away. Puloma then invoked the aid of Lord Vishnu who appeared and killed the demons. As she was pregnant at that time, she, out of fear, prematurely delivered a child called Chyavan, who afterwards became a sage. Seated on the site of the present Chyavan Kund, Chyavan performed penance so rigorously that a white ant's hill was formed over and around him. Raja Sharyati, son of Vaivaswat Manu, while on hunting expedition with his wife and daughter Sukanya arrived here. Sukanya seeing something shining inside the ant-hill, pushed in stalks of grass. On seeing the stalks stained with blood, the ant-hill was pulled down and the Rishi emerged *sans* eyes. Sukanya begged for forgiveness and declared that she would marry him to atone for her mistake. While Sukanya lived with the Rishi, the twin Ashvini Kumars, the celestial physicians of Indra's heaven, visited this place on a pilgrimage and complained to the Rishi that Indra had prevented them from taking share of the sacrifices. The Rishi said that if they could restore his eye sight and make him young again, he would mediate with Indra and help restore their rights. They agreed and advised the Rishi to construct the reservoir now known as Chyavan Kund. The Rishi bathed in the Kund and by a miracle, his youth and eye-sight were restored. Thereupon, the Rishi approached Indra who eventually granted his request to restore the sacrificial rights to Ashvini Kumars.

There is a Sun temple with an inscription dated Samvat 1357 (A. D. 1301). It is one of the few Sun temples of Gujarat. Besides, there are temples of the Goddess Navdurga, a Shiv temple and a temple of

Shri Krishna and Shitala Mata. The Surya Kund, the Sun temple and the Chyavan Kund have been declared as protected monuments. A fair is held at the Chyavan Ashram on the last three days of Shravan.

At Kadwar which is 3 kms., from Sutrapada, there is a temple of Varaha, the boar incarnation of Lord Vishnu. The temple has two other images, one of the Narsinh Avatar and the other of the Waman Avatar. The nearest important site which has yielded the evidences of the Chalcolithic period is Somnath which is nearly 16 kms., from Sutrapada.

The village has one primary school, a government dispensary with a family planning centre, a post-office and a veterinary aid centre.

The population mainly consists of the Hindu Koli fisherman, namely Vanakbaria, Ghedia and Ghoghalia Kolis.

Talala--Talala Taluka (P. 6,742) : V. P., 21° 03′ N. 70° 32′ E.

Talala, the taluka headquarters is situated on the bank of the river Hiran. It is a railway junction on the Veraval-Khijadiya and the Talala-Delvada metre gauge sections of the Western Railway. It is served by the State Transport buses from Veraval, Junagadh, Kodinar, Keshod and Surendranagar.

The name of Talala is associated with Shribai a devoted religious woman belonging to the potter community. She lived here during the days of King Hiranyaksha and his son Prahlad. Shribai recited Ramayana every day when a cat used to sit beside her and listen to the recital. The cat once gave birth to four kittens. On that day Shribai prepared a kiln and set a few earthen pots on fire. The four kittens of the cat were, through oversight, dumped into the kiln alongwith the pots. When as usual Shribai began her daily recital of Ramayana, the cat came near her and began to cry for her lost kittens. Shribai consoled her and said that Shri Rama would take care of them. Prahlad came to know about this incident. He got the kiln opened in his presence the next day. To his utter surprise, he found that all the four kittens were alive inspite of the fact that they were in the midst of fire throughout the night. Impressed by the miracle, Prahlad thereafter became a devotee of Shri Rama. The Ashram of Shribai is still there on the river bank at Talala with *dharmashalas* for pilgrims. On every Vaishakh Sud 14 a fair is held here which is attended by about 10,000 people.

Good quality mangoes of Kesar and other varieties are grown in this area in abundance. Being the taluka headquarters, all taluka offices are established here. There is one oil mill. There is a primary health centre with a family planning centre, attached to it.

The main crops are ground-nut, sugarcane and cotton. There are branches of the State Bank of Saurashtra and the Gujarat State Co-operative Land Development Bank.

Tulsishyam—Una Taluka (P. 93)

Tulsishyam is a forest village and a holy place of scenic beauty on a hill 100 feet high in the midst of the Gir forest. It has an ancient temple dedicated to Lord Krishna (Shyam Sundar Vishnu) about 30 kms., north of Una. It is served by the State Transport bus service. The Puranas described this place as 'Taptodak' or the place of hot water. According to one legend, the place is said to have derived its name from Krishna, who slew Tul Daitya and is, therefore, worshipped as Lord Tulsishyam. Another legend associates the place with the Daitya Jalandhar who received blessings from the gods that he would be unconquerable so long as his wife Tulsi or Vrunda remained chaste. Krishna assumed the form of Tulsi's husband and deceived her. Tulsi before dying cursed Krishna that he would be converted into a stone called Shaligram. Krishna bore no malice towards her and pledged that he would marry her in her next birth and change her hair into Tulsi plant. It is from this legend that this place has come to be known as Tulsishyam. On Kartik Sud 11 (October), a fair called the Tulsi-Vivah or Annakut fair is held at this place in commemoration of the marriage of Sati Vrunda with Krishna.

About 4 kms., from Tulsishyam is a ravine called Bhim Chas into which the river Zamari falls. It is said that Bhim, the second among the five Pandava brothers kicked against the ground at this spot and got water to quench the thirst of his mother. Kunti, in whose memory a temple has been built.

With a view to attracting tourists, the State Government has started a Holiday Camp in Tulsishyam. The residential accommodation consists of three blocks, each having two units. Those desirous of cooking their food themselves are given utensils on payment of additional charge. The District Panchayat, Junagadh has also constructed a Pathikashram with 7 rooms for the pilgrims and tourists Pucca roads from Una and Dhari to Tulsishyam are under construction. A model "Gaushala" (a cow breeding centre) with 236 cows and 144 buffaloes has been set up here.

There are seven *kunds* filled by springs of hot water. These *kunds* and the Bhim Chas are declared as protected monuments.

It has a big Gobar gas plant constructed by the temple institution of Tulsishyam. The plant is known as Surbhi Gober Gas Plant and produces 3,000 cubic feet of gas. This quantity of gas enables the temple authority to prepare food for 300 persons. The plant was built in 1966 at a cost of Rs. 30,000 and is considered to be the largest gobar gas plant in India. The residue of the cow dung is considered to be the best organic manure.

There is an *Annakshetra* maintained by the temple authority for the last 26 years.

Una—Una Taluka (P. 21,558) : N. P., 20° 49′ N. 71° 03′ E.

Una, the taluka headquarters, is situated on the river Machhundri. It is a railway station on the Talala-Delvada metre gauge section of the Western Railway. It is connecected by the State Transport bus service with important centres of the district.

The ancient town of Una was called in Sanskrit Unnat Durg (the lofty fortrees) and was built close to the present Una which was then known under the name of Una-Delvada. Una and Delvada were then synonymous and were ruled by the Unewal Brahmins. Once they insulted the bride of Vejal Wajo. Vejal, therefore, attacked the town, killed all the Brahmins and began to rule himself. Unnat Durg or the ancient Una was considered to have been defiled by the slaughter of many Brahmins and was, therefore, allowed to fall into ruins. Its population shifted to the adjacent town of Delvada which was afterwards called Una.

Among places of worship there are the Hindu temples of Damodar-rayaji, Swaminarayan, Ram Mandir, 5 Shiv temples and one Jain temple, the Juma Masjid and the Moti Masjid built about 250 years ago at a place originally known as Rudramal.

The Nagar Panchayat has constructed a beautiful garden with an open air theatre. The Vejal Kotho (fort) and the circular tank at Una are protected monuments. In the embankment of the tank there is one stone inscription.

The town has three primary schools, one high school, a Government hospital, a veterinary hospital, 9 oil mills and 4 miscellaneous factories. In the Una taluka, sugarcane cultivation is done in about 15,000 acres. In view of the abundant sugarcane cultivation, a co-operative sugar factory has been set up since 1967. An industrial estate has also been set up here. The town has a tube-tyre factory and tile-manufacturing unit. There are branches of the Dena Bank, the State Bank of Saurashtra, the Gujarat State Co-operative Land Development Bank and the District Co-operative Bank.

Urs is held at the *dargahs* (tombs) of the Madar Pir, Bada Pir, and Hazrat Saheb once in a year.

Vanthali—Vanthali Taluka (P. 14,846) : V. P., 31° 29′ N. 70° 20′ E.

Vanthali is the headquarters of the Vanthali taluka. It stands on the bank of the river Uben at a distance of 16 kms., to the south-west of

Junagadh. It is a railway station under the name Vanthali (Sorath) on the Junagadh-Saradiya metre gauge section of the Western Railway. The ancient name of this place is said to have been (i) Devasthali or Dethali, (ii) Wamanasthali and (iii) Wamanpur or the abode of Waman. During the early days, Vanthali was known for its several Jain temples which were destroyed by King Ajaypal.

According to the *Girnar-Mahatmyasar*, a famous wise *Daitya*, named Bali Raja, reigned at Balisthan (Bilkha). While he was about to celebrate his 100th *yagna*, gods got alarmed that on its completion, he would capture the throne of Indra. They, therefore, implored Vishnu to protect them. Vishnu consented to help them and assumed the form of dwarf called Waman. When Bali Raja was distributing charity to Brahmins during the performance of this sacrifice, Waman arrived there and requested Bali Raja to give him land covering three paces. To this, Bali Raja agreed. Thereupon, Waman, who was God incarnate, assumed a gigantic form and covered the entire earth by one step and heaven by the second step, and asked where he should place his third step. Bali Raja overwhelmed by his divine powers offered his head humbly for the third step. Waman then thrust Bali Raja down to *Patal* (underground), of which region he made him the king. Finally, he selected the present site of Vanthali and founded his capital on the opposite side of the hill. A temple of Waman in the Vanthali town lends support to this legend.

After remaining under the rule of different rulers, Vanthali fell into the hands of the Walas at the close of the Valabhi rule. Raja Ram of Wala community bequeathed his kingdom to his son-in-law Chudachandra Chudasama of Thatha (Sindh). This was the beginning of the rise of the Chudasamas. Later it was conquered by Rajputs related to the Waghelas of Dholka, who held it for about a century, and then in 1413-14 A. D., by Ahmed Shah of Gujarat.

An old mosque, the Ganganath Mahadev temple, the Vijayeshwar Mahadev inscription, the Surya Kund, the stone inscription in Juma Masjid, in Sanskrit (Vikram Samvat 1408) and Khengar Vav have been declared as protected monuments. The Juma Masjid has a shape and structure of the Hindu architecture. There is a step-well known as Bhan Vav which has a cave like underground passage connecting it with the Juma Masjid. Besides, there is the Ashram of Kapil Muni and Jain temples of Shri Neminath and Shitalnath. The idol of Shitalnath was discovered in V. S. 1956 and the temple was constructed in V. S. 1971 (A. D. 1915). Vanthali is one of the five sacred places (Panch Tirth) for the Jains.[1]

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1. VASA H. D. AND VARIYA H. N., *Vanthali-ni-Gauray Gatha*, (1972), p. 1-2.

The town has a State Transport Control Depot, a primary health centre, a veterinary dispensary, branches of the State Bank of Saurashtra, the Gujarat State Co-operative Land Development Bank, the Central Co-operative Bank, the Nagrik Bank and Government offices.

The town has two Balmandirs, two primary schools, two secondary schools including one for girls and one for the Sindhi boys. As regards industrial establishment, it has 2 oil mills, ginning and pressing factories, a cement-pipe factory, a weaving factory and a co-operative gur and khandsari udyog society.

Veraval—Patan-Veraval Taluka (P. 58,771); Mu., 20° 54′ N. 70° 22′ E.

Veraval is a terminus station on the Veraval-Khijadiya and the Veraval-Rajkot metre gauge sections of the Western Railway. It is an intermediate port on the Arabian sea. It is also the headquarters of the taluka and sub-division, at a distance of 83 kms., from Junagadh on the Junagadh Veraval State highway and the Veraval-Prachi Una-Rajula coastal highway. Prabhas-Patan, the famous pilgrimage centre is at a distance of only 4 kms., from Veraval. Bhalka Tirth, a place where Lord Krishna while reclining under a tree was shot by an arrow, by a hunter named Jara or Valka Bhil mistaking the Lord as a deer form the site of the present Bhid Bhanjan Mahadev temple. The Somnath Trust has renovated the building.

Veravalji, the son of Dhana Wala who was on the Talala Gadi, founded the Veraval village. It developed into a good port in the time of the Sultans of Gujarat. After sometime, Mamet Khan Lodhi populated Veraval in the middle of the 18th century, A. D., Kazi Shekh Mia of Mangrol conquered Veraval in about 1762 A. D., but soon after, it was captured from him by Diwan Amarji of the Junagadh State. In 1787 A. D., Rana Sultanji of Porbandar conquered it but Nawab Hamid Khan of Junagadh re-conquered it in 1789 A. D. Since then it remained under the Junagadh State till integration.

A rayon factory of the Indian Rayon Corporation with a total capital of Rs. 6 crores has been recently set-up here. Veraval is a flourishing centre of trade and commerce with industries relating to edible oils and fats, sawing and planning of wood, manufacturing of sundry hard-wares, and production of ice. It is also a premier fishing port with Rs. 30 lakhs fishing harbour with a landing of 10,000 tonns of fish, 160 diesel engine mechanised boats, 200 motorised boats and 150 other sailing boats. Besides, it has the Fisherman Training Centre, the Demonstration and Marine Extension Unit, 5 ice factories, a boat building yard, two shark liver oil units, three fishermen co-operative societies and a mechanised fishermen association. The Government of India's offshore fishing station

and the Central Marine Fisheries Research Institute's offshore and survey unit are also located at this place. The chief articles of imports are building materials, timber, cotton seeds and kerosene; the exports consist of groundnut seeds, oil-cakes, limestones, fish, raw cotton, *ghee* and large Spanish type of onions. (Details about the port are given in Chapter VII—Communication).

It has a Government Circuit House known as "Rajendra Bhavan", the Tourist Bungalow, an Arts and Commerce College, a first grade hospital, a maternity home, a fine municipal garden, a sea-shore commonly called Chowpatty and an observatory.

Visavada—Porbandar Taluka (P. 2,090); V. P.

Visavada is a beautiful village on the sea-shore at a distance of 20 kms., west of Porbandar, the taluka headquarters. It is known also as Mul-Dwarka where Vinzat Bhagat, a very devout worshipper of Lord Krishna once lived. The Bhagat used to take his meals only after the *darshan* of Lord Krishna at Dwarka where he went daily from Visavada on horse back after taking his bath in a step-well known as Gnanvav. Once Lord Krishna, in the disguise of a Brahmin, met him on his way to Dwarka and warned him not to proceed further or else he would be looted. Vinzat Bhagat, bent on having the *darshan* paid no heed to the warning, and proceeded further. Lord Krishna was thereupon, pleased with the devotee and appeared before him in his real form and told him not to go to Dwarka daily but to build a temple at Visavada, where he would have the *darshan* of Lord Krishna as in Dwarka. He, therefore, built in Vikram Samvat 1262 a unique temple with idols of Shri Ranchhodraiji and Lord Shiv. The place is since then known as Mul-Dwarka. The village has attractive ancient temples of Lord Krishna and Vinzat Bhagat within the village limits. A large number of devotees particularly from Rajasthan visit this temple and get the pictures of Lord Krishna embossed on their arms as a token of blessings. As Mul-Dwarka is situated between Dwarka and Somnath all pilgrims who visit these two places usually come here also. The village Panchayat has done noteworthy works of local development such as the high school building, the road on the periphery of the village, the *gaushala*, two wells, water-works, a tank with the protective Ram bawal trees, tree avenues, etc., and stood first among the village panchayats of the Junagadh district.

The village has a primary school and a secondary school. The Bal Kalyan Kendra is proposed to be started shortly.

The people are fond of horse-breeding. Horse races take place twice in a year.

Visavadar—Visavadar Taluka (P. 11,024); V. P., 21° 20′ N. 70° 45′ E.

Visavadar is the taluka headquarters and a junction station on the Khijadiya-Veraval and the Junagadh-Visavadar metre gauge sections of the Western Railway. The State Transport buses connect it with Junagadh, the district headquarters. It is situated to the north of the Gir forest, Two small rivers, Popatdi[1] and Mahiari flow through the town. Being close to the Gir forest, its climate is not very healthy.

About 9 kms., to the east of Visavadar, there is the Hothalia Hill, the well-known cave of Hothal Padmini. The legend has it that Hothal once moved about in a man's dress and armour for the purpose of taking revenge on her deceased father's enemy, Bamanio Badshah (Jam Bamanio). She then happened to meet Odha, who was also going to fight Bamanio Badshah to avenge the murder of his cousin Nisalde Vaghela of Wadhwan. Hothal and Odha joined hands and moved together from place to place performing many heroic exploits. Subsequently, Odha came to know that Hothal was a woman and not a man. He, therefore, proposed to marry her. She married him on condition that he did not reveal her identity. They lived in a cave for a long time where two sons were born to them. They were named Jakharo and Jesal. After twelve years, when Odha and Hothal returned to Odha's village, he divulged that Hothal was Padmini, and thus he broke the promise. Being displeased Hothal went back to her cave with her son Jesal but promised to return on the day of their son, Jakharo's marriage provided Odha burnt the incense given by her. At the time of Jakharo's marriage, the incense was burnt. Odha complied with the condition and Hothal appeared with her son, Jesal who also was married at that time. After the marriages, Hothal returned alone to the cave. This cave is since then known as Hothal Padmini's cave and the hill as Hothalia hill, after Hothal Padmini.

Being the taluka headquarters, all taluka level offices are located here. Besides it has 2 primary schools, 2 secondary schools, a school for the blind and a public library. It has a public dispensary, a primary health centre, and a post and telegraph office. There are branches of the State Bank of Saurashtra, the Dena Bank, the Gujarat State Co-operative Land Development Bank and the District Co-operative Bank. There are two oil-mills also.

1. In view of the unhealthy water of the river there is a couplet :

" પોપટડી કહે હું પાતળી, ચાલું ધરતી હેઠ,
પહેલાં નાંખુ ખાટલે, પછી વધારૂં પેટ. "

ANNEXURE I

Passengers and Goods Traffic by Rail, 1970-71

Sl. No.	Name of the line	Stations	Passengers travelled	Tonnage of goods (in Metric tonnes)
1	2	3	4	5
1	Dhola-Jetalsar-Porbandar	1. Sakhpur	1,70,098	..
		2. Ranavav Bordi	1,22,607	..
		3. Ranavav	2,01,039	5,34,011
		4. Porbandar	5,70,054	5,02,619
2	Khijadia-Veraval	1. Jetalvad	1,15,227	..
		2. Visavadar	7,27,814	1,419
		3. Satadhar	3,30,713	180
		4. Kansiyanes	56,881	20
		5. Sasangir	1,13,998	333
		6. Chitravad	66,586	..
		7. Talala	4,50,620	2,638
		8. Bharala	2,058	..
		9. Savni	76,324	12,600
		10. Veraval	9,69,843	1,81,077
3	Rajkot-Junagadh Veraval	1. Chokisorath	83,332	..
		2. Vadal	1,60,237	491
		3. Junagadh	18,40,947	62,546
		4. Shahpur	2,03,515	46,850
		5. Bandhnath	13,441	00
		6. Lushala	1,38,074	4,526
		7. Badodar	69,328	..
		8. Keshod	3,72,957	3,975
		9. Meswan	17,557	..
		10 Malia Hatina	22,64,068	..
		11. Bhanduri	36,940	..
		12. Chorvad Road	1,78,257	11,237
		13. Adri Road	53,570	24,290
4	Prachi Road Kodinar	1. Prachi Road	1,72,957	..
5	Talala-Prachi Road Delvada	1. Jambur	1,30,308	59
		2. Gir Hadmatia	1,05,804	308
		3. Jamvala	95,076	..
		4. Gir-Gadhada	1,79,708	..
		5. Vadvalia	15,084	..
		6. Una	2,32,780	6,168
		7. Delvada	1,49,139	..

ANNEXURE I—*concld.*

Sl. No. 1	Name of the line 2		Stations 3	Passengers travelled 4	Tonnage of goods (in Metric tonnes) 5
6	Junagadh-Saradiya	1.	Sorath-Vanthali	1,69,128	279
		2.	Meghpur	14,250	..
		3.	Galvav	4,893	..
		4.	Manavadar	2,65,915	16,706
		5.	Bantwa	1,27,716	1,661
		6.	Saradiya	1,51,077	..
		7.	Kutiyana	..	..
7	Junagadh-Visavadar	1.	Palasva	9,290	..
		2.	Dungar Quarry	1,42,540	..
		3.	Torania	8,070	..
		4.	Bilkha	4,46,305	1,631
		5.	Virpur	2,61,542	646
		6.	Juni-Chavand	2,08,009	..
		7.	Mandvad	3,101	..
		8.	Vajadi Road	18,065	..

Source : Divisional Commercial Superintendent, Western Railway, Bhavnagar Division, Bhavnagar.

PLATES

(Bk) H-40—107 (Lino)

LIST OF PLATES



1. Maldhari with his cattle in the Gir area



2. A group of *Rabari* women in front of typical dwelling in Gir Nesada


3. A Charan family in Gir



4. Negroes in Gir engaged in folk dance



5. Maldhari of the Barda forest near Porbandar



6. Rabari women in the Gir forest-with churning rod and pot



7. A Mer family at Porbandar



8. A view of Madhavpur Fair attended by Kolis and Mers



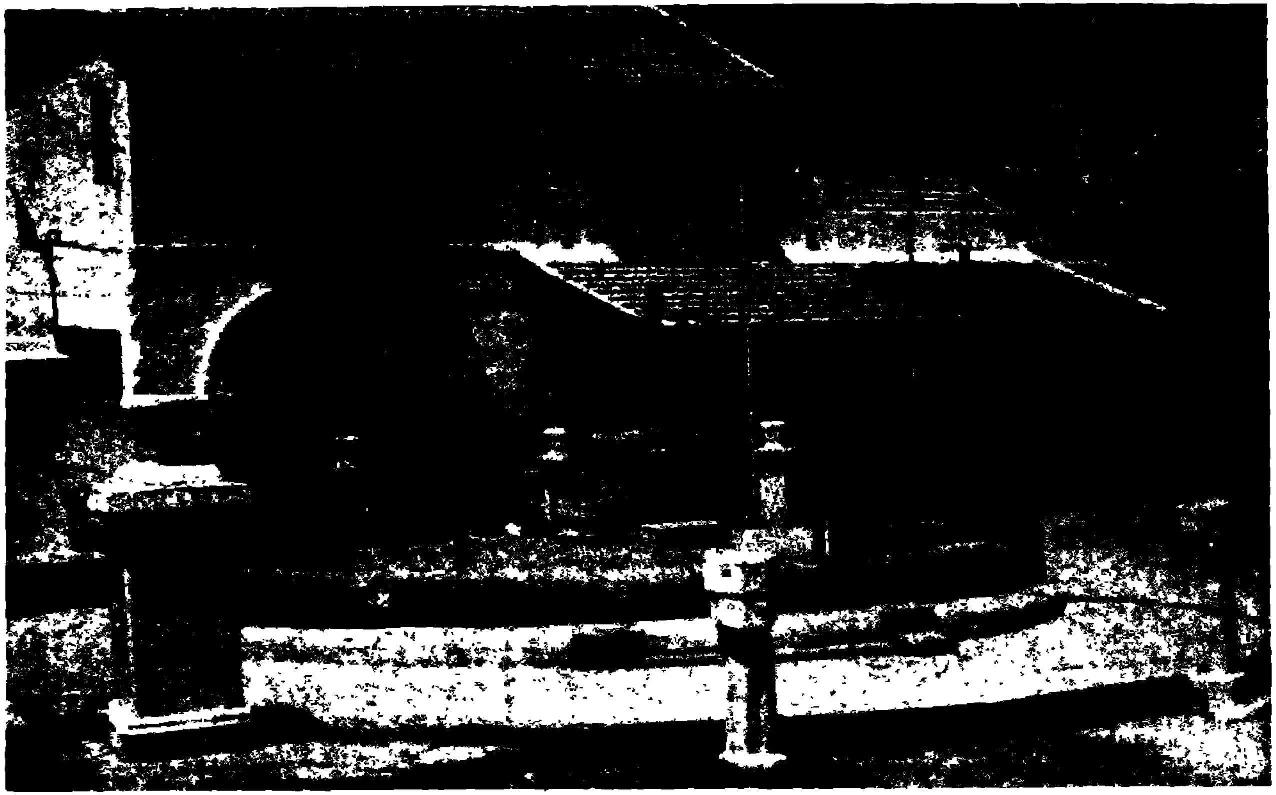
9. Madhavrai temple at Madhavpur



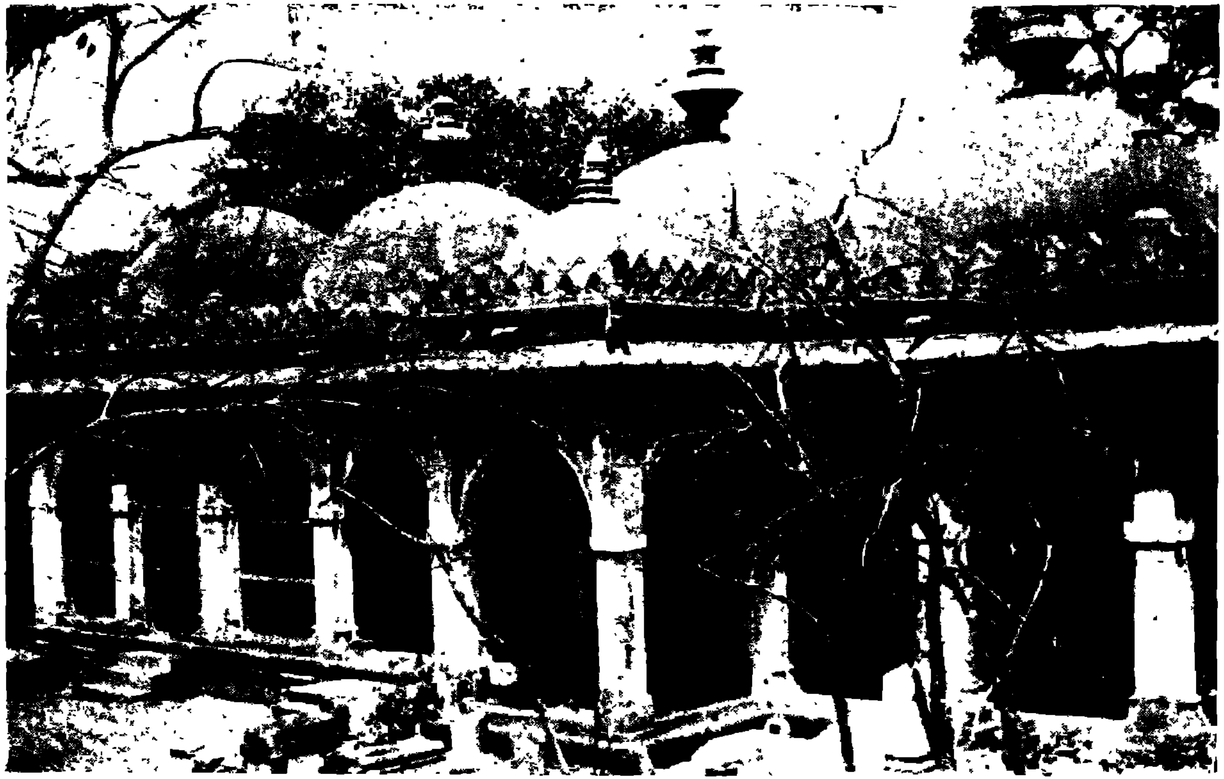
10. A Dam on the river Hiran in Gir forest



11. A view of Khapara Kodia Caves in Junagadh



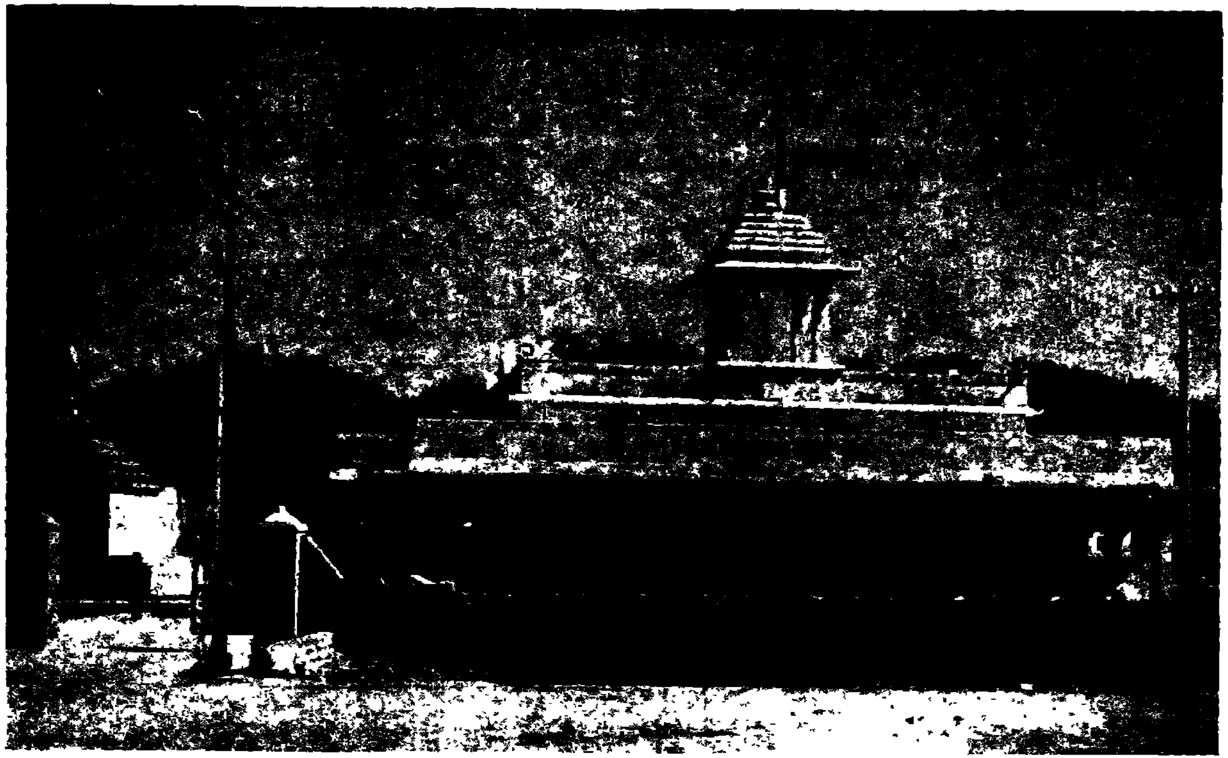
12. Saint-poet Narsinh Mehta's residence in Junagadh fronted by the place of his meditation and the basil tree



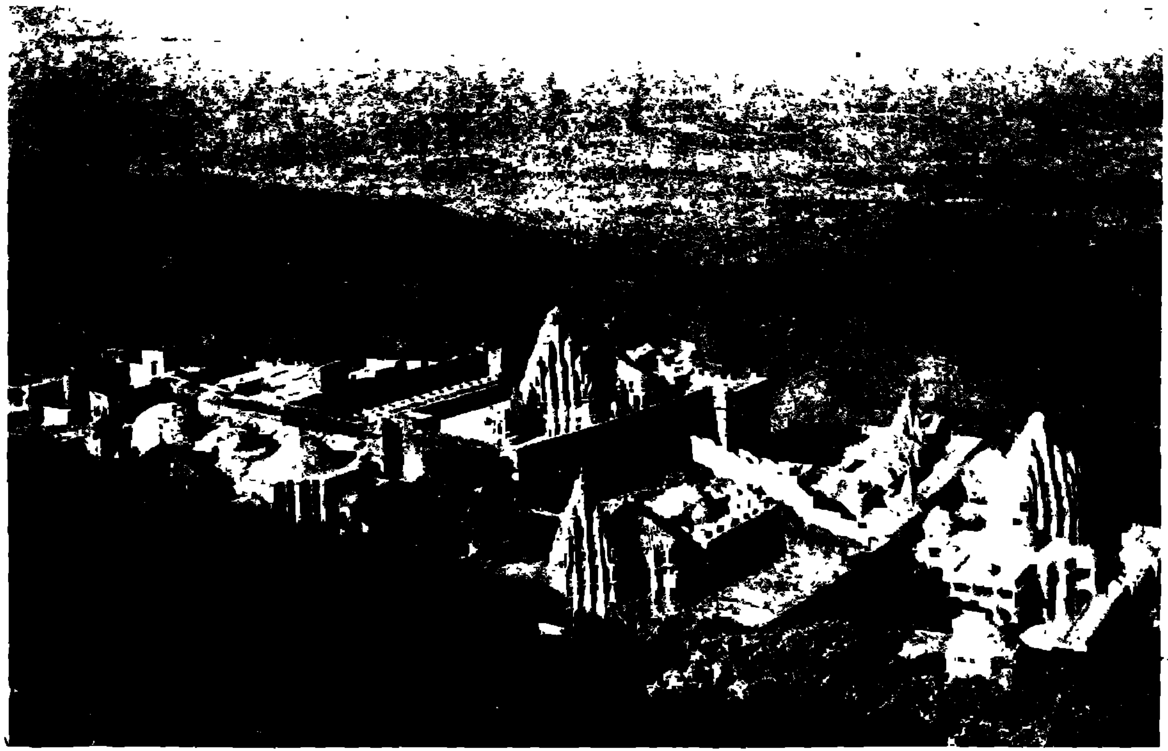
13. Bara Saiyad Mosque in Junagadh



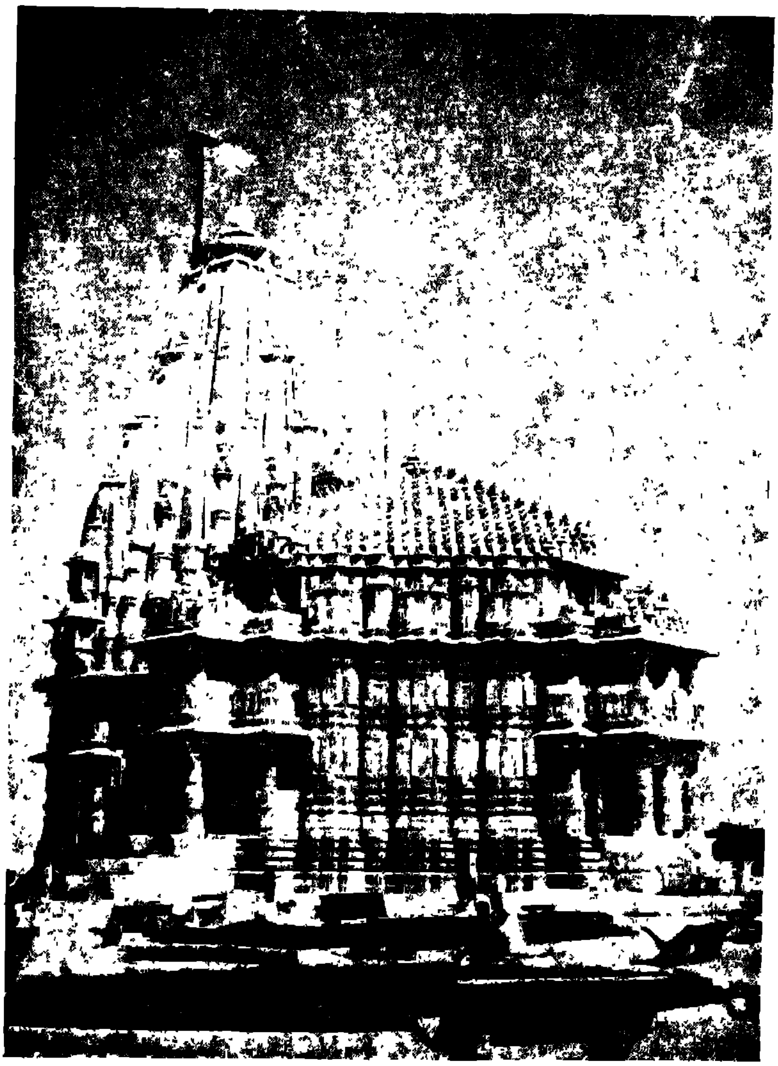
14. Najo Bibi Makabara in Junagadh



15. Holy Bhalka Tirtha at Veraval where Shri Krishna was wounded



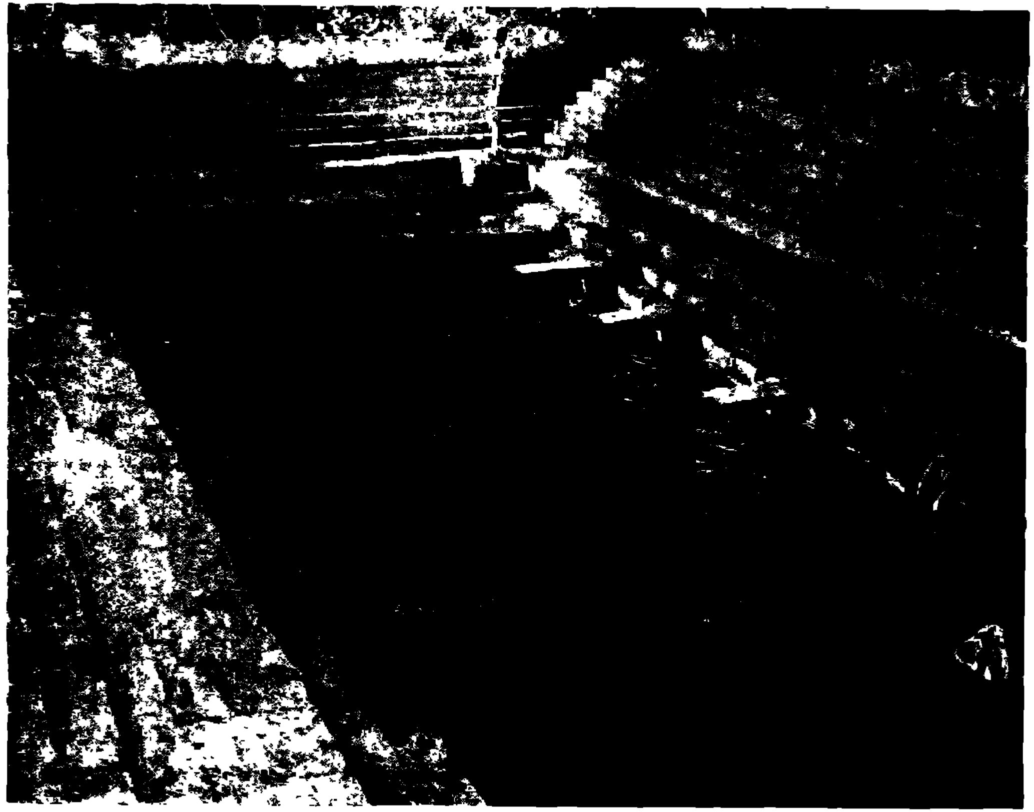
15. Jain temples atop Girnar Hills near Junagadh



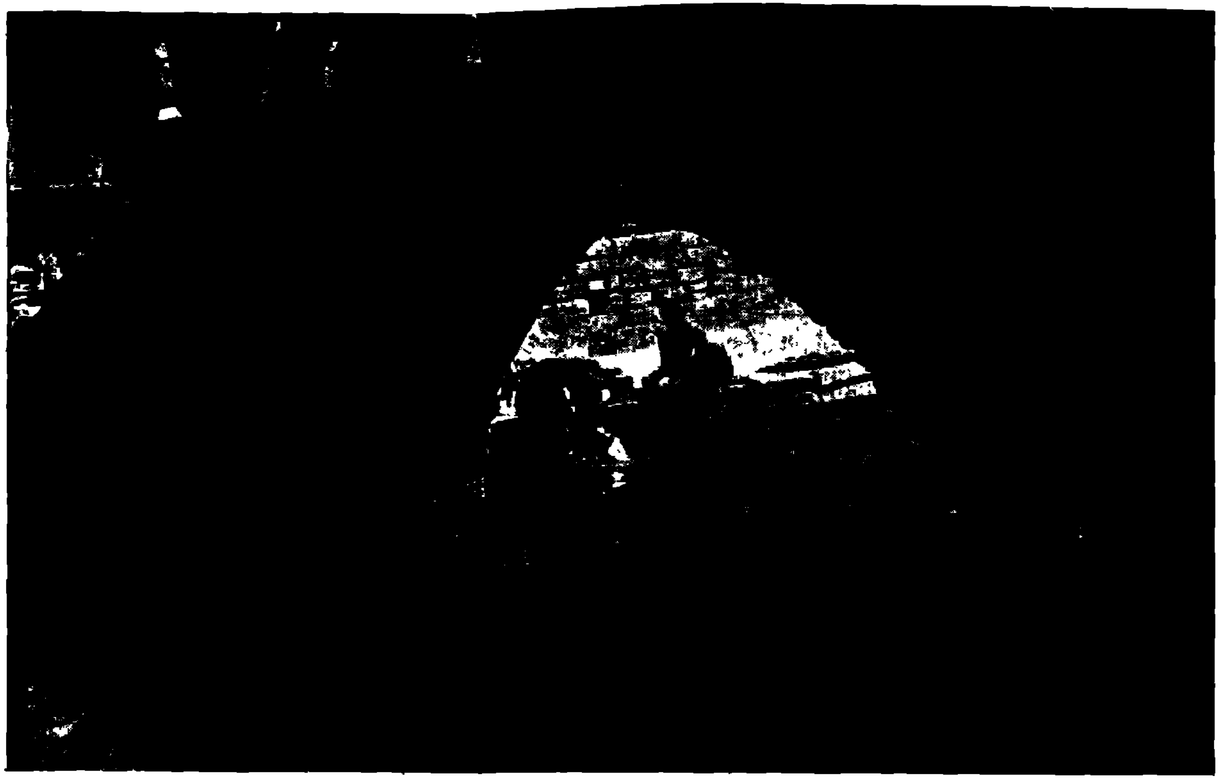
17. The new Somnath temple at Prabhas-Patan near Veraval



18. A panoramic view of Tulsishyam temple in Gir forest



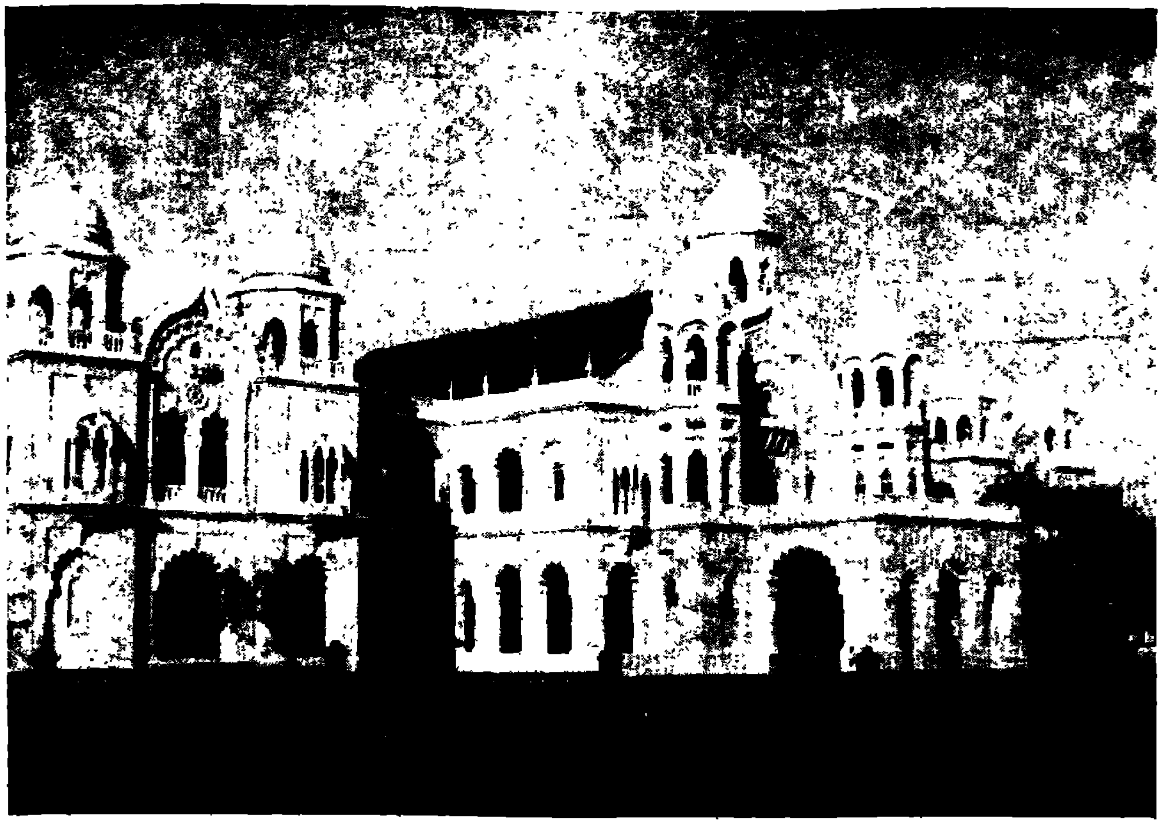
19. Hot-Spring at Tulsishyam, Una taluka



20. Gupta Prayag spring near Una



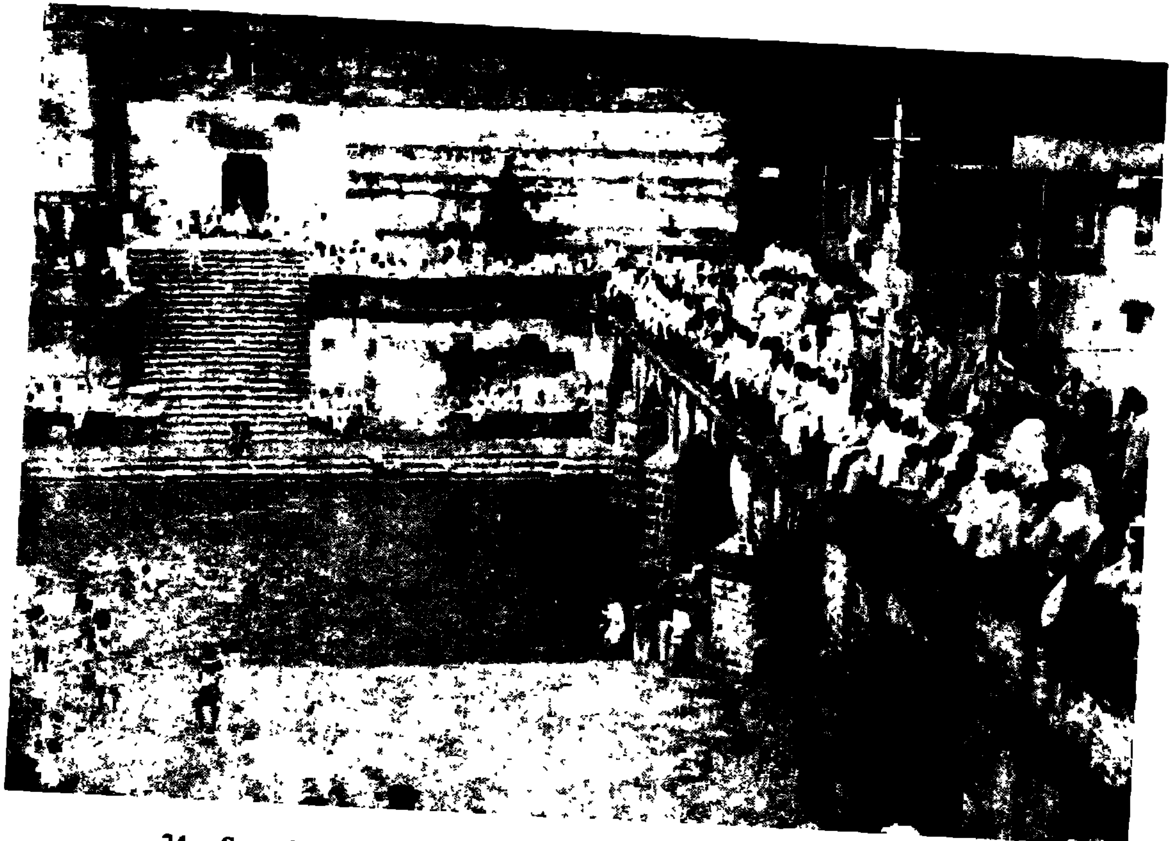
21. Sardar Patel addressing a public meeting at Junagadh after the Arzi Hakumat took possession of Junagadh



22. The Bahauddin College of Junagadh



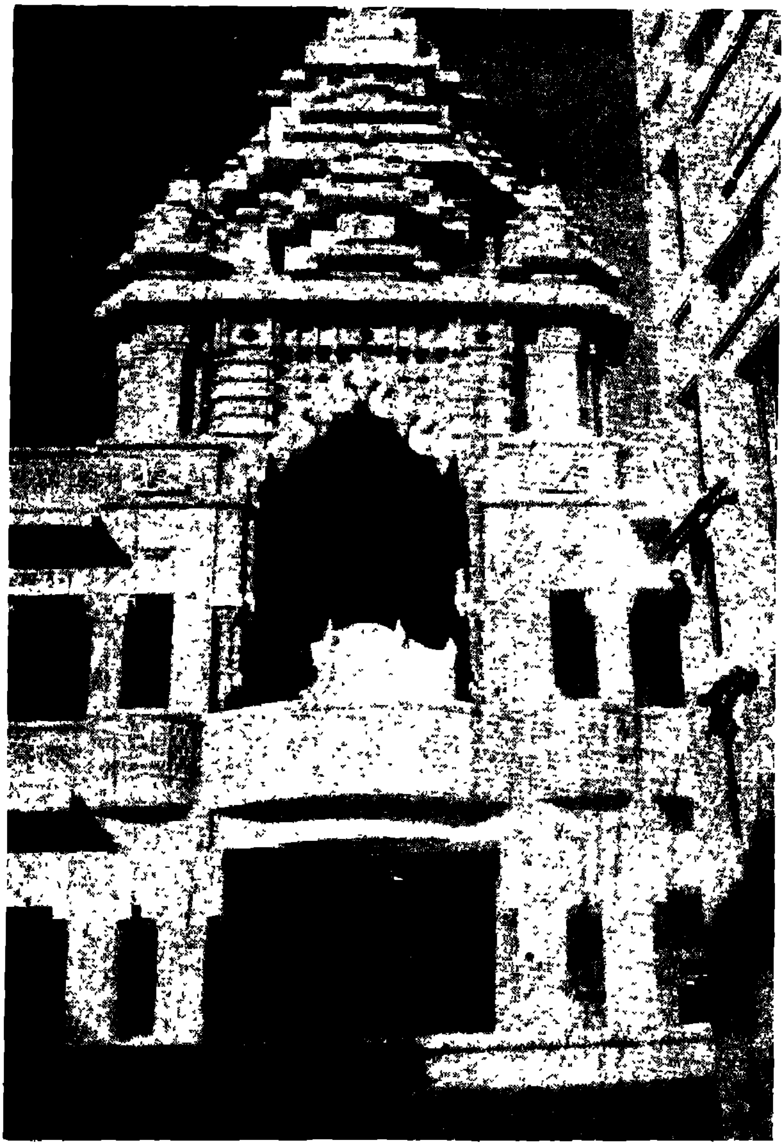
23. Rock Edict (274 B. C.) of Asoka Maurya on way to Mt. Girnar



24. Sacred Damodar Kund in Junagadh on way to Mt. Girnar



25. Makbara of Babi Nawabs of Junagadh



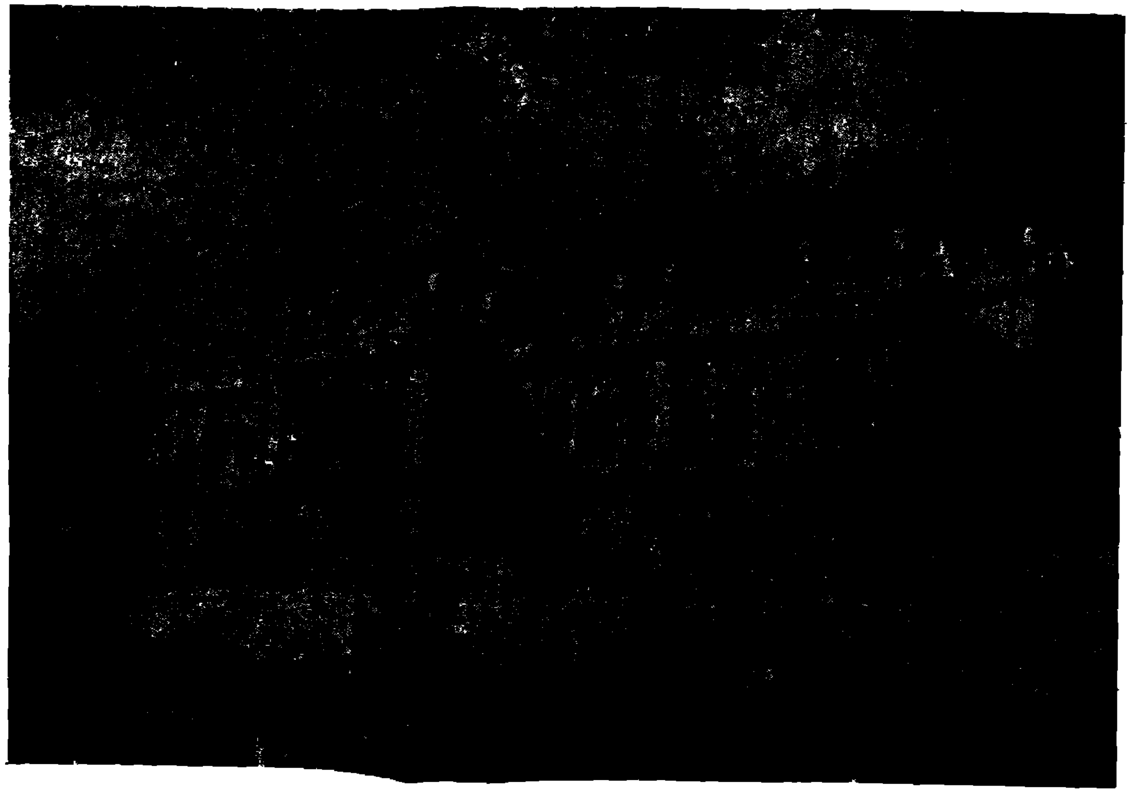
26. A view of memorial to Mahatma Gandhi known as Kirti-Mandir at his birth place in Porbandar



27. Vavdi of Loj in Mangrol taluka where Swami Sahajanand, first halted in Saurashtra



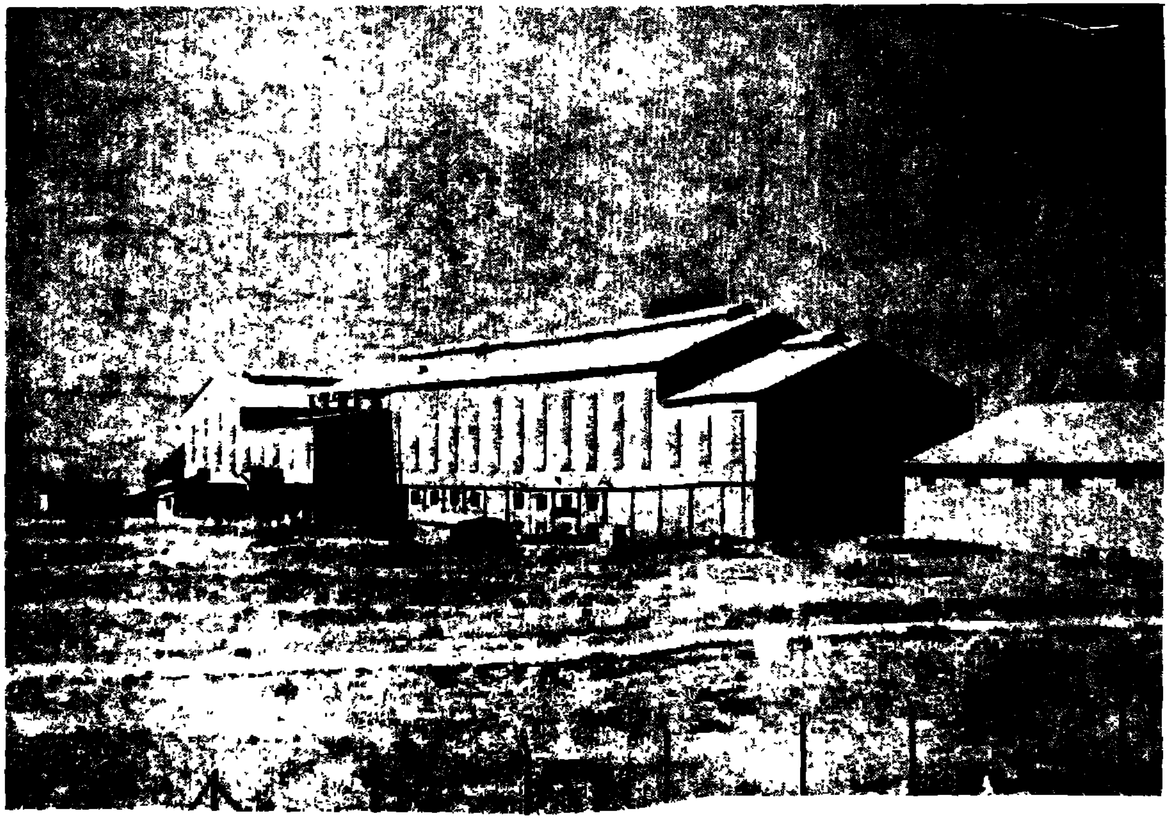
28. Lion Family in (Sasan) Gir forest



29. The Palace of Nawab converted into a Holiday Camp near the sea shore at Chorwad in Mangrol taluka



30. An arched bridge on the Ozat river



31. Co-operative Sugar Factory at Una



32. Entrance to Uparkot Fort wherein Ra'Khengar's Palace, Buddhist Caves, *Adikadi Vav* and the gigantic *Navghan* well are situated

GLOSSARY

A

Acharya	A religious head; a preceptor
Adad or *Urad*	Black gram (*phaseolus radiatur*)
Agarbatti	An incensed stick, usually lighted near a deity or God
Aghoris	A class of mendicants who wander about naked and eat anything, however, disgusting.
Akhyan	Mythological episode
Akika	A Muslim ceremony performed at certain intervals within a month after child birth.
Amavasya	New moon day, the last day of dark lunar fortnight
Annakut	Offering to a deity all possible varieties of food and vegetable preparations and fruits as *naivedya*
Ashram	Hermitage
Avatara	An incarnation

B

Baharvatias	Dacoits
Balkridangana	A play ground for children
Balmandir	A school for children below five years
Bandh	A protective wall
Barkhalidar	A person who holds a tenure as Barkhalidar, Jiwaidar, Chakariat, Kherati or Dharmada and includes any person who has been granted any such tenure
Bhagbatai	Crop-share system
Bhakhri	Wheat-bread
Bhavai	Folk-drama performed by itinerant performers

B—*contd.*

Bhayat ..	.. A cadet of the ruling family
Bidi ..	.. An indigenous cigarette made from *timru* leaves and tobacco
Brahmacharyashrama	.. The first of the four stages of life prescribed by Hinduism.

C

Chakariat lands	.. Land enjoyed by the village servants in lieu of service rendered to the community
Chakla ..	.. A square at cross roads
Chandarava ..	.. A canopy; an awning
Charkha ..	.. A spinning wheel
Chhatthi ..	.. Worship of Vidhata or Goddess of destiny performed by the mother on the sixth day after delivery. It is believed that the Goddess writes about the destiny of a child on its forehead by the creator on the sixth day after its birth
Chhatralaya ..	.. Student's hostel
Chhint ..	.. Printed cloth
Chorno ..	.. A pair of trousers
Chudala ..	.. An ivory bangle worn by a Hindu married woman whose husband is alive
Chundadi ..	.. A tie and dye saree

D

Dal ..	.. Split pulse
Dandia-ras ..	.. Circular folk-dance with sticks
Darbargadh .	.. Residence of a ruler or a village yeoman; royal palace
Dargah ..	.. A tomb of a Muslim saint
Darshan ..	.. Sight or glimpse of a deity
Deri ..	.. A small temple or shrine

D—*contd.*

Dharmada lands	Grant of lands to individuals or religious institutions for maintenance
Dharmshala	A public resting place in a village, town or pilgrim centre, a rest-house
Dhol	Drum
Dhoti	A white waist cloth worn by males
Dhovun	Washed
Diksha	Initiation
Diyarvatu	Levirate
Doha	A ballad

E

Ekadashi	Eleventh day of a lunar fortnight observed as a fast by the Hindus

F

Farsan	Spiced preparations usually made of gram flour and fried in oil
Fatiha	Opening chapter of the Quran
Firki	Any little roller or thing turning on an axis
Foujdar	A subordinate police officer

G

Gainjo	A barber
Garba	A sportive dance of females during Navratri and other days
Garbi	A sportive dance performed by males
Gau	Two miles or 3.2 kms.
Gauri Mata	Name of the goddess
Gaushala	A cow-shed
Gazal	A type of poetic composition

G—*contd.*

Gedi dada	Name of a game for boys
Gharkhed	Land under personal cultivation of the land holder
Ghee	Clarified butter
Girasdar	Any Talukdar, Bhagdar, Bhayat, Cadet, or Mulgirasia
Girasia	Holder of Girasdari land
Gotra	Lineage
Gotraj	Born in the same family; the deity of a family
Grahasthashrama	Second of the four stages of life of a Hindu
Gram Panchayat	Village Council
Guru	Preceptor
Gurukula	A residential university or a teaching institution

H

Havan	Sacrifice
Hu-tu-tu	A type of team game

I

Indhonis	A circular padding to be placed on the head in order to bear the weight of burden

J

Jamat	Community
Jholi	A small cloth bag
Jhumana	Name of a kind of tinkling ornament
Jirayat land	Dry land
Jowar	A kind of coarse millet
Jyotirlinga	Brilliant image of lord Shiva, one of the twelve *lingas* in India

K

Kadam	Name of the tree
Kadla	Silver ornaments worn on the anklets
Kamdar	A Manager, labourer
Kansar	A sweet preparation of wheat flour, clarified butter and sugar or jaggery
Kanyadana	Giving of daughter in marriage
Karbharee	An Administrative Officer in a native State
Kasumba	A drink of opium dilated in water
Katha	Religious discourses, mythological legend
Kawali	A name of a tune in music
Kazi	A judge (Muslim)
Kediyu	Jacket worn by men reaching down to the waist
Kelvani Mandal	Educational institution
Kevaladvaita	The doctrine of absolute identity with Brahma
Khalsa land	Agricultural land held directly from the State
Khamavavun	To beg for forgiveness
Kherati lands	Lands given in charity
Khichadi	Hotchpotch, mixture of cooked rice and pulse
Kho-Kho	A game of getting up from a sedentary posture and catching persons from other party
Kholo bharavo	The ceremony performed at the time of the first pregnancy
Khyals	Name of a kind of musical mode
Kirtankar	A man who celebrates the name of god with music and singing, a conversationist
Kori	Unit of currency in vogue in the former Junagadh and Porbandar States

K—*contd.*

Kos ..	.. A leather bucket used for lifting water from a well
Kotar ..	.. A deep and/or broad piece of eroded land
Krishna-lila ..	.. The sports of Lord Krishna at Vrindavana, where he danced with the Gopis
Kund ..	.. Tank; reservoir; pond
Laddu ..	.. A sweet ball prepared from wheat flour, sugar or *gur* and *ghee*
Lajjahoma ..	.. A religious rite performed during the marriage ceremony among Brahmins
Langadi ..	.. An Indian game
Lapsi ..	.. A sweet dish made of wheat flour and sugar or *gur*
Ling	.. Emblem of Lord Shiva

M

Ma-bap ..	.. Guardian
Madressa ..	.. Urdu primary school
Mahal ..	.. A sub-division of a district lower than a taluka
Mahalkari ..	.. A Revenue Officer in charge of a Mahal
Mahila Mandal	.. A women's society carrying on welfare activities
Mahuda ..	.. A kind of a tree, *Madhuka indica*
Malmal ..	.. Muslin
Mamlatdar ..	.. A Revenue Officer in charge of a taluka
Mandap ..	.. A booth set-up during marriage, election, etc.
Mandi ..	.. Market-place
Mashru ..	.. A silk and cotton stuff with waved stripes; name of a cloth

M—*contd.*

Masjid	Mosque
Math	Monastery
Matrukas	Local goddesses
Mehendi	Name of a plant, the leaves of this plant give a red dye, hence they are much used by girls for colouring their hands and feet
Moksha	Liberation
Mug	Green gram
Mukhavas	Anything that cleans the mouth after a meal
Mukhi	A Police Patel
Mulgirasias	Descendants of original proprietors of Land/Village, whose possession antedated the establishment of various States under whom they were found
Mullah	A Muslim Scholar

N

Nala	Cause-way
Natak Mandali	A dramatic company
Nirvan	Demise; attainment of the highest spiritual truth

O

Odhani	An upper garment worn by girls
Osari	The verandah in front of the house

P

Pada	A variety of metrical composition used in hymns and anthems ; A line of a verse or a stanza
Padakar	A challenge
Padsal	The front portion inside a house used as a multi-purpose room
Paghadi	A turban

P—*contd.*

Paliya ..	.. Memorial or hero stone
Pan ..	.. Betal leaf or ordinary leaf
Panigrahana ..	.. Acceptance of the hand of the bride by the bridegroom
Paniyari ..	.. A woman who fetches water from wells etc., in pots kept on the head
Parda ..	.. Veil
Pasaita ..	.. A village servant remunerated by grant of land so long as service is performed.
Patasa ..	.. A candy made of sugar
Patel ..	.. Village headman
Pathshala ..	.. School, Oriental school
Patola ..	.. A type of costly sari
Peshkashi ..	.. A tribute, assessment to be paid to State
Pipal ..	.. A kind of a tree *Ficus religiosa*
Pir ..	.. A Muslim or Hindu saint
Pithi ..	.. A yellow fragrant powder applied to the bodies of the bride and bridegroom in the marriage ceremony
Ponkhavun ..	.. To receive or welcome the bride, the bride-groom or both with an auspicious ceremony
Posadhasala ..	.. A place of worship for Jains
Prant ..	.. A province; a larger administrative division
Prasad ..	.. Propitiousness
Premda ..	.. A lovely woman
Pucca Road ..	.. Metalled Road
Purana ..	.. Scriptures

Q

Quran ..	.. The holy book of Islam

R

Rag	..	.. Musical composition
Rangoli	..	.. An attractive design drawn with coloured powders
Rakhadi	..	.. Protective thread usually of silk tied round the wrist of a brother by a sister
Rannade	..	.. Name of a family deity
Ras	..	.. A sportive dance performed jointly by males and females
Rasda	..	.. A type of folk-dance; a sportive dance performed jointly by males and females
Rasdo	..	.. A kind of song
Rotla	..	.. A loaf
Rudraksha	..	.. Rosary used by Shaivaites for counting beads and also worn around the neck; *Eacelocarpus ganitrus*

S

Sadhu	..	.. Mendicant; an ascetic
Sadi	..	.. Sari
Samadhi	..	.. Self-immolation; a memorial raised to honour a particular saint
Sangeet Vidyalaya		.. Music school or institute
Sanraxan	..	.. Protection
Sanyasta	..	.. Asceticism
Saptapadi	..	.. Seven steps taken together by a bride and a bridegroom round a sacrificial fire during the marriage ceremony which makes the marriage complete and irrevocable
Saranai	..	.. A musical instrument made of pipe
Saree	..	.. Hindu woman's chief garment draped round her body

S—*contd.*

Sathi ..	.. A servant engaged by cultivator for the whole year on payment of wages in cash or kind or a partner in cultivation
Sathia ..	.. An auspicious mark drawn in front of a house
Satyagrah ..	.. Social or political movement for a good cause
Shastra ..	.. Scripture; sacred book
Shraddha ..	.. Obsequies; a ceremony performed for the salvation of the departed soul
Simantonayana ..	.. Name of one of the twelve *sanskaras* or purificatory rites observed by women in the fourth, sixth or eight months of pregnancy
Sindri ..	.. A coir-string
Sitar ..	.. A musical instrument
Sogthabaji ..	.. A game of chess
Swayambhu ..	.. Self-emerged, not installed by man

T

Tabla ..	.. A sort of drum used as an accompaniment in the musical performance
Tadbhava ..	.. Derived from an originally Sanskrit word and used in Gujarati in a slightly or greatly changed form
Talukdar ..	.. An estate holder
Tapa ..	.. Austerity, penance
Taziah ..	.. The structure representing the *dargah or* tomb of Hussein at Karbala, made usually of bamboo and tinsel, carried in procession during Muharraum festival for final immersion in water
Thandar ..	.. An Officer in charge of a police station
Thumeri ..	.. A kind of musical song; a species of amorous composition

T—*contd.*

Tilak	A mark on forehead
Timru	A tree (*Diospyros embryopteris*) the leaves of which are used in preparation of *bidi*
Tirthankara	One of the 24 incarnations of God worshipped by the Jains
Toran	A festoon
Tripunda	A mark consisting of three curved horizontal marks made across the forehead with *chandan* or *kumkum*; ashes, sandal, etc. by the followers of Shiva or Shakti
Triveni	Confluence of two or more rivers
Tur dal	Split pulse

U

Udhad	A lump measure of a quantity guessed but not actually measured
Upasraya	A resting place for the Jain monks and nuns
Utara	A camping place or a place of temporary residence during journey

V

Vada	A courtyard
Vahivat	Administration; management
Vahivatdar	An Administrator or a Mamlatdar
Vaje	Crop-share payable to the State
Varat	A rope
Var raja	A bridegroom
Vav	A step-well
Vedas	Ancient Hindu scriptures written in Sanskrit
Vedant	The name of a particular system of Hindu philosophy
Vidis	Grasslands

V—*contd.*

Vigha ..	.. A unit for measuring land, a square measure equal to about one-third of an acre
Vighoti ..	.. Cash assessment
Vihara ..	.. A Buddhist monastery
Vishishtadvaita	.. Qualified non-duality; a doctrine of Hindu philosophy propounded by Ramanuj called qualified monism by which the individual souls and the insensate world are the attributes of the supreme souls and form his body
Vivaha home ..	.. Marriage sacrifice
Vohorvun ..	.. To ask alms from house to house (by a Jain ascetic)
Vrat ..	.. A religious observance

Z

Zortalbi ..	.. Tribute collected by force by the Junagadh State from smaller States and talukas

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